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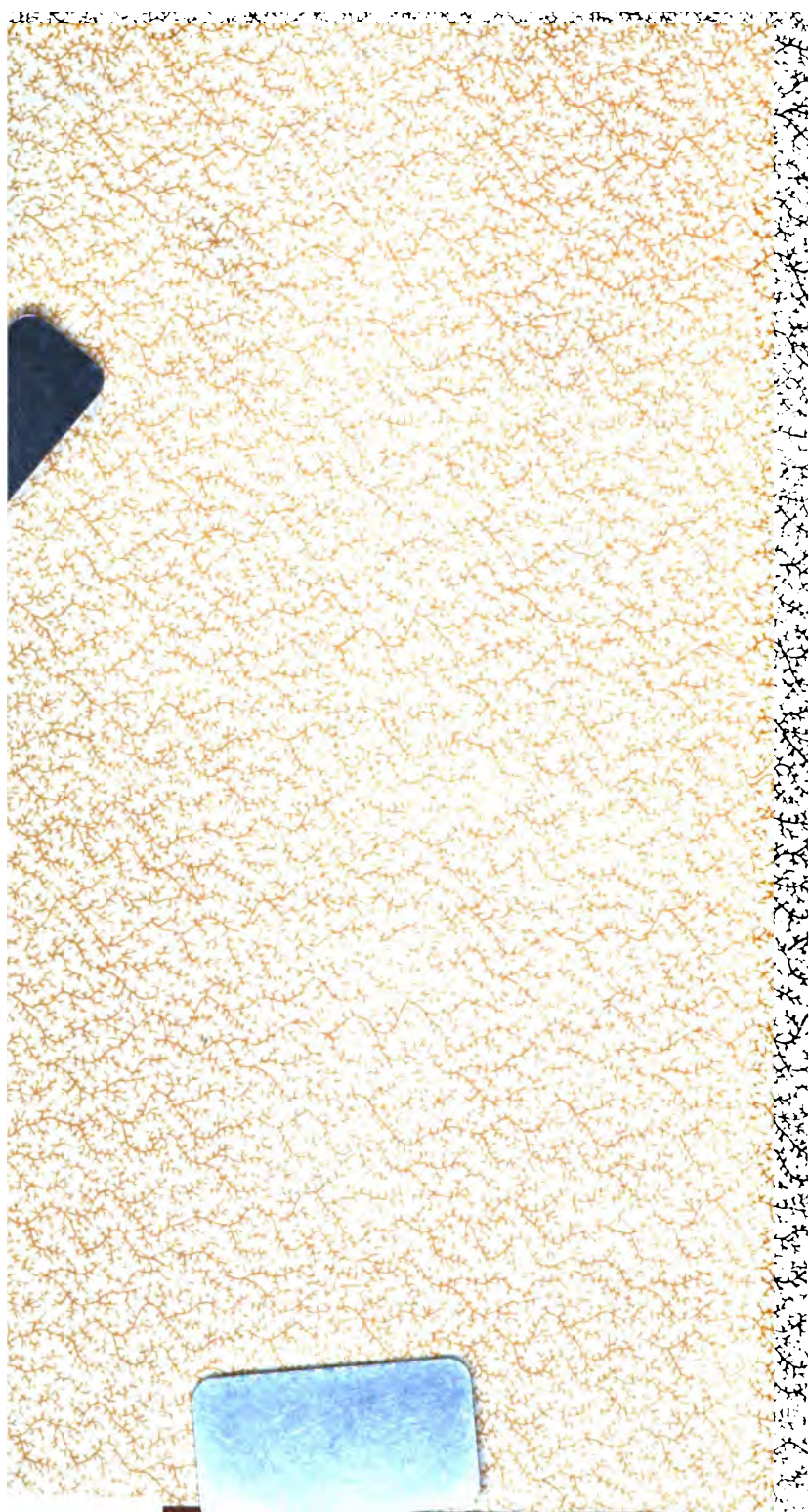
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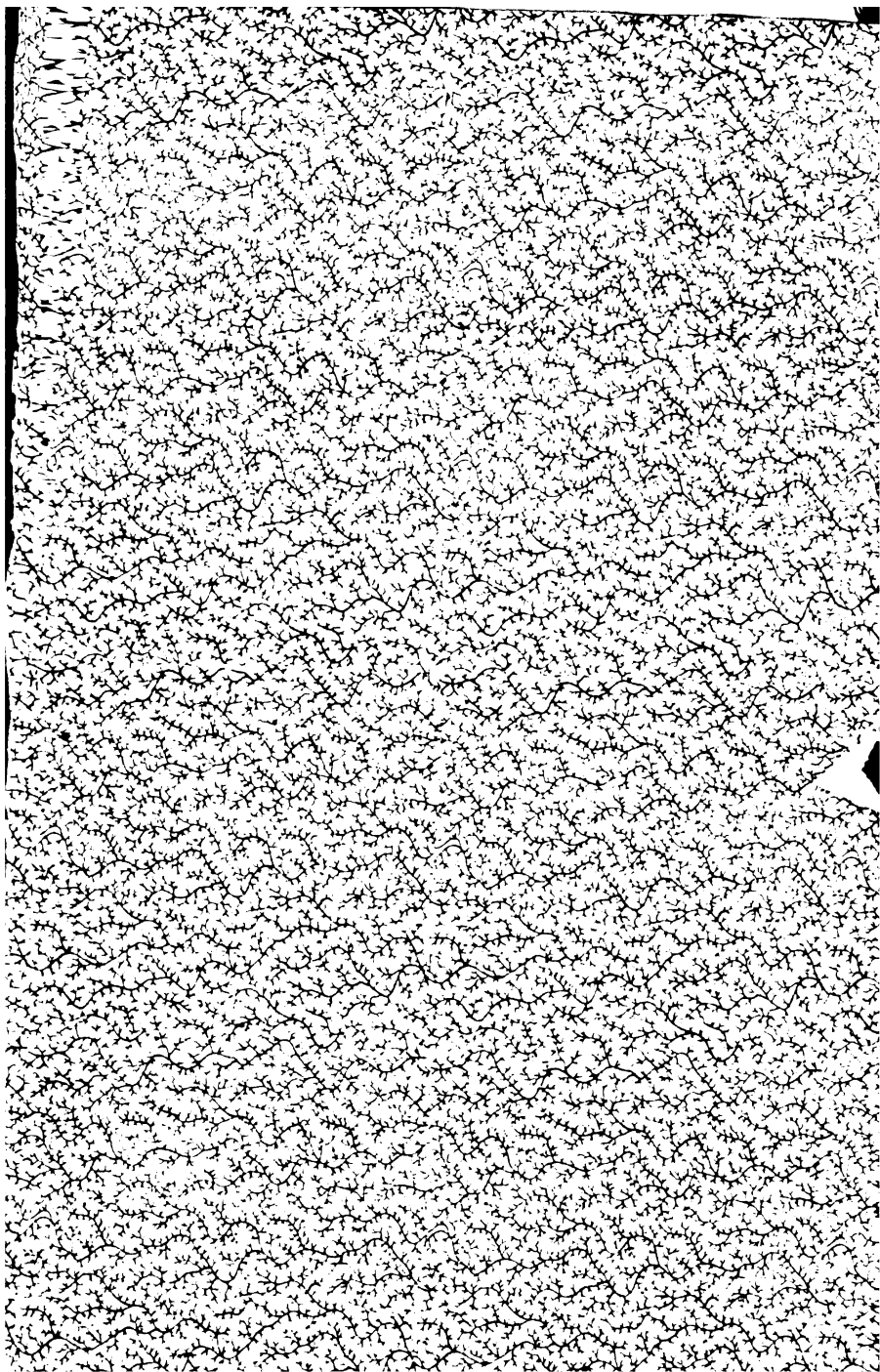
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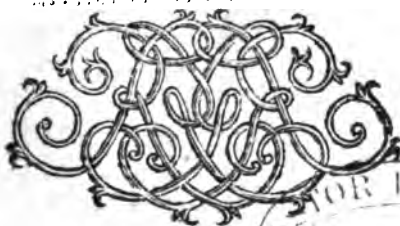
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T A B L E

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N. B. FOR REMARKABLE PASSAGES, in the *Extracts*, see the INDEX, at the End of the Volume.

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T H E
MONTHLY REVIEW,

For J A N U A R Y, 1777.



ART. I. *A Commentary on the Book of Psalms.* In which the literal, or historical Sense, as they relate to King David, and the People of Israel, is illustrated; and their Application to Messiah, to the Church, and to Individuals, as Members thereof, is pointed out: With a View to render the Use of the Psalter pleasing and profitable to all Orders and Degrees of Christians. By George Horne, D. D. President of Magdalen College, Oxford, and Chaplain in Ordinary to his Majesty. 4to. 2 Vols. 1 l. 1 s. Boards. Oxford printed. London, sold by Rivington, &c. 1776.

THE acknowledged antiquity of the books of the Old Testament alone recommends them to our high regard; and when they are considered as containing a divine revelation, it will not appear surprising that they have employed the studious attention of those among the learned, who were best acquainted with them; and that they have been productive of many other volumes. The Psalms are an admirable collection of ancient poetry, and, viewed in that light only, are highly to be valued: but they are inestimable, on account of the religious and moral purposes which they are calculated to promote. They have accordingly met with many expositors. The ancients, as this Writer properly observes, were chiefly employed in making spiritual or evangelical applications of them. The moderns have set themselves to investigate with diligence, and ascertain with accuracy, their literal scope and meaning. Piety and devotion, he adds, characterize the writings of the ancients; the commentaries of the moderns display more learning and judgment. To bring them in some degree together, is the design of the work before us, in which the Author has not laboured to point out what seemed wrong in either, but to extract what he judged to be right from both; to make, says he, the annotations of the latter, a ground-work for improvements

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provements like those of the former; and thus to construct an edifice solid as well as specious.

Dr. Horne expresses, in strong terms, the respect and gratitude due from all lovers of the sacred writings, to those who have laboured in the field of *literal criticism*; of whose works he has endeavoured to avail himself: but he apprehends that the *spiritual sense* has not been sufficiently attended to; and this consideration, we are told, gave birth to the present Commentary.

By the *spiritual sense*, this Writer does not merely understand that natural exposition and application of the Psalmist's expressions and sentiments by which the piety of the Reader may be awakened and cherished, and he may be comforted and animated according to his circumstances and duties: but he means by this phrase, the prophetic or mystical sense; supposing, in the words of one of the Fathers, that, "almost all the Psalms are spoken in the person of Christ, being addressed by the Son to the Father, that is by Christ to God."

Such is this Writer's general notion, and on this idea he proceeds, not wholly neglecting what he terms the literal sense, though attending principally to the other.

Where, says he, the literal sense was plain, it is noticed only so far as was necessary to make an application, or form a reflexion. Where there appeared any obscurity, or difficulty, recourse was had to the best critics, and that solution which seemed the most satisfactory, given in the concise manner. Much labour hath here been bestowed, where little appears. The plan of every Psalm hath been attentively studied, with the connection and dependence of its parts, which it is the design of the argument, to each psalm, to exhibit in one view, and of the Commentary to pursue and explain from beginning to end.—The result of such critical inquiries as were found necessary to be made, is given in as few words as possible; often, only by inserting into a verse, or subjoining to it, that sense of a word, or phrase, which seemed, on mature deliberation, to be the best; as it was deemed improper to clog, with prolix disquisitions of this kind, a work intended for general use. The Reader will, however, reap the benefit of many such, which have been carefully consulted for him. And he will not, it is presumed, have reason to complain, that any verse is passed over without a tolerably consistent interpretation, and some useful improvement.

But the Christian *redemption* is, Dr. Horne apprehends, the chief subject of these divine hymns; which for the greater part are to be considered as the language of Christ and his Church. To support this sentiment, he alleges several considerations; such as that, the ancient Jews were taught to regard the Messiah as the capital object of the Psalter; that the primitive Fathers of the Christian Church united in such an explication; and above all, that many passages are cited from hence by Christ and his apostles, and applied in this manner.

Whatever

Whatever may be the opinion of those who peruse his volumes, the pious and learned Writer expresses, in a very strong manner, the satisfaction he has found in composing them. On this topic he speaks with a kind of enthusiasm, and breaks out in the following rhapsody:

‘ Could the Author flatter himself, that any one would have half the pleasure in reading the following exposition, which he hath had in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose, fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely on his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for, when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance on the mind, and the remembrance of them is sweet.’

We congratulate the Author on the pleasure he has received from an employment, so well suited to his character and station, especially in the retirement of a college. How far his judgment, as to the application of the greater part of the Psalms, is consonant with the TRUTH, we do not pretend to determine. The double sense of prophecy, is in itself a difficulty, but it seems that its reality cannot but be admitted by consistent believers in a revelation. It has found able advocates of later years; from some of whose writings, such as those of Lord Bacon, Bp. Chandler, Bp. Lowth, Dr. Hurd, Mr. Merrick, and Mr. Mudge, pertinent quotations are here produced. These authors (to whom several others might be added, as, particularly, the learned Mr. Pierce of Exeter) support the interpretation of some Psalms from which citations are made in the New Testament as prophetic of Christ, and some of these writers, to whom may be added, as quoted in this performance, the great Erasmus and Dr. Allix, favour that more general exposition of the Psalms, in this manner, for which Dr. Horne pleads, and on which his commentary proceeds.

But though it should be allowed that there are hymns in this collection written under the influence of the spirit of prophecy, which, enveloped in a kind of allegory, predict gospel times and events, it is not easy to admit that such a sentiment should be extended in the degree to which it is carried by this Commentator. There are passages cited in the New Testament which may receive a good sense as illustrated, or fulfilled, under the Christian dispensation, while they might not

originally point to these times; though there are others which seem immediately and at first to have regarded them. And as to applications of this kind made by the Fathers, the argument from hence loses much of its weight when it is considered that they sometimes ran into very wild and extravagant conjectures. St. Jerome, it is well known, as our Author properly observes, when grown older and wiser, lamented that in the fervors of a youthful fancy he had spiritualized the prophecy of Obadiah before he understood it. If it is granted that other Psalms than those which have a direct prophetic aspect, or are quoted by the writers of the gospel relate to the Christian scheme and its author, where shall we stop or confine our suppositions? And does not this open the way to mysticism, conceit, and confusion? Dr. Allix, indeed, seems to furnish us with a rule, when he says that Christ and his apostles, in their quotations, give a key to their hearers, by which they might apply to the same subjects the Psalms of the *same* composition and expression; but we apprehend that Dr. Horne hath passed beyond this line. He acknowledges indeed, very freely, that the mode of interpretation which he espouses is liable to abuse, and hath been abused; and we agree with him, entirely, in what he adds from Dr. Hurd,—“men of sense will consider that a principle is not therefore to be rejected, because it has been abused;” but acceding to this, we cannot but doubt, whether, though from pious and good intentions, our Expofitor, through an attachment to a favourite scheme, has not proceeded something farther than he is warranted to do by scripture and reason. A very devotional and edifying use may be made of this part of the sacred writings, without indulging the imagination that the far greater number of these Psalms are prophetic of the Christian redemption.

We shall here insert some quotations from different parts of the work, by which our Readers may form their own judgment of it.

Psalms I. ver. 1. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

‘The Psalter, like the sermon on the mount, openeth with a ‘Beatitude,’ for our comfort and encouragement, directing us immediately to that happiness, which all mankind in different ways, are seeking and enquiring after. All would secure themselves from the incursions of misery; but all do not consider that misery is the offspring of sin, from which it is therefore necessary to be delivered and preserved, in order to become happy, or ‘blessed.’ The variety of expressions, here used by David, intimateth to us, that there is a gradation in wickedness; and that he who would not persist in evil courses, or commence a scoffer at the mystery of godliness, must have no fellowship with bad men; since it is impossible for any one, who

who forsakes the right path, to say, whither he shall wander; and how when they begin to walk in the "counsel of the ungodly," propose finally to sit down in the "seat of the scornful." O thou second Adam, who alone, since the transgression of the first, hast attained a sinless perfection, make thy servants "blessed," by making them "righteous," through thy merits and grace.

V. ver. 10. *Destroy thou them, O God, let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.*

Concerning passages of this imprecatory kind in the book of Psalms, it is to be observed, that they are not spoken of private and personal enemies, but of the opposers of God and his anointed; nor of any among these, but the irreclaimable and finally impenitent, and this by way of prediction, rather than imprecation; which would appear, if the original words were translated uniformly in the future tense, as they might be, and indeed, to cut off all occasion from them which desire it, should be translated. The verse before us would then run thus—"Thou wilt destroy them, O God; they shall perish by their own counsels: thou wilt cast them out in the multitude of their transgressions, for they have rebelled against thee." The words, when rendered in this form, contain a prophecy of the insatiation, rejection, and destruction of such as should obstinately persevere in their opposition to the counsels of heaven, whether relating to David, to Christ, or to the Church. The fate of Ahitophel and Absalom, of Judas and the Jews, should warn others not to offend after the same example.

VI. ver. 7. *My eye is consumed because of grief; it waxeth old because of all mine enemies.*

Grief exhausts the animal spirits, dims the eyes, and brings on old age before its time. Thus it is said, concerning the man of sorrows, that many were astonished at him, his visage was marred more than any man, and his form more than the sons of men.' Isa. lii. 14. 'How long, in these times, might youth and beauty last, were godly sorrow their only enemy!'

XV. ver. 1. *Lord, who shall abide in thy tabernacle! who shall dwell in thine holy hill!*

The prophet alludes to the hill of Sion in the earthly Jerusalem, to the tabernacle of God which was thereon, and the character of the priest, who should officiate in that tabernacle. But all these were figures of a celestial Jerusalem, a spiritual Sion, a true tabernacle, and an eternal priest. To the great originals therefore we must transfer our ideas, and consider the enquiry as made after him who should fix his resting place on the heavenly mount, and exercise his unchangeable priesthood in the temple not made with hands. And since the disciples, of this new and great high priest, become righteous in him, and are by the spirit conformed to his image, the character which essentially and inherently belongs only to him, will derivatively belong to them also, who must follow his steps below, if they would reign with him above.

XVI. ver. 2. *O my soul, thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee; 3. But to the saints that are in the earth, &c.*

'In the Chaldee and Syriac the latter clause of this verse is rendered — "My goodness is from thee." An ingenious writer thinks the Hebrew will bear this sense, in the elliptical way, thus — "My goodness! shall I mention that? by no means; it is all to be ascribed to thee." The goodness of man is all derived from God, and should be extended to his brethren. That of Messiah owed it's original to his union with the divinity; and promoted the salvation of those to whom it was communicated, that is to say, of those who thereby became "the saints and excellent ones in the earth." For their sakes obedience was performed, and propitiation made, by the Son of God, because he loved them with an everlasting love, and placed "all his delight" in making them happy. "He rejoiced in the habitable parts of the earth, and his delights were with the sons of men." Prov. viii. 31.'

XIX. ver. 3. *There is no speech nor language where their voice is not heard.*

'Our Translators, by the words inserted in a different character have declared their sense of this passage to be that there is no nation or language, whither the instruction diffused by the heavens doth not reach. But as the same thought is so fully expressed in the next verse, "Their sound is gone out," &c. it seems most advisable to adhere to the original which runs literally thus, "No speech, no words, their voice is not heard;" that is, although the heavens are thus appointed to teach, yet it is not by articulate sounds that they do it; they are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture, or representation. So manifold is the wisdom of God; so various are the ways by which he communicates it to men!'

XX. ver. 3. *Remember all thy offerings, and accept thy burnt sacrifice.*

'As Christ, in the days of his flesh, offered up, not only prayers and tears, but, at length, his own most precious body and blood, the church here prays that the great propitiatory sacrifice may be had in everlasting remembrance before God, and the merits of it be continually pleaded in arrest of judgment, and accepted for herself and her children.'

XXV. ver. 13. *His soul shall dwell at ease, Heb. lodge in goodness:*

Ver. 14. *The secret, Heb. fixed counsel, or design of the Lord is with them that fear him; and he will shew them his covenant; Heb. and his covenant to make them know it.*

XXXVII. ver. 25. *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. 26. He is ever merciful and lendeth: and his seed is blessed.*

'So far is charity from impoverishing, that what is given away, like vapours emitted by the earth, returns in showers of blessings, into the bosom of the person who gave it, and his offspring is not the worse, but infinitely the better for it. — The bread that endureth, as well as that which perisheth, is his, and the blessings of time are crowned with those of eternity.'

ver. 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

! After

“After taking a view of those short lived honours, which the world setteth on the heads of its most favoured votaries, let us turn our eyes to “the perfect and upright one,” let us behold the permanent greatness and the unfading glory of the *Tree of Life*; which is in the midst of the paradise of God, whose leaves are for the healing of the nations, and whose fruit is the fruit of “peace.”

LXV. ver. 9. *Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it; or, for so thou hast established, or, constituted it.*

Under the beautiful image of a once barren and dry land, rendered fruitful by kindly showers of rain, turning dearth into plenteousness are represented here (as in *Isai. xxxv.* and numberless other places) the gracious “visitation” of the church by the spirit; the “riches” of grace and mercy, poured on the hearts of men, from the exhaustless “river of God;” and the bountiful provision made thereby, for the relief of that spiritual famine, which had been fore in all lands. See *Isai. lv. 10. Rev. xxii. 1. Amos. viii. 11.*

ver. 13. *The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing.*

‘The happy effects of God’s visiting the earth with rain, are vallies covered with corn, verdant meads, and thriving flocks. All these ideas, in the prophetic scriptures, are frequently transferred to the times of refreshment and consolation of peace and fruitfulness, in the church, which breaks forth into joy, in the one case, as the world is always ready to do in the other. Manifold and marvellous, O Lord, are thy works, whether of nature, or of grace; surely, in wisdom and loving kindness hast thou made them all; the earth in every sense is full of thy riches.’

LXVIII. ver. 13. *Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*

‘By “lying among the pots” or in “dust and ashes” is evidently denoted a state of affliction and wretchedness like that of Israel in Egypt; which was exchanged for one of the utmost dignity and splendor in Canaan; one as different from the former, as a caldron, discoloured by smoke and soot, is from the bright and beautiful plumage of an eastern-dove, glistering interchangeably, as with silver and gold. Thus the church of Christ, emerged from a state of persecution and tribulation, into one of splendor and magnificence. And such is the change made in the spiritual condition of any man, when he passes from the bondage of corruption into the glorious liberty of the sons of God; he is invested with the robe of righteousness, and adorned with the graces of the spirit of holiness.’

In a note on the former part of this verse “lying among the pots,” our Commentator observes that his ingenious friend Mr. Parkhurst, in his Hebrew Lexicon, considers the word שפתי as signifying Rows of stones, on which the caldrons or pots were placed. Lying among these, denotes, he remarks, the most abject slavery; for this was the place of rest allotted to the vilest slaves. So our Translators are said to render the

word in the margin of Ezek. xl. 43. Dr. Chandler adopts the same interpretation. We cannot but take notice here how differently Dr. Durell understands the passage, who supposes the word to signify "sheep-folds," and thinks the verse, together with the next, carries in it a reflexion on some of the tribes of Israel which did not assist Deborah in the battle against Sifera. When there is a variety of criticism on the same text, it serves chiefly to confound the Reader. However that which Dr. Horne adopts, seems probable and satisfactory. In the commentary on this Psalm he acknowledges his obligation to the late Dr. Chandler, 'whose admirable exposition of its literal, or historical sense, in his Critical History of the Life of David, he says, he has followed, and also his very ingenious division of it into five parts, founded on the supposition of its being performed at the removal of the ark.'

Ver. 14. *When the Almighty scattered kings in it, it was white as snow in Salmon.*

'The purport of this difficult verse seems to be, that all was white as snow, i. e. all was brightness, joy, and festivity, about mount Salmon, when the Almighty, fighting for his people Israel, vanquished their enemies, in or about that part of the country.'

XC. ver. 11. *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.*

'Houbigant renders the verse thus, "Quis novit vim iræ tuæ; et, prout, terribilis es, furorem tuum?"—"Who knoweth," or considereth, "the power of thine anger, and thy wrath in proportion as thou art terrible?" that is, in other words, notwithstanding all the manifestations of God's indignation against sin, which introduced death, and every other calamity among men, who is there that knoweth, who that duly considereth and layeth to heart the Almighty power of that indignation; who that is induced, by beholding the mortality of his neighbours, to prepare himself for his own departure hence? such holy consideration is the gift of God, from whom the psalmist, in the next verse directeth us to request it.

CX. ver. 7. *He shall drink of the brook, or, torrent, in the way, and therefore shall he lift up his head.*

'The means by which Christ should obtain his universal kingdom, and everlasting priesthood, seem here to be assigned. "In his way" to glory, he was to drink deep of the waters of affliction; the swollen "torrent" occurred in the way and presented itself between him and the throne of God. To this "torrent in the way" the Saviour descended, bowed himself down, and "drank" of it for us all, "and THEREFORE, did he lift up his head," that is, he arose victorious, and from the valley in which the torrent ran, ascended to the summit of that holy and heavenly mount, where he reigneth, till "his enemies be made his footstool." St. Paul hath expressed the same sentiment in literal terms; "He humbled himself, and became obedient unto death, even the death of the cross: WHEREFORE, God also hath highly exalted him." Phil. 11. 8.'

Dr.

Dr. Horne observes on the above verse that the Hebrew word signifies, in general, "a current of water," which may be either turbid or overwhelming, or a clear and gentle stream. 'Hence, says he, arises an ambiguity in the interpretation of the words, which may be expounded either of the sufferings Christ tasted, or of the refreshments he experienced; either way the sense is good, and true, as it relates to Messiah. The idea of a "brook in the way, or the road," seems to favour the explication of afflictions and sufferings. But, it is added, I advance it, as becomes me to do, with great deference and submission, since Bishop Lowth and Mr. Merrick are of a different opinion.' Dr. Durell, we observe, is of the same opinion with this Author.

CXIX. ver. 118. *Thou hast trodden down all them that err from thy statutes, for their deceit is falsehood.*

'The dreadful judgments which God, from time to time, in all ages of the world, hath executed, and which he still can and will execute on impenitent sinners, afford a kind admonition and a powerful motive to obedience. As no force can counteract the power of God, so no "cunning" can deceive his wisdom, but will always, in the end, miserably "deceive" those who trust in it, and employ it against the counsels of heaven, "their deceit, or subtilty, is falsehood" it will fail and ruin it's owners. Of this, history furnishes instances in abundance. And it will be evident to all the world, when simplicity and innocence shall reign triumphant, with the Lamb, on mount Sion; and deceit and guile shall have their portion with the Serpent, in the lake of fire.'

CXX. ver. 3. *What shall be given unto thee, or what shall be done unto thee, thou false tongue?* 4. *Sharp arrows of the mighty, with coals of juniper.*

'Some render the first of these two verses a little differently; "What shall a false tongue give thee, or what shall it add to thee?" the sense will be much the same, whether the psalmist be supposed to address his question to the false tongue, or to him who is the owner of it. The purport of the question plainly is this; what profit or advantage, do you expect to reap from this practice of lying and slander; what will at last be it's end, and its reward? Then followeth the answer, "Sharp arrows of the mighty One," who is the avenger of truth and innocence; with a fire that burns fiercely, and burns long, like that which was made of "juniper," or some wood used in those days, remarkable for increasing and retaining heat. Punishments justly inflicted on a tongue, the words of which have been keen and killing as arrows, and, which, by it's lies and calumnies, hath contributed to set the world on fire. We read in the gospel of one, who exclaimed, "Send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

The above is a good explication of the verses, but may it not be questionable whether the words, "Sharp arrows," &c.

are not a continuation of the question in the former verse, and a lively representation of the nature of malice, slander, &c. and the injuries received from them?

At the conclusion of the commentary on the hundred and twenty-second Psalm, we have this observation:

'Theodore Zuinger, of whom some account may be found in Thuanus, when he lay on his death-bed, took his leave of the world, in a paraphrase on the foregoing Psalm, giving it the same turn, with that given to it above, viz. as the Christian's aspiration after the heavenly city, and his wishes of celestial peace to the Church on earth. I have never been able to get a sight of the original; but one may venture, I believe, to say, that it has lost nothing in a translation of it by the late learned and pious Mr. Merriek; which is so excellent, that I must beg leave to present it to the Reader. Some of the lines are retained in his more literal poetical version, published in 1755. It may serve as a finished specimen of the noble and exalted use which a Christian may and ought to make of the Psalms of David.' This pleasing copy of verses accordingly follows, but it is of too great length for us to insert in our work.

CXXVII. ver. 2. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

'The psalmist doth not, certainly, intend to say, that labour and diligence are vain, but that they are so, except the Lord be with the labourer: the business is not to be done by all the industry and pains, all the carking and caring in the world, without him; whereas, if his aid be called in, if part of our time be spent in prayer, not the whole of it in prayerless *toiling and moiling*, our work will become easier, and go on better, a solicitude and anxiety for it's success and completion, will no longer prey on our minds by day, and break our rest at night; we shall chearfully fulfil our daily tasks, and then, with confidence and resignation, lay our heads on our pillows, and God will "give to his beloved" a sweet and undisturbed "sleep," which shall fit them to return, every morning, with renewed vigour and alacrity, to their stated employments. This seemeth to be the import of the verse. An obscurity has been occasioned in the translations, by rendering the adverb,—*so*; "*so* he giveth his beloved sleep," in which form this last part of the verse will not connect with what goes before. But if the adverb be translated (like it's kindred Hebrew particle) "*surely* he giveth his beloved sleep;" or, as Dr. Hammond renders it "*since* he giveth his beloved sleep;" the difficulty will vanish, and the sense appear to be as above. Nor can we easily find a more profitable piece of instruction, with regard to the management of all our concerns, temporal and spiritual.

From the above specimens the Reader will perceive that this is a very pious performance. The Author appears to possess that unaffected goodness of heart which is of sterling worth. His strain of theology indeed will not perfectly suit every taste; especially as the short prayers, which are occasionally introduced, are generally, if not entirely addressed to Christ (often

under the appellation, *Jesus*) which, to some persons, will not seem quite scriptural and justifiable. Yet, on the whole, his publication has great merit; it recommends to our attentive regard, an important part of the sacred writings; it illustrates them; and it presents to our view a great number of pleasing, solid, and edifying reflections. The Psalms appointed for the public service of our Church, on particular days, are here in that view explained, which is one useful part of these volumes; for it must often have been painful to many to hear them repeated by numbers on those occasions, who cannot be supposed, in some instances; to have proper, if any, ideas to the words they utter, or to see any propriety in their being appointed for those times.

Dr. Horne expresses himself with great candour and modesty concerning the reception of his work, and the different explanation which many espouse. As to himself, he says, 'From the most sober, deliberate, and attentive survey of the sentiments, which prevailed on this point, in the first ages of the Church, when the apostolical method of citing and expounding the Psalms was fresh on the minds of their followers, the Author cannot but be confident, that his Commentary, if it had then made its appearance, would have been universally received and approved, as to the general design of it, by the Christian world.—He has written, it is added, to gratify no sect or party, but for the common service of all who call on the name of Jesus, whosoever dispersed, and howsoever distressed on the earth.—Enough has been given to the arts of controversy. Let something be given to the studies of piety and a holy life. If we can once unite in these, our tempers may be better disposed to unite in doctrine.—Many may be of a different opinion from the Author, who conscientiously believe the doctrines and practice the duties of the gospel, whether they see them shadowed out in the Psalms or not.—Many learned and good men, whom he does not therefore value and respect the less, have conceived strong prejudices against the scheme of interpretation here pursued.—Such will enjoy their own liberty, and permit their brethren to do the same.—From the Public the Author is now to expect the determination of his fate. Should its sentence be in his disfavour, nothing farther remains to be said, than that he has honestly and faithfully endeavoured to serve it, to the utmost of his power, in the way in which he thought himself best able, and to give the world some account of that time, and those opportunities, which, by the Providence of a gracious God, and the munificence of a pious Founder, he has long enjoyed, in the happy retirement of a college.'

Here we conclude the Article; having given the Reader, we hope, a just and fair view of this publication.

ART. II. *Metallurgic Chymistry*, being a System of Mineralogy in general, and of all the Arts arising from this Science. To the great Improvement of Manufactures, and the most capital Branches of Trade and Commerce. Theoretical and Practical. In Two Parts. Translated from the original German of C. E. Gellert, by J. S. with Plates. 8vo. 62. Boards. Becket. 1776.

THE work of this eminent Chemist, now presented to the English reader, appears justly entitled to the character given it by the translator, of "The most concise Assemblage of useful Chemical Knowledge which has hitherto been published." By the term *Metallurgic* the Author does not mean what relates solely to *Metallic* bodies, strictly so called, but to all fossil substances. The scope he takes is therefore sufficiently comprehensive, and indeed includes the greatest portion of what is chiefly valuable in chemistry.

The theoretical part of the work consists of three divisions, under which, the nature and properties of mineral bodies; the chemical agents, or instruments; and the operations of chemistry, are severally explained and described. The first of these heads is rendered somewhat confused by intermixing a chemical with a fossilological classification. Thus *earths* and *stones*, which are absolutely the same in chemistry, are distributed into different classes; and in like manner *metals* are separated from their *ores*, though chemistry considers them only as different forms of the same bodies. On the other hand the class of *salts*, being made to comprehend all the acids, alkalies, and neutrals, many of which are artificial substances, and many others, subjects of the vegetable and animal kingdoms, is not a mineralogical but a chemical division. The same may be said of *sulphur*, considered as the inflammable principle, existing in the several forms of bitumen, brimstone, resins, oils, and balsams. These objections to the *method*, however, do not affect the *matter* of this part of the work; which, as well as the two other general heads, is either extracted from the most approved Authors, or added from the writer's own observations and reflections. We shall just remark with regard to an extensive *table of solutions* annexed, that there may be danger of its misleading the less attentive reader, from the manner of placing the articles in each column, which is just the reverse of that used in the common *tables of affinities*. In this, the substances which have the greatest affinity with that at the head of the column are, less naturally, placed the most distant from it.

The processes of which the practical part of this volume consists, appear, as far as may be judged without actually trying them, to be judiciously contrived and accurately directed. They are in general such as are the foundation of the principal arts and manufactures of which mineral substances are the objects,

jects, and will, doubtless, be useful and acceptable as well to the philosopher as the artist.

We cannot help expressing our regret that the foreigner who has translated this valuable work, Mr. John Seiferth, has not been sensible enough of his deficiencies in writing the English language; for if he had, we cannot doubt that he would have considered the revision of his performance by some English friend as a matter of essential importance. That *elegance of style* is immaterial in a work of this nature, we are willing to admit; but surely a scientific subject requires, at least as much as any other, that correct use of words, and proper distribution of the parts of a sentence, without which a writer's meaning cannot be conveyed with accuracy and perspicuity. It would be an endless task to point out all the instances in which the true sense of a passage is either obscured or perverted by this translator's ignorance of our language. Most of these, it is true, may easily be rectified by a person acquainted with chemistry; but their effect is extremely disagreeable to the reader. We may add to this, that the frequent deviation from the received manner of anglicising chemical terms, is not only perplexing, but hath a tendency to unsettle a part of our language which as yet has scarcely acquired stability and consistency.

One singular mode of speech which repeatedly occurs in this work, is not only contrary to the genius of the English tongue, but to that of every other language that we are acquainted with, as well as to common sense. Instead of processes to dissolve the fixed or volatile alkalis in spirit of nitre, for instance; we here meet with processes 'to dissolve the spirit of nitre with a fixed or volatile alkaline salt;' and other processes 'to dissolve the acid of vitriol, that of sea-salt, and vinegar, with alkaline salts.' Our Translator further affirms that 'fixed alkaline salt dissolves water;' meaning hereby, no doubt, to insinuate that water dissolves fixed alkaline salt.

Instances of vicious, and frequently unintelligible, phraseology are to be met with in almost every paragraph: but even, on a cursory perusal only of this translation, we have observed errors of a more material kind, and which respect the science itself.—Thus at page 22, we read that 'the *fossil Alkali*, combined with the *Vitriolic acid*, produces a medicinal spring water salt, such as that of *Epsom* in England, &c.—This is called the bitter purging salt.'—The meekest *Tyro* in chemistry now knows that the combination abovementioned constitutes *Glauber's salt*; and that the *Epsom*, or *bitter purging salt* is a combination of the vitriolic acid with the earth of *Magnesia*.—We know not when the original of this work was first published; but supposing it to have been written before the true nature of these salts was known, it was certainly the duty of a translator to correct so flagrant a mistake.—A still more shameful error occurs in process 3, where directions

directions are given 'to procure a fixed alkaline salt from saltpetre by deflagration with charcoal.' After the description of the process, we are presented with the following

OBSERVATION.

'Though it is true that this fixed alkaline salt arises partly from the coals burnt off with it; yet *when* [it is] *considered* what a small part of ashes can *but* arise from these few coals, and how little fixed salt these few ashes could produce; it is not very plain from whence so great a quantity of fixed salt can arise as is obtained by this operation.'

From this *observation*, it should seem, that either the Author, or his Translator, or both, were ignorant of what has been perfectly well known for at least half a century past; that a fixed alkaline salt is one of the two necessarily constituent principles of saltpetre, or nitre.—And yet, on turning over a few pages, we find (process 7) in the directions given to obtain nitre, that, in order to procure this substance 'a fixed alkaline salt must be added to the nitrous earth, if it is not contained already therein.'—Here the wonder, excited in the preceding observation, ceases at once; and we now find that the fixed alkali, which appears *after* this operation, actually existed in the saltpetre, and was probably added to it, *before* the process commenced.—We could produce other instances; but these, we think, are sufficient.

ART. III. Mr. Lindsey's Sequel to his Apology concluded. See Review for October, p. 269.

IN the sixth chapter of the sequel, Mr. Lindsey enters into a free discussion of the opinion of those Christians, who maintain, that Jesus was the ministering angel, or agent of the Almighty, from the beginning of things; and, consequently conducted the Jewish economy, as well as the gospel dispensation. This opinion has lately been well supported by the very ingenious and learned Benjamin Ben Mordecai *. Our Author, whose primary design is (if we mistake not) to maintain that Jesus was, with regard to his nature, in all respects like unto his brethren, and consequently had no existence before the time of his conception, controverts with decent and manly freedom, mixed with the utmost respect and good-will to the person of his opponent, the various arguments of this celebrated writer. He exhibits a remarkable example of Christian charity as well as an illustrious proof, that the liberty claimed by the true Protestant, of abiding by his own sense of scripture, may be exercised in its fullest latitude, without in the least endangering

* Of his work, see our accounts in the Review, vols. xlvii. 1. and ii. The last part was lately published, and will soon be farther noticed in our Journal.

Christian peace. When learned men engage in the pursuit of scripture knowledge, with a determined purpose that neither the emoluments annexed by the establishment to a particular profession of faith, nor the penalties incurred by a defection from it, shall influence their conduct, it is next to impossible that their controversies can be hurtful; the love of truth alone directs their pens,—the same love of truth will calm and correct every unworthy passion of their hearts; while the serene and peaceful temper of the writer will insensibly insinuate itself into the breasts of his readers. On this account we review with pleasure the productions of a Ben Mordecai and a Lindsey; not only on account of the satisfaction we receive from the perusal of their learned works, but also because the charitable spirit with which they express themselves with respect to the persons whose opinions they controvert, tends to confirm us in our favourite principle, that religious liberty, enjoyed in its fullest extent, is the true and proper parent of religious peace—and, that the imposition of articles and subscriptions—the appendage of emoluments to a favourite system—the denial of a toleration—and the infliction of pains and penalties on account of religious opinions, are necessarily productive of mutual jealousies,—furious controversies, and commotions, which not only disturb and disgrace the religion of the peaceful Jesus, but have been also known to threaten disorder and confusion to the state.

To which of the present disputants the superiority of argument is to be allowed, our Readers must determine for themselves. We shall only introduce one quotation from this chapter, wherein our author assigns his reasons for controverting the opinion of a person, with whom, in many important points, he professes to agree.

‘ I confess, from the first, I was concerned to differ from a writer so truly learned, able, and worthy; and I hesitated a long time, whether I should not pass by his work entirely. For it is composed with so much accuracy and judgment, and so vast a compass of learning introduced upon the subject, that although I thought I saw his error through the whole, I might be doubtful of being able to develop it in such a manner as that others might see it. How far this has been done, my readers will judge. But assuredly I should have been far from engaging in an opposition to one who is so noble an advocate for the strict unity of God in his first letter; and in his last letter gives such a just and rational view of some of the principal doctrines of Christianity, if I had not believed, that the sentiment concerning Christ, which he defends, would, if it should prevail, retard the progress of the gospel, which I saw him to have equally at heart with myself. For I am persuaded, that his arguments, however plausible, will never bring the Jews to approve a system, which condemns all their ancestors as guilty, during the Mosaic dispensation, of directing their worship to an object contrary to the very design of their law, and to the primary article of their faith; viz. That Jehovah, the
one

one supreme God, was to be worshipped, and no other. And a new object of worship, and substitute of deity, found out by Christians for the Jews, which their fathers of the circumcision never owned, and their sons now universally deny, will not be likely to remove the prejudices of unbelievers against the bible.

‘It must also appear very extraordinary and unaccountable, that this great super-angelic spirit, by whom all things are supposed to have been made, should have been honoured and worshipped as God during the times of the law, and yet after his condescension and sufferings for the benefit of mankind, this divine honour which had been paid him should be in a good measure withdrawn: for our Author, in letter the third, page 105, with his usual candour, owns, “That it is certain, that Christ is no where directly commanded to be prayed to, through the whole New Testament; and that many of those who allow it to be defensible, do not consider it as a duty; and very seldom if ever practise it.”

The aim of the seventh chapter is to favour the humanity of Jesus in the most obvious meaning of the term; and our Author introduces a great variety of arguments and testimonies to shew “That Christ was not the supreme God, nor a great angel or spiritual being animating a human body; but a man like ourselves, saying those extraordinary gifts of a divine wisdom and power, by which he was distinguished from the rest of mankind.”

For these arguments and testimonies, the former of which are urged with great acuteness, and the conclusions drawn from the latter maintained with an equal degree of learning, we must of necessity refer our Readers to the *SEQUEL* itself. We cannot, however, dismiss this interesting chapter without subjoining some of our Author’s remarks, and his general conclusion from the portions of scripture appealed to in support of his plea.

‘The four Evangelists, who have recorded the foregoing particulars of Christ’s birth, childhood, his gradual improvements in mind and body, and all the other marks of his being truly a man as themselves, thereby sufficiently discover their own sentiments concerning him. And the accounts which they have preserved in their histories, of the conversation and intercourse that they and his Apostles had with him, plainly indicates, that they all along took him to be a man, their countryman, a superior prophet of God, and not God, or a great angel in an human form. To transcribe from them all that relates to this point is unnecessary. In the other books of the New Testament we have the following testimonies concerning him.’

After reciting these testimonies, Mr. Lindsey proceeds as follows:

‘Such is the doctrine of the scriptures throughout, concerning the nature and person of Christ; which when generally received and acknowledged, and the day seems now approaching, will remove the great offence which turns many from the gospel, and conciliate Jews, Mahometans, and unbelievers to it,

‘The

' The permission and long continuance of an error so very considerable as this, is very humbling: but it should not startle or disturb us. We should not view it as a matter peculiar to Christianity, or as affecting the evidence which we have for it. We see that the divine government over mankind, admits of great and lasting moral darkness and depravity. In what a prostrate state of ignorance of the Being that made them, are by far the largest part of the human race now, and have been for ages; and yet they are also the children of God, his rational offspring. Among Christians, the idolatrous worship of saints and images has lasted near fourteen hundred years, and the adoration of a *God of paste*, *Dei panarii*, not much short of a thousand; and both are still maintained with great pomp, and supported by the supreme authority throughout France, Italy, Spain, Germany, &c. And yet these corruptions of the truth are not by Protestants supposed to argue any defect in the gospel, as if it were not sufficiently plain on those points, and express against them.

' Those who have objected to the sentiment here maintained, that it is contrary to and inconsistent with other declarations of the New Testament concerning Christ, will do well to consider the solution above given of those supposed contrary declarations. But still more should they attend to the insuperable difficulties in which their own schemes are involved: namely, *How the supreme God, or the first created Spirit could become an infant, and from a state of childish ignorance and imbecillity, by slow degrees, acquire powers and knowledge: How the temptations of worldly things could be any allurements, any trial of virtue to God, or to the first created Spirit.* Assuredly these striking human appearances, these facts joined to the prophetic predictions concerning Christ, to his own, to his Apostles declarations, *that he was a man*; seem utterly inexplicable on any other supposition but that of his being *really* such.

After a gentle reprehension of a groundless charge brought by the dean of Gloucester against the maintainers of the Socinian system, Mr. Lindsey proceeds:

' Is not the example of *Jesus*, the son of *Mary*, a man like ourselves in all things, but of unspotted purity, benevolence the most active and disinterested, an integrity and fortitude superior to every trial and temptation, with the most profound humility and piety towards God; is not this more level and suited to mortals, more useful and encouraging than the example of the incomprehensible God, or of the first of beings created by him, and creator of all things under him, transformed into a human creature, if so astonishing a transformation was in either case possible? And is it not a more just and worthy idea of the parent of the universe, that out of his love to his frail degenerate offspring, he should by an express messenger invite them to return to their duty and true happiness, with an assurance of pardon and his favour, rather than to paint him inexorable, unforgiving, determined to punish to the uttermost, had not another Being, more merciful than himself, interposed, and appeased, and satisfied him by submitting to bear the whole load of his wrath and displeasure due to wretched men, the intended victims of it? Such misrepresentation of the doctrine of revelation brings undeserved reproach upon it. One is sorry to read the following account in an

able modern writer, who speaking of man's "repentance, sorrow, humiliation, contrition at the thought of his bad conduct;" goes on to say, "He even distrusts the efficacy of *all these*, and naturally fears, lest the *wisdom of God*, should not, like the *weakness of man*, be prevailed upon to spare the crime, by the most importunate lamentations of the criminal. Some *other intercession*, some *other sacrifice*, some *other atonement*, he imagines must be made for him, beyond what himself is capable of making, before the purity of the divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide in every respect, with those original anticipations of nature; and, as they teach us, how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the *most powerful* intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities *." Had this Author consulted the Bible itself, he would have found it to speak a very different language. For Almighty God there declares, that he wants no foreign intercession, no satisfaction, no dreadful atonement to be paid, but is entirely satisfied with the sincere repentance of the sinner himself, and requires no more to restore him to his favour. *When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive*, Ezek. xviii. 27. And Christ himself informs us, that it was purely out of his benignity to the human race, that God appointed him to be the instrument of his mercy to them. John iii. 16. *God so loved the world, that he gave his beloved Son, to the end that every one that believeth in him, should not perish, but have everlasting life.*

Chapter VIII. of the Sequel contains the testimony of the apostolical fathers concerning the nature and person of Christ.

In the IX. Mr. Lindsey, after shewing that creation is the proper work of God himself—and that this is the uniform doctrine of scripture, proceeds to examine those passages in St. Paul's epistles, in which creation has been supposed to be ascribed to Christ. Upon this subject he observes,

'That if there be any one doctrine clearly laid down in the sacred writings, it is this, that God made the world, by himself, without any assistant or underworker; that there are not more creators than one..

'Moses, who treats of the first origin of all things, delivers the doctrine with great solemnity, and grounds an important religious ordinance upon it: *In the beginning God created the heaven and the earth*, Gen. i. 1. See ii. 3. vi. 6, 7. *In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it*, Exod. xx. 11. See xxxi. 17.

'The subsequent prophets repeat and inculcate the same great truth, but incidentally only, without suspecting that any Israelite could ever imagine that there were more creators than one: *O Lord God of hosts, God of Israel; that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made*

* *Theory of Moral Sentiments*, by Dr. Adam Smith, p. 160.

heavens and earth, Isa. xxxvii. 16. *Thus saith the LORD, thy Redeemer, and he that formed thee from the womb; I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth the earth abroad by myself*, xlv. 24. *Thus saith the LORD, the holy one of Israel, and his maker, I have made the earth, and created man upon it: I, even my hands have stretched out the heavens*, xlv. 11, 12. See also Jer. x. 12. xxvii. 5. Neh. ix. 6.

‘Something surely would have dropt from the holy Jesus, concerning so remarkable a circumstance in history, *if the world had been made by him*. On the contrary, he continually speaks of himself as a prophet or messenger of God, *sent by him*, which the apostle John records of him no less than thirty times; and he calls God his Father, the common father of himself (John xi. 17.) and of the rest of mankind; from whom he received life itself, and all its powers (John vi. 57. v. 19. 30. viii. 28). And great as his endowments and divine powers were as the Messiah, the Son of God, his constant phrase by which he denoted himself was, *the son of man*.

‘The evangelists and apostles, in this respect, speak in exact conformity with the language of their ancient prophets, and of Jesus their master; that the living and true God, the Father of all, was *sole creator of all things*. John i. 3. *All things were made by it*, (viz. the *Logos*, wisdom of God) *and without it was not any thing made that was made*. Acts iv. 24, 30. *Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is!—grant that signs and wonders may be done by the name of thy holy servant (not child) Jesus*. See Isa. xlii. 1. Acts iv. 25. In this prayer, the Apostles style Jesus, after his resurrection, *the servant of God who made heaven and earth*. See also Rev. iv. 10, 11. xiv. 7.

‘There are nevertheless four passages in St. Paul’s epistles, which have been commonly understood to speak of Christ as creator of the world, viz; Eph. iii. 9. Coloss. i. 16. Heb. i. 2. and Heb. i. 10—12.

After some preliminary observations, respecting the real nature of Christ’s kingdom, Mr. Lindsey proceeds to the examination of these texts; in the discussion of which, he discovers great critical skill and strength of judgment.

We close our Review of this excellent publication, with Mr. Lindsey’s conclusion to his work.

‘I have now finished what I had to offer upon the existence, the true nature and dignity of our Lord Jesus Christ, and have born my testimony to what I believe to be the truth. It is from the sacred writings only that we receive our information concerning him; and thence we are to determine, amidst the various conclusions that have been drawn from them;

1. Whether Christ be the supreme God, equal to the Father?
2. Or generated before all time by the power and will of the Father?
3. Or, he then first began to exist, when born of the Virgin Mary?

This last opinion has appeared to me to have the suffrages of the holy scriptures, of Christ himself, and his apostles; and on this ground I have pleaded for it. If the arguments alledged are weak and insufficient, the doctrine they support will fall of itself; but otherwise,

it will in time make its way by its own light and evidence, and prevail. We are wont, through various prejudices, to form wrong judgments of things, and to hold nothing excellent in characters, but what hath the stamp of years and antiquity upon it; and hence some may perhaps at first feel some reluctance, and be disturbed at so late a date being assigned to our Lord's existence. And yet every thing is of yesterday, except the GREAT ETERNAL himself. Go back millions of millions of ages, as far as thought or numbers can carry, and when you are arrived at what you call the antientest of created beings; yet eternal ages must have passed before that creature came into being; and eternal ages have always been past and always are to come.

Adorable, ineffable, majesty supreme! Jehovah, that inhabitest eternity, whom no creature hath seen, nor can see or comprehend! Shall we not bow down before thy footstool, and acknowledge thy peerless, unfathomable glory and perfections? How shall we give thee an equal amidst thy works?

— Ye in heav'n,
On earth, join all ye creatures, to extol
HIM FIRST, HIM LAST, HIM MIDST,
HIM WITHOUT END*.

FOR OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS. TO HIM THEREFORE BE GLORY FOR EVER. AMEN †.

* Milton's *Paradise Lost*, Book v.

† Romans xi. 36.

ART. IV. *Sermons preached at Lincoln's Inn, between the Years 1765 and 1776: with a large Discourse on Christ's driving the Merchants out of the Temple; in which the Nature and End of that famous Transaction is explained. By Richard Hurd, D. D. Lord Bishop of Litchfield and Coventry; and late Preacher of Lincoln's Inn. 8vo. 5s. Boards. Cadell.*

THOUGH scarcely any thing new can be expected upon moral and religious subjects, yet every thoughtful and serious reader must be pleased to see important truths placed in a clear and striking point of view, by a writer so honourably distinguished in the republic of letters, as the present Bishop of Litchfield and Coventry. The sermons now before us are not of the popular kind; they are more addressed to the understanding than to the heart and the affections. Those who expect to have their taste for novelty gratified, or to see points of curious speculation discussed with critical accuracy and precision, will be disappointed in the perusal of them: for the preacher has too just an idea of the end of his office, and the decorum of his professional character, to make, from the pulpit, an ostentatious display of critical acuteness, eloquence, or erudition. But those who are desirous of having their understandings enlightened, and who, considering religion as a reasonable service, as their brightest ornament in prosperity, and their firmest support in adversity, wish to be confirmed and established in their

their belief of the great principles of it, will be pleased with the many judicious and pertinent observations which his Lordship has made, upon subjects that relate to their highest interests.

The first is a plain, useful discourse, from Matth. xiii. 51, 52. *Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, &c.* Both those who are instructed to dispense the word of God, and those who hear it, may be greatly benefited by an attentive perusal of this sermon; the former may learn the duty of a *Christian scribe*, and the latter may learn not to take offence at the ministry without cause, and so deprive themselves of the fruit which they might otherwise reap from it.

The second, though a short, is indeed an excellent sermon. The advocates for religion may learn from it the proper method of defending Christianity, and those who sit in judgment upon them may, as they ought, learn to be more modest and less presumptuous. From 1 Cor. x. 15. *I speak as to wise men: judge ye what I say*—his Lordship observes that the Christian religion, divine as it is in its origin, sublime in its precepts, and profound in its mysteries, yet condescends to apply itself to the rational faculties of mankind; and, secure in its own native truth and evidence, challenges the wise and learned to *judge* of its pretensions. The declaration of the text therefore, he tells us, may be considered as a standing precept to the ministers of the world, *to speak as to wise men*; and to the hearers of it, to use their best faculties, *in judging of what they say*.

After observing that the religion of Jesus was designed for the instruction of all sorts and degrees of men, he tells us, there ought to be a difference in the *mode* of teaching its saving truths, according to the capacities of those to whom they are addressed.

‘ TO PLAIN AND ILLITERATE MEN, who have no prejudices to counteract the virtue of God’s word, and no pride of reason or science to question its authority, the true and proper way is, no doubt, to represent the great truths of the gospel, simply and clearly, accompanied with its more general and obvious proofs, and enforced upon them with all the earnestness of exhortation. These *proofs*, and this *exhortation*, carry such light and force in them, as may be reasonably expected to have an effect upon all men: yet to the WISE, who are prompted by their curiosity, or habits of enquiry, to *ask a reason of the hope that is in us**, and who are qualified by their parts and studies to *judge* of such reason, we are instructed to address a more elaborate *answer*, or apology.

‘ The question then will be, ON WHAT PRINCIPLES SUCH APOLOGY MUST BE FORMED? A question the more important, because the apologies of all times have been too generally constructed on

* 1 Pet. iii. 3.

false and pernicious principles; on *such* as cannot support, but rather tend to weaken and disgrace, the very cause they would defend.

Such were the apologies, many times, of the *antient Christians*, who would incorporate with the divine religion of Jesus the vain doctrines of the gentile philosophy: and such have been too often the more *modern apologies*, which debase the word of God, and corrupt it with the dreams of our presumptuous metaphysics.

Our religion has suffered much in both these ways: not, that reason or philosophy of any kind, truly so called, can disserve the cause of a *divine* religion; but that we reason and philosophize *falsely*, or *perversely*; that is, we apply falsehood to truth; or, we misapply truth itself, in subjecting the incomprehensible mysteries of our faith to the scrutiny and minute discussion of our best reason.

From these miscarriages, we are admonished what to *avoid*: the example of the apostle Paul, who *spake as to wise men*, may instruct us in the right way of *prosecuting* the defence of the Gospel.

From *him*, then, we learn to frame our answers and apologies to inquisitive men, on the great established truths of natural and revealed religion: to assert the expediency of divine revelation, from the acknowledged weakness and corruption of human nature, and from the moral attributes of the Deity; to illustrate the œconomy of God's dispensations to mankind by arguments taken from that œconomy itself: to reason with *reverence* * on the nature of those dispensations, to shew what their general scope and purpose is, how perfect an agreement there is between them, and how divinely they are made to depend on each other.

In doing this, we shall find room for the exercise of our best and most improved reason: we shall discover much (and be able to display it to others) of the harmony of the divine councils, as they are set before us in the inspired volumes: and, though we may not penetrate all the depths and obscurities of those councils, yet, as in contemplating the works of God, which we know but in part, we can demonstrate his *eternal power and godhead*, so, in studying his word, we shall see enough of his unsearchable wisdom and goodness, *to put to silence the ignorance of foolish*, and to satisfy the inquiries of *wise men*.

I say, *to satisfy the inquiries of wise men*: for *wise men* do not expect to have all difficulties in a divine system cleared up, and every minute question, which may be raised about it, answered (for *this*, God himself, the author and finisher of it, can only perform, and much *less* than this is abundantly sufficient for our purpose); but all they desire is to see the several parts of it so far cleared up, and made consistent with each other, and, upon the whole, to discover such evident marks of a superior wisdom, power, and goodness in the frame and texture of it, as may convince them that it is truly divine, and worthy of the Supreme Mind to whom we ascribe it.

When we speak *thus* as to *wise men*, we do all that *wise men* can require of us: if others be still unsatisfied, the fault is in themselves, they are *curious*, but not *wise*.

* 1 Pet. iii. 15.

• I say

' I lay the greater stress on this mode of defending the Christian religion from itself, that is, by arguments taken from its own nature and essence, because it shortens the dispute with inquirers, and secures the honour of that religion, we undertake to defend.'

Having thus shewn the duty of him, who speaketh as to wise men, his Lordship goes on briefly to examine the pretensions of those, who have at all times been so ready to sit in judgment on the advocates for religion, by the known qualities of a capable judge, viz. *knowledge, patience, impartiality, integrity*, under which last name he includes *courage*. He offers no application of the observations he makes on these requisites in a judge, nor nor was this indeed necessary. The judicious reader will readily perceive to whom they are most applicable, and we heartily wish that such persons may diligently attend to them.

In the third and fourth sermons, his Lordship shews, with great perspicuity and strength of reasoning, that there is a natural law, or rule of moral action, written in the hearts of men, and that this is not injurious to revealed laws, but most friendly and propitious to it; particularly, that it no way derogates from the honour of the Christian law, nor can serve in any degree to lessen the value, or supersede the use and necessity of it.

What his Lordship advances (Ser. 4th, p. 73.) concerning the absolute necessity of revelation, may possibly surprize some readers. His manner of explaining it is as follows:

' The scheme of the gospel is not only of the most transcendent use, as it confirms, elucidates, and enforces the moral law, but of the most ABSOLUTE NECESSITY: I say, of the most absolute necessity; in reference to the divine wisdom, and to the condition of mankind, both which, without doubt, if we could penetrate so far, required this peculiar interposition of heaven, on principles of the highest reason, as well as goodness. But the necessity is apparent even to us, on the grounds of this very revelation. For its declared purpose was to rescue all men from the power of death, and bestow upon them immortal life in happiness. But, now the same gospel, that tells us this, tells us, withal, that, as in Adam all died, so in CHRIST only, shall all men be made alive; and that, without the blood of CHRIST, there could be no remission of the forfeiture incurred by the transgression of Adam. You see, then, that to argue upon the gospel-principles (and the fair inquirer can argue upon no other) the Christian dispensation was necessary to fulfil the purposes of God to man, and to effect that which the divine councils had decreed in relation to him.

' The consequence is, that though we admit a law of nature, and even suppose that law to have been a sufficient guide in morals, yet the honour of Christianity is fully secured, for that its necessity is clearly evinced, and could not be superseded by that law, which had not the promise of eternal life, and could not have it; such promise being reserved to manifest and illustrate the grace of God, through the gospel.

' Reason may be astonished at this representation of things, but finds nothing to oppose to it. It looks up, in silent adoration, to that

supreme incomprehensible power, which wills that which is best, and orders all things with the most perfect reason.'

How shall we escape, if we neglect so great salvation? are the words which his Lordship has made choice of for the subject of his fifth sermon, wherein he points out the functions of the *law of nature*, and the *law of the gospel*. This is a very judicious discourse, and the candid Deist, we hope, will seriously consider what is advanced in it. The following observation deserves particular attention,—'When a law is promulged with that evidence, which the *divine legislator* sees to be sufficient for the conviction of a reasonable man, it is concluding too fast, to suppose, that I am innocent in rejecting it, or that I am not bound by it, though I do reject it.'

Sermon VI. is intended to guard us against unreasonable expectations in religion. From St. John, ch. xiv. 8. *Shew us the Father, and it sufficeth us*, the preacher observes, that the greater part of the objections, which weak or libertine men have opposed to the authority of revealed religion, are of the same sort with the demand in the text. Now, in order to see how little force there is in this sort of argumentation, he desires it may be considered, that such high demands of evidence for the truth of the Christian revelation are *impertinent*, at the best: that they are, most *probably*, on the part of the revealer, *improper* to be complied with: that they *must* be, on the part of man, *presumptuous* and *unwarrantable*.—Those who enquire, with any degree of seriousness into the evidences of Christianity, will receive no small advantage from an attentive consideration of what is here advanced.

In the seventh sermon, his Lordship shews whence that *hostile spirit* proceeds, which too much prevails, at all times, and under all circumstances, even among Christians themselves. *From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?* He takes occasion to point out the mischiefs arising from *misapplied religion*, and the perversion of *civil justice*. This sermon was preached in the year 1771, and though the preacher makes no particular application of what he advances, the attentive reader can be at no loss with respect to the proper inferences.

The eighth is a very ingenious discourse, and may not only instruct and edify the well disposed Christian, but amuse and entertain the polite scholar, and the man of the world.—From those words—*the end of the commandment is charity, out of a pure heart*, &c. the preacher deduces the *parentage* of Christian *charity*, and shews that its *descent* is truly and properly investigated by the apostle.

Sermon IX. was preached in the year 1776, and consequently the preacher could have no view to Lord Chesterfield's Letters,

Letters. We cannot deny ourselves the pleasure, however, of earnestly recommending what the preacher advances upon the subject of *politeness*, to the admirers of that celebrated work.

From—in honour *preferring one another*, he takes occasion to explain the *nature*, *ground*, and right *application* of this duty. He shows that our obligation to the practice of it is founded on the clearest reasons, taken both from the *nature of man*, and the *genius of our holy religion*. But the whole difficulty, as he observes, lies in the practice of it.

‘ It is evident enough, says he, from what has been said, That the moral and Christian duty of *preferring one another in honour*, respects only social peace and charity, and terminates in the good and edification of our Christian brother. Its use is, to soften the minds of men, and to draw them from that savage rascality, which engenders many vices, and discredits the virtues themselves. But when men had experienced the benefit of this complying temper, and further saw the ends, not of charity only, but of SELF-INTEREST, that might be answered by it; they considered no longer its just purpose and application, but stretched it to that officious sedulity, and extreme servility of adulation, which we too often observe and lament in polished life.

‘ Hence, that infinite attention and consideration, which is so rigidly exacted, and so duly paid, in the commerce of the world; hence, that prostitution of mind, which leaves a man no will, no sentiment, no principle, no character; all which disappear under the uniform exhibition of good-manners: hence, those insidious arts, those studied disguises, those obsequious flatteries, nay, those affected freedoms; in a word, those multiplied and nicely-varied forms of insinuation and address; the direct aim of which may be to acquire the fame of politeness and good-breeding, but the certain effect, to corrupt every virtue, to smother every vanity, and to inflame every vice, of the human heart.

‘ These fatal mischiefs introduce themselves under the pretence and semblance of that *humanity*, which the text encourages and enjoins. But the *genuine* virtue is easily distinguished from the *counterfeit*, and by the following plain signs.

‘ 1. TRUE POLITENESS is modest, unpretending, and generous. It appears as little as may be; and, when it does a courtesy, would willingly conceal it. It chuses silently to forego its own claims, not officiously to withdraw them. It engages a man to *prefer his neighbour to himself*; because he really esteems him; because he is tender of his reputation; because he thinks it more manly, more Christian, to descend a little himself, than to degrade another.—It respects, in a word, the *credit and estimation* of his neighbour.

‘ The mimic of this amiable virtue, FALSE POLITENESS, is, on the other hand, ambitious, servile, timorous. It affects popularity; is solicitous to please, and to be taken notice of. The man of this character does not offer, but obtrude, his civilities: *because* he would merit by this assiduity; because, in despair of winning regard by any worthier qualities, he would be sure to make the most

of this; and, lastly, because of all things he would dread, by the omission of any punctilious observance, to give offence.—In a word, this sort of politeness, respects, for its immediate object, the *favour and consideration* of our neighbour.

2. Again: the man, who governs himself by the *spirit* of the apostle's precept, expresses his *preference of another* in such a way as is worthy of himself: in all innocent compliances, in all honest civilities, in all decent and manly condescensions.

On the contrary, the man of the world, who rests in the *letter* of this command, is regardless of the *means*, by which he conducts himself. He respects neither his own dignity, nor that of human nature. Truth, reason, virtue, all are equally betrayed by this supple impostor. He assents to the errors, though the most pernicious; he applauds the follies, though the most ridiculous; he soothes the vices, though the most flagitious, of other men. He never contradicts, though in the softest form of insinuation; he never disproves, though by respectful silence; he never condemns, though it be only by a good example. In short, he is solicitous for nothing, but by some studied devices to hide from others, and, if possible, to palliate to himself, the grossness of his illiberal adulation.

3. Lastly, we may be sure, that the *ultimate ends*, for which these different *objects* are pursued, and by so different *means*, must also lie wide of each other.

Accordingly, the truly polite man would, by all proper testimonies of respect, promote the credit and estimation of his neighbour, *because* he sees, that, by this generous consideration of each other, the peace of the world is in a good degree preserved; *because* he knows that these mutual attentions prevent animosities, soften the fierceness of men's manners, and dispose them to all the offices of benevolence and charity; *because*, in a word, the interests of society are best served by this conduct; and *because* he understands it to be his duty, *to love his neighbour*.

The falsely polite, on the contrary, are anxious, by all means whatever, to procure the favour and consideration of those they converse with, *because* they regard ultimately nothing more than their private interest; *because* they perceive, that their own selfish designs are best carried on by such practices: in a word, *because* they *love themselves*.

Thus we see, the genuine virtue consults the honour of others by worthy means, and for the noblest purpose; the counterfeit, solicits their favour by dishonest compliances, and for the basest end.

By such evident marks are these two characters distinguished from each other! and so impossible it is, without a wilful perversion of our faculties, to mistake in the application of the apostle's precept;

It follows, you see, from what has been said, “that integrity of heart, as Solomon long since observed, is the best guide in morals †.” We may impose upon others by a shew of civility; but the deception goes no farther. We cannot help knowing, in our

† ‘The integrity of the upright shall guide them. Prov. xi. 3.

own case, if we be ingenuous, when this virtue retains its nature, and when it degenerates into the vice that usurps its name. To conclude, an honest man runs no risk in being polite. Let us only respect ourselves; and we shall rarely do amiss, when, as the apostle advises, *in honour we prefer one another.*

The tenth sermon shews the instruction conveyed in the act of our Saviour's *washing the disciples feet*. This, he observes, was an emblematic action, and, as such, significative of more things than one. What he advances upon the subject is very ingenious; whether it be satisfactory or not, we shall not take upon us to determine.

In the eleventh sermon his Lordship endeavours to explain one of the most difficult passages in the four gospels—for *every one shall be salted with fire, &c.*—We must refer our Readers to the sermon itself for what is advanced upon the subject.

The twelfth is a very useful discourse. His Lordship, from—*If a man think himself to be something, when he is nothing, he deceiveth himself*, shews that, as conceit and vain glory terminate in shame and disappointment, so the modesty of unpretending knowledge is entitled to our highest esteem.

Discourse XIII. is intended to shew that the English reformers were not ignorant in matters of religion.—We are not a little surprised to see a very trifling passage quoted, in this sermon, and in terms of approbation too, from a weak performance, entitled, *A Scriptural Confutation of Mr. Lindsey's Apology*. What could induce his Lordship to make mention of such a paltry pamphlet? Whoever has attentively read the *Confutation*, &c. will readily answer the question.—So it is, and ever will be.

The volume now before us concludes with a larger discourse, by way of commentary, on that remarkable part of the Gospel-history in which Jesus is represented, as driving the *Buyers and Sellers* out of the Temple.—This famous act, according to his lordship, was no indecent start of zeal in our Saviour; it was no violent invasion of the rights of any; it was no act of civil authority, usurped by him; but a *prophetic information*, conveyed in a *prophetic form*, of an event, the most important to mankind, and to the accomplishment of his own office and ministry—it was an expressive sign to declare his gracious purpose towards the heathen. His lordship supports his opinion in a very ingenious manner, and with great ability; but whether his doctrine be well grounded, or not, we shall not take upon us to pronounce, and shall only say that the solution he has given appears to us to be attended with considerable difficulties.

ART. V. *Travels through Italy, in the Years 1771 and 1772.* Described in a Series of Letters to Baron Born, on the Natural History, particularly the Mountains and Volcanos of that Country, by John James Ferber, Professor of Natural History at Mielaw in Curland, and Member of several Literary Societies. Translated from the German; with Explanatory Notes, and a Preface on the present State and future Improvement of Mineralogy. By R. E. Raspe. 8vo. 5s. Boards. L. Davies. 1776.

IN our Review for June last, p. 477, we observed, * that Mr. Raspe had formed the design of introducing to the acquaintance of the English reader, the accounts which have been lately published of the travels of several learned foreigners, eminent for their skill in various branches of Natural History; particularly with respect to the internal structure and productions of the earth,—so wonderful,—so various,—so rich,—so beautiful,—so useful,—and so little known to the generality of mankind. Accordingly, *Ferber's Letters to Baron Born*, [from the German] on the Natural History of Italy, here take the lead; and we hope to see them followed, in due time, by the same writer's mineralogical description of *Bohemia*; the voyages of *Alberto Fertis*, from the Italian; and Baron Born's journey into *the Bannat, Transylvania, and Hungary*, from the German: from all of which, the stock of mineralogical and botanical knowledge, in this country, may gain a very considerable augmentation.

With respect to Italy, it is justly remarked, by the learned Translator of the letters before us, that, by a classical education, we are imperceptibly, from our infancy, made acquainted with that country; and that, being favoured by nature, or 'inspired by fashion,' with a taste for Arts and Sciences, it is with pleasure and improvement that we afterwards travel over the Alps, and that we peruse the descriptions of this beautiful division of Europe.

'Happy,' proceeds Mr. Raspe, † 'in its climate, and distinguished by the ingenuity of its inhabitants, it has twice, under the Romans and Popes, with an almost universal sway, presided over the better part of the world. At two different periods it has nursed and improved the Arts and Sciences. In former times, it handed them down by the Roman Colonies to distant barbarous nations. Since the last Gothic ages, they revived again in the genius of Petrarch, Dante, Boccace, Raphael, and Leo X. who spread their glory, light, and influence, over the whole inhabited world; never, it is hoped, to be lost again. By a just return, every Art and Science, and every civilized nation, have been emulous to embellish Italy, and to give testimony to its highly deserved celebrity.

* In the Article relating to this Gentleman's *Account of some German Volcanos, and their productions*, published last year.

† Pref. p. 1.

*Per varios casus & multa discrimina rerum
Tendimus in Latium.*

In consequence, this remarkable part of Europe, having been so much visited and examined, and so amply described by able writers, now affords but few topics for the modern traveller to enlarge upon. There have, however, of late appeared some descriptions, which prove, that ingenious men may yet consider Italy in a new point of view. It would be ungrateful not to acknowledge the obligations we are under, to the publications of La Condamine, Richard, La Lande, Gossley, Volckmana, Tozzetti, Fortis, Riedesel, Brydone, and Barney; and it would be unfair not to rank Mr. Ferber among those who found in Italy objects,

Unde prius nulli velarunt tempora Musæ.

Mr. R. now proceeds to give some account of his Author; from which we shall extract the following particulars:

Mr. Ferber was born at Carlscrona in Sweden, and had his education at Upsal, that famous school of Natural History, where *Linnaeus*, *Cronstedt*, and *Wallarius*, have so successfully systematized the different kingdoms of Nature; and where, of late, so many eminent Naturalists have been inspired with their genius. *Ferber* caught a true spark of it. Not idly devoting himself with many second-rate disciples of *Linnaeus* to the collection and classification of plants, he betook himself rather to the abstruse subterraneous kingdom of Nature; which, from its being surrounded with darkness, and attended with difficulties, has hitherto been too much neglected. Nor did he cramp his understanding with the barren nomenclatures of fossils. He thought of satisfying himself; and of improving science, for the scholar and the miner. In this view he examined the mines and smelting-places in Sweden, and travelled, from the year 1768 to 1773, through Germany, Holland, Switzerland, France, England, Bohemia, Hungary, and Italy, in order to enlarge and rectify his ideas, and to gather that various instruction, from the learned and the unlearned, from Philosophers, Chemists, Miners, and Smelters, which the improved culture of those countries offers to the observer.

He made at several times a long stay in Germany, the best as well as the most ancient school in Europe for miners and metallurgists. The old rich mines of the Hartzforest, with its furnaces, seemed to him remarkably instructive in their nature, and in the wise oeconomy by which they are conducted and regulated; and, indeed, there are but few mines, which, on that account, will bear a comparison with them.

The very useful Academy for Miners at Freiberg in Saxony satisfied and instructed him. The arts of mining, surveying, working, and smelting, are taught there, by able masters, upon scientific principles; and in that place he seems to have conceived a thought of enlarging upon *Baron Pabst v. Obain's* idea of a physical or subterraneous geography, and of collecting on his travels as many facts as might generalize them, and reduce the art of discovering and pursuing metallic veins to better principles. Hitherto it was entirely left, either to chance, or the superstitious and ignorant practices of common workmen; perhaps to the personal skill and
unsystematic

unsystematic empirical experience of illiterate miners; which of course is confined to single mountains, and scarce ever outlives the man. I need not dwell on the advantages of this happy idea; since, from the present publication, and some others which I shall speak of afterwards, it is obvious how instructive it must prove for the art of Mining; which, after the Nautical art, seems to be the most complicated, expensive, and hazardous, of all.

We find that in 1768, a personal acquaintance took place between Mr. Ferber and his present Translator, when, from Saxony and the Harzforest, the former proceeded to visit Holland, France, and England.

'We examined together, says he, the Habichwald*, near Cassel; and as, till that moment, he had seen no volcanic mountain, reputed to be such, he was not altogether satisfied with my System of the Earth, which in 1763 had been published at Amsterdam. I was led to suspect, what farther observations have convinced me of, that this huge and uncouth heap of mountains is a monument of ancient volcanic eruptions. He has certainly in these Letters on Italy made me large and liberal amends, since he has confirmed me in my own ideas.'

Mr. Ferber, we are here informed, had particular attention and respect paid to him, in England, by the true lovers and friends to science: men of liberal minds, who, as Mr. R. expresses it, 'consider not science as a jobb, nor the active friends of knowledge as encroaching intruders upon their reputation.' On this occasion, he mentions Mr. Whitehurst, of Derby; who, with hospitable politeness, 'and an extensive, solid knowledge of his country, enabled the learned foreigner to examine the mountains and mines of that county.'—To this we may here add, with respect to Mr. Whitehurst, that, (as we are informed) the public will soon be made acquainted with his abilities, and the result of his long and accurate researches into those hidden operations of nature, from whence, perhaps, a theory of the earth may be deduced, more satisfactory to the philosophic world, than any that hath yet appeared.

'In 1770 Mr. Ferber returned to Sweden, and was received Assessor in the Royal Department of Mines; but soon after set out again for Germany, on the same errand as before, and which afterwards led him to Italy.

'Baron Inigo v. Born, Counsellor of the Royal and Imperial Mines in Bohemia, then living at Prague, had been acquainted with him in his first journey to Germany, and seized the opportunity of this second excursion with that generous warmth which has made him one of the most learned and most liberal promoters of Mineralogy. Having formerly communicated to his friend very instructive and entertaining accounts of his own mineralogical travels to the Hun-

* One of the *Volcanic* mountains, as Mr. Raspe deems them, which encircle the valley of Cassel. See his treatise, or our account of it, referred to, in the preceding note.

garian and Transylvanian mines, he now prevailed on Mr. Ferber to make him a suitable return for them by accounts from Italy, whither he went in the latter end of 1771, after having made repeated and very interesting examinations of the Bohemian mines.

This occasional acquaintance of our Author with Baron Born proved a great advantage to Oryctology and mineralogy; since we are indebted to it for some of the most valuable and scientific accounts hitherto written in any language. Baron Born published Mr. Ferber's Letters on Italy at Prague, 1773. Mr. Ferber published not only his own observations on the quicksilver mines at Idria and on the Bohemian mines, but also the Baron's Travels to Hungary and Transylvania.

They have been received abroad with just applause; and, as it is presumed that they will meet with a similar reception in England, I have undertaken to lay them before the public, ever indulgent to the improvement of useful science. As the latter are shortly to appear, I shall here give some remarks merely on the present publication.

Mr. R. proceeds to observe, that, as before Mr. Ferber, no traveller, has examined Italy in a general mineralogical view, the great object of these Letters, therefore, comes recommended to us by its entire novelty.

Interesting in itself, says he, for the improvement of *Physical Geography*, and the Natural History of the Earth, it is the more so; as Italy offers many instructive phenomena to that purpose, and as the writer of these Letters was eminently qualified to treat of them with propriety. I shall not enlarge upon the vicinity of the Alps, the nature of the Apennine mountains, the many marble quarries, the great variety of foreign marbles employed by the Ancients, the alum works at Tolfa and in the Solfatara, nor the increase of the sea, which Mr. Ferber has taken notice of. The volcanos of this country, however, and especially Vesuvius, claim particular attention.

Being situated in the neighbourhood of a large and populous city, this mountain had struck the fancy, and engaged the curiosity, of philosophers and travellers ever since the time of Pliny. However, the many descriptions of these great laboratories of Nature, which hitherto have been given to the public, are far from being satisfactory to Naturalists. Entirely taken up with historical accounts of their various eruptions, and of the horrors and devastations which have attended them, they indulged themselves either in sentimental and poetical flights, or in marvellous tales of wonders performed, or rather not performed, by the nostrums of St. Januarius, and the ceremonies of crafty priests. They noticed only the apparent devastations; and did not so much as imagine that the volcanic and Vesuvian horrors are concomitant majestic effects of the most active power of Nature, creating new fossils and land by the greatest of all chemical operations. But very few of them, and those only of late, advised the applying these phenomena, and the new-raised volcanic islands, to some general hypothesis of the earth: although the Greeks, about two thousand years ago, had set the fairest example, in tracing Nature's system by similar facts. I do not allude to Father Kircher's *Subterraneous World*, in which that credulous man dreamed

of a central and subterraneous fire; appearing no where except in his own chimerical sections of the earth. I mean to speak of the better systems of *Ray*, *Hooke*, and *Ant. Lazzaro Moro*; which, in a hypothetical manner, by earthquakes, volcanos, and the action of the sea, explain, or might explain, phenomena on the surface of the earth, that hitherto had been to many stumbling-stones in other orological systems. Established upon facts, and evidenced by experience and history, these are undoubtedly in a higher scale than those of *Whiston*, *Burnet*, *Woodward*, and *Maillet*, in which, facts are supposed, and powers and errors ascribed to Nature, with which Nature appears to be unacquainted. Indeed, they are deficient in many points, and very far from having received from the hands of their authors that latitude and evidence they are capable of, as well in respect of historical truth, as of the nature and situation of fossils and mineral bodies. This, I am persuaded, stands clearly proved in my *System of the Earth*; which, for the honour of *Hooke*, and the improvement of science, was published at Amsterdam in 1763. It will farther evidently appear, from an improved edition which I am preparing, and from what I submit here to the judgment of the reader.

‘That a variety of parallel and horizontal strata are produced, by various causes, at the bottom of the sea; that earthquakes have broken, disordered, and raised large parts of them above its level; that volcanos work both under and above the sea; and that many fossils are daily produced and accumulated by them into hills, high-towering over the former plains, till rain and water level them again to the ground; these are undeniable facts, and, when properly attended to, with a due respect to some other phenomena, not only support the orological hypothesis now under consideration, but most certainly give strongly marked out-lines of Nature’s own system.

‘This system we cannot be thoroughly acquainted with, if these out-lines are not filled up with variety of observations; they alone can give it life, and make it a true picture of the subterranean kingdom. Left where philosophers have left it hitherto, it is but a faint conjectural sketch; thus finished, it will get the exactness of a picture, drawn and coloured after Nature; and prove of nearly the same advantage to miners and philosophers, as well-delineated anatomical tables are of to surgeons and physicians.

‘I shall point out where this system was deficient, and by that means state where it remains so still.

‘The problem to be resolved was, in general, laid down upon too narrow principles. It was only to explain the origin of the inequalities, and of the sea-shells contained in their various parallel strata. This, indeed, is but part of the question. The *higher metallic and simple mountains*; their fissures and veins; their rocks, which never contain any adventitious organic body; their different relative situation, in respect to themselves, and to the many marine or other beds which are incumbent on them; have not been properly attended to: till very lately, we were entirely destitute of scientific and intelligible descriptions of mountains and mines, and the respective natural situation of their beds and rocks. This deficiency has been, of late, perceived and supplied by some ingenious writers, of different nations,

nations, as will appear from the books already mentioned. The prospect has widened, and we cannot possibly, henceforth, ascribe the origin of the many rock and stone beds to a single cause; whether our favourite system be an immediate creation, or a general flood, or a general and successive conflagration; nor are we to listen to philosophers, who boldly could tell us, some years ago, that porphyry is a red mass, filled with petrified points of echinites; that columnar basalt masses are tubular corals; that angels and devils have been the subaltern architects of the mountains, and many other such absurdities,

Que ipse miserrima vidi.

* The hitherto neglected native place of the fossils, to use the phrase of Shakespeare, gives the *lie direct* to such magisterial nonsense; and tells aloud to every one, who is willing and able to hear, that Nature, in different times, and under different circumstances, by the solvents of water and fire, uniformly produces, and has produced, that variety of fossils, which caps the surface of the earth and fills our mineralogies. The determination of these various circumstances, under which Nature produced and deposited them, is, in respect to the fossils, what the Linnæan Sexual System is to the plants; and shews—not what every fossil is good for, or composed of—but a probable rule, by which to find and to pursue them under ground, and by which we may judge of their origin and antiquity; advantages, which can never be expected from our mineralogical systems, established merely upon form, colour, and chemical essays; and which will, perhaps, some day or other, make these enquiries more acceptable and fashionable. Much has been done that way, but much is still left for posterity; for which I refer the reader to Baron Born's and Ferber's accounts of the Hungarian and Bohemian mines, to my Preface added to them, and to the vast book of Nature, which lies before us.

* The earthquakes and volcanos, being the chief visible and powerful causes of the inequalities and shattered condition of the surface of the earth, should long ago have engaged the philosophers to enquire into their nature and effects. Hypothetical theories we have in abundance; nay, we may at leisure hours in our closets very easily invent new ones, without improving science. But have we facts enough, well examined and well described? Have we closely attended to their various effects and circumstances? did we make fair allowances for them, when we attempted to apply them to our orological systems? had we from just observations abstracted infallible characters, by which we were enabled to discover their former destructions and creations; in those parts where history left us in darkness? surely not!

* Mr. La Cundamine fairly acknowledges, that he and his fellow academicians were unacquainted with the volcanic productions, when they were sent to Peru, and frequently encamped for weeks and months on Pichincha, Cotopaxi, and Chimborazo; which are, perhaps, the most remarkable and instructive volcanos in the whole world.

* Ant. Laxaro Moro ventured in 1740 to ascribe all the stratified secondary mountains to volcanic eruptions; but he did not prove his assertion;

assertion; and thus convinced nobody; nor ever will, in respect of those beds, which visibly are produced and deposited by the sea.

Count *Buffon* in 1749 presumed to say of all the volcanic mountains, and the new-raised islands, that "they are without parallel beds, and that their materials and substances are destitute of any regular position, presenting only the disorder of irregular eruptions." But what volcano, or what new-raised island, had he or other Naturalists examined? none.

Mr. *La Condamine*, after having seen Italy in 1755, seems to have been the first who observed, and told the public, that all the environs of Naples are volcanic; and that the volcanic grounds reach from thence to the very gates of Rome, and its neighbourhood at Frascati, Grotta Ferrata, Castel Gandolfo, Albano, Tivoli, Caprarola, Viterbo, and Loretto; these have never been noticed by historians as being at all subject to volcanic eruptions. In this particular he may, perhaps, have been improved by the Learned in Italy, such as *P. la Torre*, *Giov. Targioni Tozzetti*, and *Giov. Arduini*, who about that time, published their mineralogical observations on several parts of Italy: "but he was certainly the first, who, on this side of the Alps, in Dauphine, Provence, and several other places, found marks of ancient volcanos; so evident, that his only astonishment was, that these his conjectures should appear new, and be thought whimsical, in a country, where, according to his opinion, in order to form the like conjectures, it is sufficient merely to open one's eyes."

About the same time, and during Mr. *La Condamine's* absence in Italy (1755 or 1756), Mr. *Guetard* presented to the Royal Academy at Paris, a Memoir on the perfect resemblance between the Vesuvian volcanic productions, and those which he had found in Auvergne and on the Mont d'Or. Similar discoveries have since been made in many other parts of the world; in which, except these unnoticed monuments, no historical records were left, as memorials of former volcanic conflagrations.

Father *La Torre's* History of Vesuvius, and some modern descriptions of *Ætna* and Vesuvius, though justly considered as classical performances, and written with much historical learning, candour, elegance, and ingenuity, did not enlarge the views of philosophers, nor spread any remarkable, new light on the subject. They were highly deficient in a mineralogical respect; nor had their authors ever troubled themselves about the scientific and intelligible denominations of the volcanic productions, or their various state, nature, situation, ground, principles, and connection with other fossils. Of course they left us in the dark on all these subjects; told us many a pretty tale of marcasite, bitumen, and precious stones; and were fair game for the subtle lava-dealers at Naples, who, like their kindred Italian antiquity-sellers, cannot be supposed to be remarkably conscientious. I have seen dear-bought pretended Vesuvian precious stones, which, upon nearer examination, were found to be artificial glasses; and some tables, inlaid with pretended Vesuvian and Sicilian lavas, which, for the greater part, were extremely apocryphal, or consisted of marbles.

Mr. *Desmarest*, an eminent mineralogist, who was employed for some time to examine the natural productions of France, observed that

that some masses of prismatical basaltés in Auvergne are immediately connected with the lavas and other volcanic fossils of that country; and, being in their substance and colour so nearly related to them, he ventured in 1768 the hypothesis, "that this sort of stone is belonging to, and produced by, the volcanic lava currents. I had ever since the year 1767, or ever since my examination of the volcanic productions in Hesse, observed the same phenomenon; and being convinced, by a variety of facts, that, besides the salts and metals, many other fossils receive a determined form by fusion and cooling, as well as by their solution in aqueous solvents; I was the more struck by this coinciding observation, and saw no reason why these problematical rocks should not be henceforth considered as crystallized lavas. Accordingly I communicated in 1769 an account of the prismatical basaltés at Felsberg, and other places in Hesse, to the Royal Society; and, with some further particulars, to Sir William Hamilton, and to the Royal Society in Gottingen.

' If it deserves any praise, to have first hit upon a lucky hypothesis, it cannot possibly be denied to Mr. *Desmarez*; and I may be allowed to have some share in it, for being, in point of time, anterior to so many late discoverers of Volcanos and volcanic Basaltés; for having confirmed it by fair observations; and, finally, for having improved it by some new facts and views; which in my late Account of the German Volcanos, I have laid before the public. Their chief purpose and tendency is, the conjecture, "that the prismatical basaltés, being, in those places where I observed them, and in many others, near or below the level of the sea, are to be considered either as lava-currents, cooled in sea-water, or cooled in themselves under ground without any eruption." The same reasons will stand for Mess. *Ferber* and *Desmarez*, and for me, in respect to the first scientific descriptions of the various volcanic, or volcanico-marine, or volcanic-parasitical fossils, found in the several volcanos of Italy, France, and Germany; by which the pursuit of these enquiries and enlarged views, for the improvement of science and some of the mechanical arts, is made easy and popular.

' Mr. *Ferber's* account of the Vesuvian lavas alone would give this publication credit. It is not only the first of that kind, but may justly be considered as a test and direction for other countries, which are destitute of still-burning volcanos. Probably it will be soon confirmed by the mineralogical accounts of Italy of Mr. *Guetlard*, who travelled with *Ferber* through a great part of that country; and, though in some points he did not entirely agree with him, the public will be the better enabled by his accounts to judge of the truth and merit of their respective opinions.

' From these late descriptions of the Italian and other volcanos, it appears, that there is an unthought-of variety of lavas and volcanic productions, different in their form, mixture, contents, solidity, nature, use, and situation. We are far, however, from being acquainted with all their varieties. In respect to the whole surface of the earth, but few volcanos have been examined; and it is obvious, that different pre-existing rocks and mixtures, under various circumstances and degrees of fusion, conflagration and cooling, must have

produced as many different masses. Common loam, mixed as usual with a little iron and sand, produces, by an intense heat of fire in every kiln, a species of stone and vitrification, which bears a great resemblance to common lavas. Let us alter the mixture, and add some more sand or salts, the produce will undoubtedly prove very different. Let us think of Mess. *Wedgwood's* and *Bentley's*, or other china and glass manufactories; of the metallic furnaces, and of that infinite number of possible combinations; and we shall not wonder if, in future times, the great chemical fire of Nature should be found to have produced many species of rocks, which hitherto we have little thought to be of a volcanic kind:

This leads me, 3, to the *sub-marine volcanos and the new-raised islands*. The former, though the most singular instance of warring elements, have been scarce so much as spoken of, and we know very little of them; but what we know is sufficient to recommend them to our attention. They are very frequent, as appears by the banks of floating pumice-stones, met with and noticed by so many navigators. They have spent and exerted their power in many places, where new islands have been accumulated and raised by their eruptions; and may be nearer examined in the ocean and on the shores of these islands by such navigators as are Naturalists; nay, they may be traced even on the continent, where ancient volcanos are capped by marine strata; which is the case in Hesse, and in those hills of Italy, which Mr. *Ferber* has noticed as being composed of alternate volcanic and marine beds. They must of course produce modifications of fossils, which the common volcanic eruptions above the level of the sea seem never to offer to the observer. The officinal pumice-stones, floating in the sea, are undoubtedly their production. The regular prismatical basaltes seem to be their work; and it is highly probable, that the petrified fishes are monuments of their heat, which very often has been observed to make the troubled ocean boil with violence in those places, where Pluto and Neptune strove for their kingdoms—

Quicquid delirant reges, plebsuntur Achivi.

The nimble motion and known voracity of fishes when alive; their easy putrefaction and floating on the surface of the water when dead; and many other circumstances coincide to indicate—not a flood, which certainly would neither have drowned nor buried them under the water; but some sudden unnatural revolution in their own element, which must have killed and involved them at once in the sediments of the troubled ocean. On this account, many argillaceous slate rocks, filled with petrified fishes, are to be considered as sub-marine or as sub-aqueous volcanic productions; nay, many calcareous slates, such as those at Bolca, Pappenheim, Eichsfeldt, Altheim, and Mount Libanon, are, for the same reason, to be ranked amongst them—a circumstance not highly favourable to those Mineralogists, who, without having made proper observations, tell us too confidently, that the stratified limestone, without exception, consists of decayed and dissolved corals and sea-shells. In respect to the limestone, I shall not for the present launch into Chemistry, by enlarging upon the hypothesis; nor shall I dwell on the saltiness and bitter-

bitterness of the sea, which may partly be ascribed to similar submarine events; meaning only to recommend the above enquiries. These, it is matter of some surprize, to see hitherto neglected equally with the examination of those new islands, which, by earthquakes, or by volcanic eruptions, have been raised from the bottom of the sea.

‘ I had frankly recommended these enquiries to the Royal Society of London, so long since as the year 1763. Lovers of science might have therefore expected that greater attention would have been paid to them in this inquisitive age, and in an enlightened kingdom, so powerful at sea, and which sends many ships every year into the Archipelago and the Mediterranean; and which has generously employed, of late, expert navigators and able philosophers, at the public expence, to make discoveries in the remotest parts of the world.

‘ Have these enquiries been postponed as trifling and uninteresting? The inattention of the leading philosophers might start such an idea, and seems to imply some public prejudice against them. But this inattention proves, at most, that scientific Mineralogy and Oryctology have not been, hitherto, so much and so generally attended to in England as in other parts of Europe. I am persuaded that they require only to be exhibited to the public, to engage in their behalf that generous encouragement which has rendered the English Astronomers, Mathematicians and Naturalists, every way superior to those of other countries. Upon a presumption, that the time for their better cultivation in England cannot be far distant, I have recommended some of the enquiries, here spoken of, to Captain Cooke, who is again to go* on discoveries; and I recommend them to the public in general, with the same warmth, wherewith I made similar proposals many years ago. Whether I shall reap any advantage from them or not, may be indifferent to me; but in whatever proper manner they shall be attended to, I am sure they will reward their Protectors, and enlarge science, which, it is hoped can never be indifferent to them.

‘ So much for the present, of the progress, present state, and future improvement, of Natural Geography and Mineralogy. More might have been said on this subject, but it is sufficient to have pointed out the view, in which the present publication is to be considered by candid readers.’

Thus far have we accompanied the learned Translator, through his curious and entertaining Preface. With respect to any farther view of the treatise to which it is prefixed, our readers are referred to the account given of it in the Appendix to our 55th vol. (published at the same time with the present Review) where a French translation of Mr. Ferber's Letters, is the subject of a foreign article.

* Capt. Cook sailed about four months ago.

ART. VI. *An Account and Description of an-improved Steam Engine ; which will, with the same Quantity of Fuel, and in an equal Space of Time, raise above double the Quantity of Water than any Lever Engine of the same Dimensions. Illustrated with a Copper-plate.* By N. D. Falck, M. D. 8vo. 2s. Law. 1776.

THE Author of this performance has frequently, passed in review before us, in his medical capacity ; nor is this the first instance of his presenting himself to us under the character of a mechanician. Our Readers may recollect that, not long ago, we attended him in the recital of the memorable efforts which he made to bring the late unfortunate Mr. Day and his diving vessel up to the surface, at which time we gave an account of some of the philosophical principles, by which he endeavoured to account for the horrid catastrophe of that self-devoted projector. Of those principles, that which most excited our attention was his total and cavalier disavowal of the well known *Hydrostatical paradox* ; which he considered as a proposition ‘ incompatible to common sense and the nature of things’*. If Dr. Falck be not better acquainted with the powers of water, when acting under the modification of *steam*, or elastic vapour, than he there appeared to be with it’s properties as a *gravitating fluid*, we should not be inclined to put much confidence in any projects conceived by him, for the improvement of so complicated a machine as the Fire Engine ; especially should he bring no proofs, as is the case in the present instance, of his having realised any of his speculations concerning it. On this occasion, we can scarce avoid classing our Author among those adventurers, who are daily seen deciding on the most difficult questions, and attempting the most arduous enterprises, merely by the force of their own sublime genius ; without having passed through the previous study, and patient experimental investigation, which discriminate the philosopher from the visionary, and the well founded and firm assertions of science going hand in hand with experiment, from the groundless, and yet still more confident decisions of fancy and inexperience.

As that noble invention, the Fire Engine, is a machine of a very expensive kind, and of great importance to the manufactures of this kingdom ; and as some of the proprietors of these engines may not be profoundly versed in the mysteries of steam, or in the mechanical powers which are put in action by it ; we shall, to prevent these honest gentlemen from being misled, to the detriment of their fortunes, by erroneous pretensions, take more notice of this publication than it could possibly claim from it’s intrinsic merit.

* See Monthly Review Vol. liii. October 1775. page 308.

The principle on which Dr. Falck founds his proposed improvement of the steam engine, consists in general 'in the engine having two cylinders; into which the steam is let alternately to ascend, by a common regulator which always opens the communication of the steam to the one, whilst it shuts up the opening of the other, by which the engine is in a continual action of power. For the piston rods (by means of a wheel fixed to an arbour) are kept in a continual ascending and descending motion whereby they move the common arbour, to which is another wheel affixed moving the pump rods, in the same alternate direction as the piston rods, by which continual motion the pumps are kept in perpetual action.'

By this construction, in which two cylinders are used, instead of the single cylinder in the common engine, the Author proposes to produce double the quantity of steam by a given quantity of fuel applied in a given manner. As we do not find, either by Dr. Falck's description of his proposed engine, or by the plate accompanying it, that he applies his fuel differently from others, or disposes it more commodiously for this purpose; we do not comprehend the *rationale* of this proposed improvement. If the mere multiplying of cylinders will produce such notable accessions of force, and savings of fuel; we see no reason why he limits the number of cylinders to two, and does not avail himself, to a greater degree, of the advantages promised by this thrifty improvement.

Passing over the objections which the Author makes to the common fire engines, we shall only attend the estimate which he gives us of the force of one of them, that of the York buildings' company. That this is erroneous, will probably appear from the following observations, founded on some *data* furnished us by an ingenious correspondent, intimately acquainted with this subject.

The Author alleges that the whole power of the York buildings' engine, at each stroke, is equal to 14 tons, and that the pump end of the lever is loaded with 6 tons, in order to raise the steam piston, and to force down the empty buckets. Now the cylinder being 49 inches in diameter, the area of it's piston is 1886 square inches nearly; which, if pressed by the full weight of the atmosphere, would be in *equilibrio* with a weight of 26,404 pounds, or 11 tons 15 cwt. but in order that the piston should be pressed down by the *whole weight* of a column of air, whose base is equal to the area abovementioned; the cylinder must be supposed to be free from all resisting matter; that is, to be perfectly exhausted of air, and void of warm water; which is never the case in such engines. On the contrary, we have reason to suppose, in consequence of experiments which have been made on other engines, that the whole

power, exerted by that of the York buildings' company, scarce exceeds 15,000 pounds (6 tons 14 cwt.) or 8 pounds on each square inch of the piston: the statical weight likewise of two columns of water, 13 inches in diameter, and 100 feet high (for such are the dimensions of it's pumps) is equal to about 11,500 pounds (5 tons 2 cwt.) or about 6 pounds for each square inch of the area of the piston.

The Doctor says, that there is a counterpoise of 6 tons upon the pump end. Does he not know that the engine works two pumps, of the same diameter; a *lifting* or jack head pump, which is wrought by the immediate impulse of the engine, and operates when the pump end of the lever rises;—and a *forcing* pump, the piston of which is pressed down by an additional weight of lead, and which acts when the pump end of the lever descends?—the weight necessary for this purpose needs only to be equal to 5750 pounds (the weight of *one* of the columns of water) with the addition of so much more as is necessary to raise the steam piston, &c. The whole, we may venture to affirm, will scarce amount to 7500 pound (3 tons 7 cwt.) instead of 6 tons, as the Author has asserted.

The Author is equally unfortunate in some of his criticisms on a brother projector—not however an *ideal*, but a practical projector:—we mean Mr. Watt, a Scotch Engineer, who obtained an exclusive privilege for an improved fire engine, by an act of parliament passed in 1775. Two capital advantages attend this new construction: for first, the cylinder is included in a case, so as to be surrounded with hot steam from the boiler, and is thereby always kept uniformly as hot as the steam itself. Accordingly no part of the steam is lost or destroyed, as in the common engines. In the next place, the vapour is conveyed into a thin metal vessel, which is perfectly air tight, and which is always kept exhausted both of air and water, by means of pumps wrought by the engine itself. This vessel is always kept cold, by being immersed in water that is constantly colder than the point in which water will boil *in vacuo*. Accordingly, the steam which rushes into this *cold vacuum* is suddenly and perfectly condensed; so that it does not oppose the descent of the piston, which, as Mr. Watt observes, is therefore forced down by the full power of the steam from the boiler, which is somewhat greater than that of the atmosphere.

Our Author, after having given a description of this machine, in the words of the inventor, expresses very strong apprehensions; that *when really put into execution*, it will prove perhaps inferior to the old method he (Mr. Watt.) has with so much labour and expence studied to amend. He specifies many objections to it, and gives hints of many others which he could mention; and greatly fears that the invention, 'if put in execu-

tion'—will neither produce any advantage 'to the owners of engines, or even to the inventor.' He adds however 'that he should be very happy to be convinced to the contrary by ocular demonstration.'

Now it happens very unfortunately for Dr. Falck's objections to Mr. Watt's invention, and at the same time as fortunately for the completion of his wish, last quoted, that Mr. Watt's scheme *has actually been put into execution*; and particularly, that some of these improved engines have been erected, and are now actually at work, in Staffordshire, Shropshire, and Middlesex. Had the Doctor, before he published these doubts, and criticisms, and wishes, stepped only as far as Stratford Le Bow near London; he might there have seen one of Mr. Watt's engines at work, which is supposed to be the smallest in England that is applied to real business: and yet this small engine, as we have been informed, actually raises nearly four times the quantity of water, to the same height, with the same quantity of fuel, as the York buildings' engine will do; which is nevertheless very justly reckoned to be one of the best, of the old construction, in the kingdom.

Besides the reasons which we have already assigned, as inducing us to take such particular notice of this pamphlet, we should add that we have likewise been incited to enter thus deeply into the subject, from a sense of the great injury which the ingenious inventor of the new engine might sustain, in consequence of the credit or weight which some persons might give to the Author's *ideal* objections to it. It certainly was neither fair, nor philosophical, in the Author, to raise *speculative* doubts against a promising invention; without once inquiring whether the scheme had been *realised*, and whether the engine might not be *in promptu* to give an answer to them:—especially as his own scheme, which he wishes to substitute for it, appears not to have advanced towards *reality* so far as even the construction of a *working model*.

ART. VII. *Letters on the Worship of Christ, addressed to the Rev. George Horne, D. D. President of St. Mary Magdalen College, Oxford, and Chaplain in Ordinary to his Majesty.* By Theophanes, 8vo. 1s. Johnson, 1776.

WE have formerly had occasion to observe, that one of the greatest difficulties attending the Unitarian scheme, is to explain those passages of the New Testament, which seem to favour the worship of Christ; and to determine, from them, whether no religious adoration at all is to be paid him, or whether we are authorized to render him a subordinate worship. As this is a matter on which the Trinitarians much affect to triumph, we have expressed our wish that it were more distinctly

tinctly treated, by the opposers of the supreme divinity of our Lord. Such a distinct consideration of the subject is presented by the able writer before us, in answer to a sermon preached by Dr. Horne, before the university of Oxford, of which we gave an account in our Review for September, 1775.

In the first Letter, our Author confines himself to some general strictures upon Dr. Horne; and in the second he comes to his capital point, which he introduces with the following important observations:

‘ You are undoubtedly too good a logician, not to acknowledge, that, if different passages of scripture be contradictory one to the other, both cannot be true. But, it is the universal doctrine of scripture, that there is only one God, one living and true God, who is from everlasting, and to everlasting. And, in perfect harmony with the audible voice of nature, it is the first and great command of scripture, *Thou shalt have no other Gods before me*: and this implies, as we are repeatedly taught, that *Thou shalt worship no other God*. We learn, again, that the one only God, and supreme uncountroulable sovereign of the universe, is, *without any variableness or shadow of turning*. As believers in scripture, therefore, we cannot admit that the one God was humbled, or exalted, was born, suffered death, or was raised from the dead. We cannot believe, therefore, that Jesus Christ is the one God. Instead, therefore, of reasoning thus, *If Jesus Christ be Jehovah, he must be the object of religious adoration; and if the object of religious adoration, he must be Jehovah*; you should rather have argued, *since Jesus Christ is not Jehovah, he cannot be the object of religious adoration; and if religious adoration, therefore, be intended by “calling upon the name of the Lord,” in my text, Jesus Christ cannot be that Lord, to whom religious adoration is required to be offered*.

Besides, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, is the language of Jesus himself. And he quoted this passage, out of the law, to shew that he himself, and all other beings should worship no other. He accordingly has directed his followers to the FATHER, as the only object of religious worship. *When thou prayest*, said he, *say, Our Father who art in heaven*, and, he thus addressed himself to the woman of Samaria, *The time cometh, and now is, when the true worshippers, shall worship the Father*, that is, the Father only, *in spirit and in truth*. Nay, he expressly taught the disciples, that, after his departure from them, *they should ask him nothing*, but that, *whatever they should ask the Father in his name, he would give them*. If the apostles, therefore, either addressed themselves in religious adoration to Christ, or exhorted others to do so, they did this, without any warrant from Christ; indeed, in direct repugnancy to his commands. But the apostles, on the contrary, faithfully fol-
lowed

lowed the directions of their master, when they instructed others upon this subject. Paul's doctrine is, that *we should give thanks unto the Father*. James says, *Ask of God, even the Father of lights, who giveth to all men liberally and upbraideth not*. And Peter says, *Glorify God; commit the keeping of your souls unto him, as unto a faithful creator; humble yourselves under the mighty hand of God, casting all your care upon him*. It was likewise the apostles own practice, to pray to God, and not to Christ. *My heart's desire and prayer to God*, says Paul, *for Israel is, that they might be saved*. And Peter praised God, and prayed to God, *Blessed be the God and Father of our Lord Jesus Christ, and the God of all grace perfect you*. Hence, then, you should have concluded, without attending to many other passages to the same purpose that whatever be the meaning of *calling upon the name of the Lord*, in the words of your text, *who-soever calleth upon the name of the Lord shall be saved*, no such doctrine can be intended here, as that we should worship Jesus Christ as God. However, Sir, it was surely incumbent on you, to have taken some little notice of the above passages, before you ventured to entitle your Sermon, *Christ the object of religious adoration, and therefore very God.*

Dr. Horne proposes to prove, first, that Christ is to be worshipped, and from thence to infer his divinity: but our Letter Writer denies both the premises and the conclusion. 'It is obvious, says he, from what I have already observed, that if the word *ἐπικαλεσθαι*, which is rendred *shall call upon*, refers to an act of religious adoration, Paul, who believed there was only ONE GOD THE FATHER, must have intended in the text, to point him out as the object of our homage, under the term *Lord*. Joel certainly thought of no other being, but the eternal Jehovah, as the Saviour of men. Peter, quoting the same passage, Acts ii. 21. means likewise, the one God, by the terms, *the Lord*, as is evident from his so particularly distinguishing, in the next verse, *God himself*, from *the man approved of God*.—The Apostle Paul also produces the text as a proof that *the same Lord over all is rich unto all that call upon him*; which should seemingly shew, that he was speaking of calling upon the name of God. So far is it from being without doubt, that the context treats wholly of Christ, that the very contrary may, I think, be proved. And so far is the text from intimating, that *the man, who desires to be saved, must call upon Christ by prayer*, that the context declares, *if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

But, allowing that Christ is really the person mentioned in the text, our Author contends that Dr. Horne is as far from his point as ever. For he observes, that the word *ἐπικαλεσθαι*, in the New Testament, (those passages excepted where it signifies

named

named or surnamed,) does never necessarily signify, when followed by an accusative case, to *invoke* or *worship*, but always naturally, to *appeal to*, to *refer a cause to*, or to *submit to the jurisdiction or authority of another*. This idea Theosebcs endeavours to confirm, by an examination of the passages in which the word occurs; and the conclusion he draws is, that, as it is not certain that the *Lord*, Acts xxii. 16. signifies the *Lord Jesus*, so should this be allowed, *submitting to the authority of the Lord* is the plain meaning of *calling upon his name*.

In the third Letter, some other places are considered, that were produced by Dr. Horne, in support of the worship of Christ. With regard to 2 Thess. ii. 16. our Author thinks, that the passage may very well be interpreted, as if the Apostle had here prayed, that the gospel might administer to the Thessalonians consolation, peace, and joy, at all times; and that God, by the gospel, might *establish them in every good word and work*. As to 2 Cor. xii. 8. the writer is of opinion, that *God* is evidently that *Lord*, whom the apostle besought thrice, even the *God of all grace*; who, accordingly, as we learn in the next verse, said unto him, *my grace is sufficient for thee*. The letter concludes with an examination of two more passages, 1 John v. 13, 14, 15, and iii. 21, 22; and with an endeavour to shew, that they furnish no ground for Dr. Horne's doctrine.

The fourth letter begins with the celebrated prayer, as it is usually called, of St. Stephen, so much insisted upon in this controversy. Part of what Theosebcs observes concerning it, is as follows:

'The passage may be rendered *Lord of Jesus receive my spirit*, Κυρις Ιησου δεξαι, &c. And when Stephen saw the glory of God, and the Son of Man standing on the right hand of God, what could be more natural to him, as the follower of Jesus, than to commit his departing spirit to the God of Jesus, and the God of the spirits of all flesh? Nay, I insist that this must be the genuine sense of the passage, to make it consistent with the other parts of scripture, if your explication of the common reading be unexceptionably just. But if Stephen actually said, *Lord Jesus, receive my spirit*, there is still a wide difference, between his address, and *Father, into thy hands, I commend my spirit*. There is the difference, that subsists, between the *Father*, who is the everlasting independent, and unchangeable, Sovereign of the universe, and the *Lord Jesus*, who received all his glory from the Father. Besides, Stephen, by calling Jesus *Lord*, which was to the glory of God the Father, cannot be rationally supposed to have given him the glory of the Father. And, notwithstanding what you have asserted, every one, who calmly attends to the matter for a single moment, must perceive a
manifest

manifest difference, between applying for refuge to a person whom we see with our eyes, and praying to the same person as God, when we see him not. We ask favours one of another in the language of supplication, when we are present one to another. But, we should be justly charged with idolatry, if we did the same thing, in one another's absence. Stephen, therefore, when he *saw* Christ, when he beheld him in possession of that kingdom for which he endured the cross, when he knew him to be the Mediator between God and man, and appointed to be the guardian of all the people of God, might really say, *Lord Jesus receive my spirit*, without meaning to countenance the practice of other Christians, who have never seen Christ, of praying to him as God, without meaning any thing more indeed, than if he had said, indirectly addressing himself to the Father, "O God, I commit myself to his care, whom thou hast made the great Captain of my salvation, and to whom thou hast given power to preserve all, who come unto thee through him."

These remarks are important; and the Author proceeds to consider, with the same critical discernment, the scripture meaning of the word *προσκυνω*, and some farther passages of the New Testament, which are supposed to favour the religious worship of Christ. The writer thinks it worthy of notice, that *σεβω*, or *σεβομαι*, which he believes, always imply *religious worship*, either true or false, is never applied to our Saviour. The letter closes with an examination of the baptismal form.

Part of the fifth and last letter is employed in considering what Dr. Horne had alleged from the Fathers, from Pliny, and from Lucian. Theosebep, however, takes notice, that neither the records of Lucian nor of Pliny, nor the opinions of the Origenes, the Jeromes, the Polycarps, and of all the other Fathers are so much as the dust of the balance, in determining the question in debate. Several farther testimonies of scripture are collected, which assert that there is but one God, and that he alone is to be worshipped; and the whole is concluded with strictures on certain passages produced by Dr. Horne for the divinity of Christ.

How far the tract before us may succeed in removing entirely the difficulties attending this important question, we cannot determine; some may still remain, even in candid and liberal minds. But what our Author has advanced is undoubtedly worthy of impartial consideration.

ART. VIII. *Historical Memoirs of the Author of the Henriade.* With some original Pieces. To which are added, genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Translated from the French. 8vo. 3s. 6d. Kearsly, &c. 1777.

WHAT a wonderful old man is this Mons. de Voltaire!—supposing him the author of these Memoirs; and we see little reason to call the fact in question*. At the age of eighty-three, he writes with the vigour and vivacity of twenty-one; and talks of himself, his writings, and his fortunes, with an air of ease and gaiety, which one would rather expect from a frank young man, relating his juvenile frolics and amusements. The *spirit* of this man will never die,—whatever himself (sceptic as he is) may think of the matter; and whatever becomes of the little tough frame in which it is encased.

But Mr. Voltaire (if it is Mr. Voltaire who holds the pencil) has not, here, given us a finished picture of himself. It is but a sketch that is drawn, a mere out-line; but it will strike the beholder, who has any knowledge of the original, with immediate conviction of the true resemblance. There are, however, a thousand particularities which every one will naturally look for in a perfect portrait of this extraordinary person, but which, in the present performance, will be sought for in vain. Possibly they are reserved for our future gratification—let us, for the present, please ourselves with this hope, and in the mean time, wisely make the most of what we have now in possession.

We had an opportunity, a few months ago, of hastily running through the original French, of these memoirs,—with a sight of which we were favoured by a friend, who brought them from Paris, almost wet from the press: but not having the book now at hand, we cannot pronounce with circumstantial exactness, as to the accuracy and fidelity of the translation; all that we can say is, that it appears to have been done by no incompetent hand; although hastily executed, with a few obvious slips, through want of time for revision; and, if we are not mistaken, here and there a Scotticism:—all which may be easily rectified in a second edition. There are interspersed through the volume, a number of little poetical pieces, which we do not remember to have seen before; and which the translator ‘has attempted to give in the spirit of the originals:’ we

* All the assurance that we have from the Editor, or rather Translator, on this point, is contained in the following paragraph:

‘The contents very evidently shew from what channel they must have flowed, and leave the Publisher no room to say any thing in proof of their authenticity. Indeed we have never heard it once doubted by any one who has read the work.’

may

may add, not unsuccessfully, except one or two defective rhymes, &c.

We shall now proceed to extract a few anecdotes, and other passages, for the entertainment and information of our Readers.

M. de Voltaire, it was recorded, was born in 1694. At twelve years old he was introduced, as a promising young poet, to the celebrated Ninon de l'Enclos, by the Abbé Chateauneuf, his intimate friend; and that extraordinary woman bequeathed to him two thousand livres to buy books. He was then a scholar of the Jesuits college.

His early intimacy with the Abbé Chaulieu, the Marquis de la Fare, the Duke de Sully, and the Abbé Courtin, provoked his father to say, that he thought him entirely ruined, because he kept company with people of fashion, and made verses.— This is our Author's own representation of the matter, but we suppose his father might have more cause for his fears; for it is here acknowledged, that Voltaire, during his youth, was excessively dissipated, and immersed in all the pleasures common at his time of life.

At eighteen he produced his tragedy of Oedipus; but before it was performed, he began the *Henriade*.

'We have oftener than once (such is the style of our Biographer) heard him say, that when he undertook these two performances, he did not imagine he should be able to finish them, and that he was neither acquainted with the rules of the drama, nor epic poetry; but that he was fired with what he heard of Henry IV. from Mons. Caumartin, who was well versed in history, an excessive admirer of that Prince, and a gentleman of a most respectable character; and that he began the work from mere enthusiasm, almost without reflection.'

An accident is here related, by which the republic of letters was very near being for ever deprived of this celebrated piece of Epic poetry.

'Having one day read several cantos of his poem when on a visit to his intimate friend, the young President de Maisons, he was so teased with objections, that he lost patience, and threw his manuscript into the fire. The president, Henaut, with difficulty rescued it. "Remember, said Mr. Henaut to him, in one of his letters, it was I that saved the *Henriade*, and that it cost me a handsome pair of ruffles."

Some years after, we are told, several copies of this poem having got abroad, while it was only a sketch, an edition of it was published, with many chasms, under the title of *The League*. Instead of fame and friends, the author gained only enemies and mortification, by this first edition. The bigots took fire at it, and the poet was considered as highly criminal, for praising Admiral Coligny, and Queen Elizabeth. Endeavours were even used

used to get the piece suppressed; but this strange design proved abortive. His chagrin, on this occasion, first inspired him with the thought of visiting England, in order to finish the work, and republish it in a land of liberty.

‘He was right, says the Biographer, for King George I. and more particularly the Princess of Wales, afterwards Queen of England, raised an immense subscription for him. Their liberality laid the foundation of his fortune: for on his return to France in 1728, he put his money into a lottery established by Mr. Desforts, Comptroller General of the Finances. The adventurers received a rent charge on the *Hotel-de-Ville* for their tickets; and the prizes were paid in ready money; so that if a society had taken all the tickets, it would have gained a million of livres. He joined with a numerous company of adventurers, and was fortunate. We were furnished with this anecdote by a member of the same society, who verified it by producing his registers. Mr. Voltaire wrote to him as follows: “To make a fortune in this country, nothing more is requisite than to read the arrets of the Council. It is seldom but the Ministry is obliged to make such arrangements in the Finances, as turn to the advantage of individuals.”

The acquisition of wealth did not weaken his passion for polite literature. He had, in 1722, given the public his tragedy *Mariamne*, which was damned. This did not discourage him from producing, in 1730, his *Brutus*; which, says the Author, ‘we look upon to be his most spirited tragedy, not even excepting *Mahomet*.’ We are not told what success it met with on the stage; the Author only says, ‘It was violently criticised.’

‘We were present,’ continues he, ‘at the representation of *Zara*, in 1731, and although it drew tears from a great part of the audience, it narrowly escaped being damned. It was parodied at the Italian comedy and the fair, and got the name of the Foundling, and Harlequin on Parnassus.

‘About that time one of the Academicians having proposed Mr. Voltaire to fill a vacancy, of which he did not entertain the least thought, Mr. de Boze declared that the Author of *Brutus* and *Zara* could never deserve a place in that society.’

At this time we find this volatile genius deeply engaged in studying the principles of Newton, and the systems of Leibnitz, and performing all the experiments on light and electricity. But notwithstanding his fondness for these new employments, he, in 1736, brought out ‘his tragedy of *Alzira*, or the Americans, which met with great applause. He ascribed his success to his absence, saying, *laudantur ubi non sunt, sed non cruciantur ubi sunt*.

‘The most virulent censurer of *Alzira*, was the Ex-Jesuit Desfontaines.—That affair was attended with some uncommon circumstances.

circumstances.—Desfontaines had been employed in the *Journal des Savans*, under the direction of the Abbé Bignon, from which he had been dismissed in 1723. He then set up a kind of Journal of his own, and was what Mr. de Voltaire calls *un Folliculaire* (a venom spitter). His character was well known.—He had been taken in the fact with some Savoyard boys, and imprisoned in the *Bastille*. His indictment was begun to be drawn up, and it was intended to burn him alive, as it was said, Paris stood in need of an example. Mr. de Voltaire prevailed upon the Marchioness de Prie to use her interest in the criminal's favour*. There is still extant one of the letters written by Desfontaines to his deliverer; it has been printed among those of the Marquis d'Argens Deguille, page 228, Vol. I. "I shall never forget the obligations I lie under to you: the goodness of your heart is still superior to your genius. I ought to employ my life in giving you proofs of my gratitude. I conjure you likewise to obtain for me a revocation of the *Lettre de Cachet*, by which I am delivered from the *Bastille*, and banished thirty leagues from Paris."

* In a fortnight after this, the same man wrote a defamatory libel against the person in whose service he ought to have employed his life.—This fact is authenticated by a letter of Mr. Tiriot's, dated the 16th of August, and taken from the same collection.—This Abbé Desfontaines is the person who, in a conversation with the Count d'Argenson, attempted to vindicate himself by saying, *I must live*, to which the Count replied, *I see no necessity for it*.

* After the affair of the *Bastille*, this priest desisted from paying his addresses to chimney-sweepers. He bred up some young Frenchmen to his double trade of non-conformist and *Folliculaire*; he taught them the art of writing satires, and in conjunction with them composed a number of defamatory libels, under the title of *Voltairemania & Voltairiana*.—They were a farrago of absurd stories.*

But, although our Bard met with opposition and malicious abuse, from a variety of enemies, who flew to arms, at the representation of every new piece, he could not desist from indulging his poetical taste. Accordingly in the same year, he produced his comedy of *The Prodigal Son*, though not under his own name; and he gave the profits to Messrs. Linant and Lamarre, two young pupils, whom he had formed, and who came to Cirey while he resided with Madam de Chatellet. He appointed Linant preceptor to that lady's son, who has since

* This letter was the 31st May: the date of the year is not affixed, but it was written in 1724.

been Lieutenant General of the army, and Ambassador at the courts of Vienna and London.

‘ The comedy of *The Prodigal Son* had great success. The Author wrote to Mademoiselle Quinaut, “ You can keep other people’s secrets as well as your own. Had I been known to be the author, the piece would have been damned. Men cannot bear that the same person should succeed in two kinds of writing. I made enemies enough by my *Oedipus* and *Henriade*.”

But he had soon a croud of enemies of a new stamp to encounter. He had written his *Elements of the Newtonian Philosophy*, the principles of which were then scarce known in France; but he could not obtain a *privilege* for it from the Chancellor Aguesseau: who, though a man of universal learning, having been bred a *Cartesian*, did his utmost to discourage the new discoveries. Mr. Voltaire’s attachment to the principles of Newton and Locke, was downright *heresy* in France. He was attacked on all sides; but he seems to have only laughed at his bigotted adversaries. By way of relaxation from his severer studies, he now amused himself in writing his *Maid of Orleans*; a performance which does him no great honour; but which is here spoken of in the following terms:

‘ We have proofs that this piece of drollery was composed almost entirely at Cirey. Madame de Chatellet loved poetry as much as geometry, and was a very good judge of it. Although this poem was only comic, yet there is much more fancy in it than in the *Henriade*; but it was vilely disgraced by some shameless scoundrels, who printed it with horrid lewdnesses. The only good editions are those of Geneva.’

Business carrying Mr. Voltaire to Brussels, he there met with the celebrated Rousseau. These two geniuses soon contracted a strong antipathy for each other. Rousseau having shewn Voltaire a lyric epistle addressed to posterity, met with this sarcastic repartee, “ My friend, this letter will never be delivered according to its direction.” Rousseau could not put up with this piece of raillery. The two poets have ever since been at mortal enmity; and accordingly, poor *Jean Jacques* is plentifully abused throughout these memoirs.

But if Voltaire failed of acquiring the friendship of the humble (and proud) philosopher of Geneva, which perhaps he never sought, he had ample amends in that of the Royal philosopher at Berlin. While this prince, who is likewise a poet, was hereditary prince royal, he regularly corresponded with our Author, and some of their letters have been printed in the collection of Voltaire’s works. A translation of Frederic’s first letter, with which the correspondence commenced, is here inserted. It is a long epistle, but well written, and worthy the genius of the King of Prussia.

Prussia. Several anecdotes of his Majesty are given in the volume before us: to which we refer.

Our Author's first interview with the King of Prussia was at Meuse, a small castle near Cleves, soon after the King had finished his great work, the *Réfutation of Machiavel*. In 1740, Voltaire went to pay his court at Berlin: before the King was prepared for the invasion of Silesia.

These memoirs not being written with the circumstantiality of a *Journal*, or of a regular connected narrative, we are not informed how long M. de Voltaire resided at Berlin, during this first visit; but, in a year or two, we find him again at Brussels, composing his tragedy of Mahomet, which he soon after carried to Lisle, for representation. There was then a very good company at Lisle, and the play was well performed. The celebrated Mademoiselle Clairon was there, and, at that early period, gave specimens of her great theatrical talents.

The representation of Mahomet revived the animosity of the enemies and rivals which the Author had formerly met with in that walk of literature. The Abbé Desfontaines, particularly, with one Bonneval, whom Voltaire had relieved in his necessities [sufficient provocation to a rascally mind!] 'not being able to prevent the piece from succeeding upon the stage, lodged an information against it before the attorney general, as containing some things contrary to the Christian religion. Things went so far, that Cardinal Fleury advised the Author to withdraw his performance. This advice was equivalent to a command; however, the Author published his play, with a dedication to Benedict XIV. (Lambertini) who had already shewn him particular marks of regard. He had been recommended to this Pope by Cardinal Passionei, a man distinguished in the literary world, and with whom he had long maintained a correspondence. We have some of that Pope's letters to Voltaire. His Holiness was desirous of drawing him to Rome, and our Author has always expressed a regret for not having seen that city, which he used to call the capital of Europe.'

Mahomet we find, was not played again till long after, when it was revived by the credit of Madame Denis, the Author's niece*; notwithstanding the efforts of Crebillon, then licenser of the stage, under the lieutenant of the police. Crebillon hereby incurred the censure of the better sort of people; and D'Alembert was appointed in his place. This play has ever since continued in full possession of the theatre.

'After all these squabbles, Messrs. De Reaumur and De Mairan advised him to renounce poetry, which only exposed him to envy and vexation; to addict himself entirely to natural

* This lady was married to Mons. Denis, commissary at war, and captain in the regiment of Champagne.

philosophy, and to solicit a seat in the Academy of Sciences, as he already had one in the Royal Society at London, and in the Institution of Boulogne. But M. de Fourmont, his friend, a man of letters and of a most amiable character, having exhorted him in a poetical epistle not to bury his talent, he wrote the following reply:

Which is thus imitated:

*A mon très-cher ami Fourmont,
Demeurant sur le double-mont,
Au-dessus de Vincent Voiture,
Vers la taverne où Bachaumont
Buvait et chantait sans mesure,
Où le plaisir & la raison
Ramenèrent le temps d'Epicure.*

*Vous voulez donc que des flots
De l'abstraite Philosophie
Je remplisse au brillant palais
De l'agréable Poésie;
Au pais où regne Thalia
Et le coturne et les fiffles.*

*Mon ami, je vous remercie
D'un conseil si doux et si sain.
Vous le voulez; je cède enfin
A ce conseil, à mon dessein;
Je vais de folie en folie,
Ainsi qu'en voit une Carin
Passer du Guerrier au Robin,
Au grès Prieur d'une Abbaye
Au Courtisan; au Citadin:*

*Où bien, si vous voulez encore,
Ainsi qu'une abricole au matin
Va sucer les pleurs de l'aurore
Ou sur l'abbaye ou sur le robin;
Toujours travailler & toujours causer,
Et vous paraître son miel divin,
Des gracieux et de la rose,*

To Fourmont, friend I hold most dear;
Why lives upon the forked hill;
Above Voiture's, that tavern near
Where Bachaumont was wont to dwell,
And stretch'd in careless ease along,
Maudlin pour'd the measure d song
Where of yore join'd hand in hand,
Sober reason, sprightly pleasure,
Lightly trip'd in frolic measure,
And Epicurus led the band.

Quit that thorny road, you say,
Quit Philosophy's dark gloom,
Resume the long forsaken way,
Where Poesy's sweet slow-rets bloom,
Melpomene with sober air,
And sportive Thalia wait you there.
Nor dread the sturdy Critics frown,
Whose only talent is to rail,
Your merits weigh'd in even scale,
You'll grow the favorite of the town,
Throw off the philosophic frock,
Put on the buffoon or the sock."

My friend, I'll do what you advise,
Your counsel seems right, sound, and wise.
Besides, it suits my inclination,
So I'll resume my occupation.
Adieu then to these barren shades,
Welcome again, ye charming maids.
Fate will'd I should be ever changing;
From folly still to folly ranging.
So easy Phillis will admit
Th' embroider'd courtier, or plain cit,
The humble clerk, the lordly rector,
The peaceful quaker, bullying hector,
By turns she hugs them in her arms,
Each has for her resistless charms,
Or, if you choose a different strain,
So when Aurora gilds the plain,
Forth flies the bee to suck her sweets
And settles on each herb she meets;
Unwearied plies her nimble wings,
Incessant works, incessant sings;
Eager to increase her honey'd store,
Or from the weed, or from the flower.

And immediately he begun his Merope. The tragedy of Merope is the first piece, not upon a sacred subject, that succeeded without the aid of an amorous passion, and which procured our Author more honour than he hoped from it, was played on the 26th of February, 1743. We cannot better describe the

the singular circumstances attending its reception, than by inserting his letter of the fourth of April following, to his friend Mr. L'Aiguebère, then at Tholouse.

" Merope is not yet printed, I am afraid it will not succeed so well in the closet as on the stage.—The piece is not mine; it is Mademoiselle Dumenill's.—What think you of an actress that kept the audience in tears through three successive acts?—The public have run into a little mistake, and given me credit for a part of the extreme pleasure given them by the actors. The seduction was so great, that the pit, with loud shouts, insisted upon seeing me*. I was seized in the hiding-place, where I had squatted for shelter, and brought by force into the box of Marshal Villars's lady, who was there with her daughter-in-law.—The pit was mad; they called out to the Duchess de Villars to kiss me, and they made so much noise, that she was obliged to comply by order of her mother-in-law. Thus I have been kissed in public, as was Alain Charrier, by the Princess Margaret of Scotland; but he was asleep, and I was wide awake. This tide of popular favour, which probably will soon ebb, has a little consoled me for the petty persecution I have sustained from Boyer, the old Bishop of Mirepoix, who is still more a Theatin than a Bishop. The academy, the King, and the public, destined me to succeed Cardinal Fleury, as one of the forty†. Boyer was against it; and at last, after ten weeks search, he has found a prelate to fill the place of a prelate, in conformity to the ecclesiastical canons‡. I have not the honour of the priesthood; I suppose it is proper for a *profane* person as I am, to give up all thoughts of the Academy.

" Letters are not much favoured. The Theatin has told me that eloquence is expiring; and that he endeavoured in vain to *resuscitate* it by his sermons, but that nobody had *seconded* him; he meant nobody had *listened* to him.

" The Abbé Langlet is just imprisoned in the Bastille for having written a book of Memoirs, already well known, serving for a supplement to the history of our celebrated de Thou. The indefatigable and unhappy Langlet did a signal service to all who wished well to their country, and to the lovers of historical researches. He deserved a recompence, and at the age of sixty-eight he has been cruelly thrown into prison. 'Tis tyrannical.

Inferre nunc Melibæe pirus, pona ordine vites.

* Hence the ridiculous custom of crying the Author, the Author, when a piece, whether good or bad, succeeds the first night..

† The Academy consists of forty members.

‡ By a letter dated the 3d of March, 1743, from the Archbishop of Narbonne, it appears that that prelate gave up his pretensions in favour of M. de Voltaire.

"Madame de Chatellet desires her compliments.—She marries her daughter to the Duke de Monteneso, a dwarfish, thin-faced, swarthy, flat-chested, high-nosed, Neapolitan.—He is now here, and is going to rob us of a jolly plump-checked French girl.—*Vale et me ama.*"

V

We have given the foregoing *verses*, to M. de Fourmont, in the translator's *imitation*, as a specimen of the manner in which he has attempted to render M. de Voltaire's poetry in the spirit of the original. In the continuation of the article, we shall have occasion to select some other passages of the same kind; but, for the present, we must make room for other subjects.
(*To be resumed in our next.*)

ART. IX. VIAGGIANA, or detached Remarks on the Buildings, Pictures, Statues, Inscriptions, &c. of Ancient and Modern Rome. 12mo. 3 s. 6 d. bound. Rivington.

WERE his Holiness, the Pope, to sell the city of Rome, by auction, this Book might serve as a catalogue of the furniture. We cannot upon the whole consider it in a much higher character, though it is often interspersed with criticisms in the technical style, and here and there enlivened with anecdotes:

So SMIRK, when, half his customers withdrawn,
The few remaining yawn, or seem to yawn,
To rouse their spirits and their eyelids rear,
Plies all the genius of the auctioneer;
Their drowsy ears assails with wondrous sounds
Of Fresco, Unique, Arabesque and Grounds,
Runs the whole range of Dilettanti o'er,
And tells such tales—as can be told no more!

This, however, is not altogether the case with the *consent* before us. His criticisms in general seem to be founded in truth and nature, and some of his tales *may* be told again. We shall present our readers with a few of his detached accounts, remarks, and anecdotes; and first with that glorious monument of ancient magnificence,

THE AMPHITHEATRE.

* The Amphitheatre, built by Vespasian, is one of the finest and most perfect remains of Roman magnificence. It was situated * near the Colossal statue of Nero, and not far from the residence of the Emperor||. It is five hundred and fifty

* Vid. Massi of Theatres, p. 33. who is totally of another opinion.

§ This statue, of which the rays of glory were twenty-two feet in length, is mentioned by Martial. Vid. *apud* Colossus. ep. 2. lib. 1.

|| Nearly in the centre of ancient Rome. Venuti, p. 24.

feet long, four hundred and seventy broad, and one hundred and sixty high, sufficient to contain eighty thousand people seated, and twenty thousand standing. The orders of architecture that adorn this building are Doric, Ionic, Corinthian, and Composite; the stone with which it is built is the same that was used in many of the ancient edifices of Rome, an incrustation of the aqua Albunea†, between Rome and Tivoli. It is remarkable that this water deposits its stony particles so fast, and in such quantities, as to choke up its own channel.

The entrance to the Amphitheatre is by eighty arcades, seventy-six of which were for the people, two for the gladiators, and the wild beasts, and two for the Emperor and his suite, who came all the way under cover from the royal apartments‡. The wild beasts were not, as has been imagined, in this Amphitheatre, kept in dens under the arena, but were regularly brought from places set apart for them, called Vivaria*. The Vivaria of Domitian are still to be seen. By the great freedom of ingress and egress, the many thousands that were present at the Amphitheatre came in, and went out, with as much ease and convenience as so many hundreds§: the different ranks knew their proper places, and took them without the least confusion. The veils, that defended the spectators from the sun, were fastened to poles that rested on the tops of the highest order; the holes, where these poles entered, are still visible on the sides of the Amphitheatre which are perfect to the top. As the walls are segments of circles, the poles had no other effect upon them, than weight upon an arch, and served rather to strengthen than do them the least injury. The veils were at first made of canvas, or linen||, or any other cheap material proper for the purpose, but in more luxurious days, of silk. Cæsar is said to have had one of silk¶; that is, one may suppose the part of his own Amphitheatre where he sat, enjoyed this part-

† Known by the name of the Tiburtine. It is not finely grained, but is very durable.

‡ On the Esquiline hill, opposite the entrance which was without any number on it.

* Maffei, p. 255.

§ Over each of the arches of the lowest order, on the north side, still subsist the numbers, from 23 to 54. These served to marshal the mob, which arranged itself according to the numbers. At every fourth arcade was a stair-case that had its correspondent vomitory.

|| Carbasina deinde vela primus in Theatrum duxisse traditur Lentulus Spinter Apollinariis ludis. Plin. lib. 19. c. 1.

¶ Vid. Dion. Cass. lib. 43. p. 38. Silk at this time was a foreign commodity, and not the production or manufacture of Italy. In

particular privilege*. The Amphitheatre was sometimes perfumed, by burning frankincense below, and causing it to ascend by flues to the top. The lowest seats, or Podium||, were defended from the beasts by perpendicular and horizontal bars, and yet the company that sat on them was not unfrequently alarmed by the bold assaults of wolves and tigers. The galleries are adorned with pilasters, in which the impost, projecting beyond the middle on each side, has a heavy and unpleasant effect. Domitian used sometimes to fill the arena with water from a reservoir on the Esquiline hill, and exhibit Naumachias to the people. It is known but by conjecture and implication who was the architect of this stupendous building, which for its excellence is perfectly unique. Gaudentius has been supposed to have given the plan, from an inscription preserved in the vault of St. Martin's church§: "Vespasian rewarded Gaudentius with death, but Christ shall reward him with a finer theatre in heaven." Gaudentius, it seems, was converted to Christianity; and in all probability suffered martyrdom: hence perhaps arose the unwillingness of the Romans to mention him; and the Christians were naturally silent on the subject, because they disapproved of theatrical exhibitions; and could think it no credit to any proselyte of theirs, to have contributed so much to the advancement of them. It does not appear at what time exactly the Amphitheatre began to be defaced; but there is a letter from Theodoric king of the Goths, to the senate of Rome, exhorting them to preserve the noble monuments of their ancestors. The king appears angry and surprised at the thefts and depredations that were made,

from

the reign of Aurelius, two hundred and seventy years afterwards, a pound of pure silk was worth its weight in gold. Vid. Vopiscum, *libra enim auri tunc libra serici fuit.* Vid. Aug. *Hist. Scrip.* p. 547. Var. The manufacture of silk from silk worms was not introduced into Italy till the time of Justinian. Polyd. Virg. l. 3. c. 6. Theophanes apud Photium. Nero, Dion Cassius says, p. 1030, covered the Theatre with a veil on which the heavens were represented, and the Emperor in the character of the sun driving his car, in gold embroidery.

* Dion. Cass. p. 358.

|| The seats of the greatest distinction were the nearest to the Podium.

§ Taken from some Christian burying-ground or catacomb. The original is as follows:

SIC PREMIA. SERVAS. VESPAIANE. DIRE. PREMIA-
TUS. ES MORTE. GAUDENII LETARE. CIVITAS. UBI.
GLORIE. TUE AUTORI. PROMISIT. ISTE. DAT. KRIS-
TUS. OMNIA TIBI. QUI. ALIUM. PARAVIT. THEA-
TRUM. IN. CÆLO.

from time to time, on the walls of the antient buildings; and reproves the people for stealing the cramps and metals from the venerable remains of antiquity. A great deal for a Goth†.

We shall omit the account of St. Peter's Church, as that superb edifice is generally known, and proceed to gratify the classical reader, and the lover of antiquities, with this writer's remarks on

THE CAPITOL.

• The sites of the buildings on the Capitol, of which there are no vestiges remaining, have been the subject of much controversy to the antiquarians. The two considerable ones were the temple of Jupiter Feretrius, and of Jupiter Capitolinus; but on which of the two summits of the Capitoline hill each stood, is a much disputed question. The antients, however, both in prose and poetry, seem to join the Capitol and the Tarpeian very often together‡, and on the other hand the Capitol has been said positively to stand on the opposite mount, now known by the name of the church Araceli, that is built on it*. In the plain, between these summits into which the Capitoline hill is still divided, stands the famous statue of Marcus Aurelius. It is copper, and of course hollow. This is an advantage that bronze statues have over those that are made of stone or marble, that you are at liberty to make the legs substantial, the body light; whereas the contrary obtains in the other; for marble bodies must be supported. As to the temple of Jupiter Capitolinus, we know little of it, but by tradition, which is a kind of information not the most to be depended on in matters of art. The first, which Tarquin erected, was burnt down in the civil wars. The second, built by Scylla, fell in the Vitellian sedition§. Vespasian saw his compleated, and died; which also drew after it the destruction of the Capitol, for it was burnt immediately upon the death of the Emperor. Domitian built a fourth§. The gilding of this temple,

† Vid. Cassiodorus, lib. 3. Epistolarum. Theodoric's letter to the senate of Rome, letter 31.

‡ Vid. Plut. in Romulo.

* Vid. Nardini, p. 297.

§ Plutarch in Poplicola. Suet. in Vit. Vesp. & Domitiano.

§ Martial tells us, that if Jupiter were to sell all Olympus by auction, the profits of the sale would be insufficient to pay for the public buildings of Domitian. Lib. 9. epist. 4.

Quantum jam superis, Cæsar cæloque didisti

Si repetas, & si creditor esse velis;

Grandis in ætherio licet auctio fiat Olympo,

Coganturque Dei vendere quicquid habent:

temple, in the days of Plutarch, was esteemed at two million and a half of our money. Gilding indeed in those days was plating, which may account for the enormity of a sum expended in one single article of ornament; about an eighth of the whole expence of St. Peter's, a building more spacious than any antient structure, and the most magnificent of all modern ones, of which the Capitol was little more than a third in length, and not one fourth in breadth. Under the porticos, and within the courts of the palace of the Curators, (Conservatori) are preserved fragments of Colossal statues, sarcophagi, and bas reliefs of curious history. There are also Egyptian statues, of which the character is varied according to the age that produced them: the first and most ancient approaches nearly in form to the Chinese; the figures of this kind have small eyes, and diminutive features. The second resembles that of the Moors in their large full eye, thick lip, and flat nose. The third, after the Alexandrian conquest, is Grecian. It is remarkable, that the most unseemly character exhibits the greatest knowledge of the art, and is scrupulously exact in proportion. This nicety extends also to the animals of Egyptian sculpture, specimens of which are to be seen in variety thro' ancient Rome. Adrian seems to have enriched his Capitol with great abundance of the arts of Egypt*, and to have paid particular attention to their merit. This prince, in his progress through foreign countries, made collections of

Conturbabit Atlas, & non erit in uncia tota,
 Decidat tecum qua pater ipse deum.
 Pro Capitolinis quid enim tibi solvere templis,
 Quid pro Tarpeie frondis honore potest?
 Expectes & sustineas, Auguste, necesse est:
 Nam tibi quod solvat, non habet arca jovis.

* There is a small room set apart for Egyptian antiquities, found in that part of Adrian's villa which was destined for the deities of the Nile. Among many curious idols is the God Canopus, which Rufinus tells us came off conqueror in the contest with his brother divinity of Persia. The victory, it seems, was owing entirely to the superior ingenuity of the priests of Egypt. The trial was, which of the divinities could best resist the fire. The priests of Persia, not in the least suspecting the power of their deity to overcome the fire, committed him without ceremony to the flames, to which he fell instantly a martyr. The Egyptians, doubting the natural abilities of their god to get the better of the ordeal, prepared him accordingly. They made him of baked earth, and drilling holes in his bottom, stopped them with wax, and then filled the hollow with water. On being thrown into fire the wax was melted, the water let out, and the flames extinguished. The form of this idol is like that of an ape, or baboon, sitting upon his breech. Vid. Eccles. Hist. c. 11. 26. Vid. Museum Capitolinum.

their

their several curiosities, and brought home what was peculiar to each. The statues of the captive kings that are to be seen in this place exhibit a striking instance of Roman cruelty, I mean in their want of hands and arms; there are two of them, one of which is without the former, the other the latter. It should appear from these testimonies, that speak too plainly to be mistaken, that the custom was, however cruel, and unworthy of a great people, to maim the principal captives in a great triumph, in order to increase their humiliation, by rendering them totally helpless. This is too true; neither can it with the least shadow of probability be objected, that the statues alluded to are fragments; since it is manifest, on inspection only, that they are finished things, and what the artist intended they should be. For nothing can be clearer than that the one never had more than one arm*, or the other more than one hand. I do not, however, remember any Roman historian to have spoken of this piece of wantonness; they seem to have been ashamed of that part of their character, and to have done their utmost to sink it on posterity. This, perhaps, may lead us to suspect their great and constant professions of magnanimity and generosity to their enemies, and tend to give their outcry against the Carthaginians, for cruelty, an air of groundless invective, more than well-founded accusation. Or, after all, if Hannibal deserved the opprobrious terms of *dirus* and *perfidus*, with which they constantly loaded him†, they appear at least to have an equal title to them. The statues of Castor and Pollux are at the head of the stairs that now lead to the Capitol. They are remarkable in being portraits of Caius and Lucius, the two nephews of Augustus: but the chief reason for making particular mention of them, is rather to remark, that pupils, which one of them has, do not seem to succeed in sculpture, and for the most part produce an indeterminate effect, from an injudicious attempt to combine form and colour in one and the same subject. In the court to the right hand of the Capitol square, on entering from the steps, near the Colossal heads of Domitian and Commodus, are some very fine remains of a lion devouring a horse, great favourites of Michael Angelo, and from which an ingenious‡ countryman of our own has made frequent studies with uncommon success. The Colossal figure of Roma Triumphans is quite eclipsed by the imitable beauty of a weeping province carved on its pedestal. It has been copied by Pukler, and is well known to the ad-

* See the frontispiece to Piranesi's *Colonna Trajana*. There are some which have neither hands nor arms.

† See Horace and Livy.

‡ Stabbs,

mirrors of fine engraving. In the rooms above stairs are deposited various relics of fine art and curious antiquity, such as the Antinous, and the * Gladiators; the bust of Ariadne, and the wolf struck with lightning, of which it has still the marks very plainly to be discerned. Cicero † speaks of this as happening in his time. There is also a collection of pictures belonging to the Capitol, among which there are many great matters. Before I leave this hill, I may with propriety speak of the sepulchre of C. Bibulus, of the days of the republic, on account of its being situated at the extremity of the Capitol, towards the Campus Martius, near the Via lata. Piranesi observes, that both this, and the monument of the Claudian family, were without the walls, till Trajan widened them in order to include his Forum within their circuit. The tomb of Bibulus has two singularities: it is of the Tuscan order, and its ‡ pilasters are narrower at the top than at the bottom. It

* The dying Gladiator may be said to be great, tho' not noble, the distinction of the slave still remains in the cord about his neck, and is preserved in his countenance.

§ In this is the true idea of Græcian beauty, which consisted in a display of the expressive parts of the face, and a suppression of those that added little character to the countenance. The forehead is very low, and the cheeks are kept down.

The pigeons drinking on the edge of a vase were a present to the Romans by a king of Pergamus. Pliny speaks highly of them as a very fine mosaic. They were found in Adrian's villa, and purchased for two thousand pounds, or four thousand sequins. An artist in Rome not long since agreed to copy them for a thousand crowns. He took two years to finish the work, but was three years about it, with the assistance of a man for eighteen months. The copy is supposed to be as complete as the original.

† Romulusque & Remus vi fulminis idæi considerant. Cic. de Divinat. lib. 2. Et in Orat. Cat. 2. Tactus est etiam ille qui hanc urbem condidit Romulus. The statues of the Pagan deities were often very much exposed to the inclemencies of the air. See the distich that serves for a motto to this work, which I shall here translate:

“Hail! queen of cities, martial Rome,
Thy fame shall nought entomb;
For without the power to fly,
With thee rests victory.”

and the Anthologia, p. 496. See Pausanias in his Attica, p. 52. edit. Kuha. The above epigram was found at Rome, on a statue of victory, whose wings had been burnt off by lightning.

¶ Pilasters are usually without swelling or diminution, the same breadth at the top as at the bottom. Some moderns have thought proper to diminish them at the top, and to make them swell in the middle. Vid. Mansard.

also

also offends against the rule of Vitruvius, as Venuti observes, in the proportions of its base, which instead of being half the diameter of the column in height, is a little more than a third. The ancients, as has been before hinted, did not always adhere scrupulously to the same rules of proportion in all cases, but varied them as the circumstances of situation, or the nature of the building might require.

Though the Author seems not to be doubtful of the savage treatment of the Romans with respect to their triumphal captives, yet he has, in our opinion, hazarded the severity of his impeachment too far. *Parcere subjectis* was a rule with this brave people, and had it been customary to maim their captives for the purpose of triumphal humiliation, some idea of it would have passed to us from the several writers that have described or alluded to that exhibition. Perhaps they had few captives more ferocious, or on whom they might have been expected to exercise a more humbling discipline, than the Britons, yet had these prisoners been deprived of their arms or hands, the poet would have been absurd enough in saying,

Interfexti, tollunt Aulea Britanni.

But how shall we get over *this*, that the statues are not fragments 'but finished things, and such as the artists intended they should be?'—surely, with very little difficulty! Can any thing be more obvious than to suppose that many of these captives might lose their limbs in the decision of the day? and would not such form a proper suite for the car of the conqueror? would they not most effectually shew the valour of the victor in the "dire-disputed field?"—if so, the sculptor must of course have represented them as they appeared; and this representation would by no means prove that they were maimed for the purpose of the triumph. Our Author intimates that the Roman writers would be ashamed of transmitting to posterity such an instance of inhumanity in their countrymen; and that this might be the reason of their silence on the subject—but would not the same motives have operated with their sculptors? for they too worked *Æternitati*; and many of their labours have descended to us. We are of opinion then, notwithstanding the deductions of this writer, and the frontispiece of *Paranese*, that the Romans stand clear of this heavy charge.

Had this traveller been as little skilled in the sister arts, as he appears, from his translation of his motto, to be in poetry, we should have let him rest in peace. But now we attend him to

SANTA CROCE.

'In the palace of Santa Croce is a fine collection of pictures. The first of any note is Job on a dunghill, surrounded by his

friends

friends and comforters. The man in armour, with his hands uplifted, is singularly bold and striking; the attitude is peculiarly happy in the expression of wonder and surprize. The figure of Job is highly disgusting; his body is represented full of boils and sores, in a posture of the most patient resignation. The consequence of such a representation, that descends too minutely into loathsome particulars, is obvious; it destroys all greatness, extinguishes every thing that commands respect, or has the least tendency to the sublime. Just as has been observed of Hesiod's description of Melancholy; the terrible is lost in the nauseous*. This picture is the work of the great Salvator Rosa. The next capital piece is the Assumption of the Virgin, by Guido: there are three of them; one here, one at Castlefranco, near Bologna, and at Dusseldorp; all original, and very well preserved. I might mention the Seasons, by Albani, but the King of Sardinia's are greatly superior. The fault to be remarked in these finished pictures, if there be any, is in the composition; it is a little too much dispersed; a defect often repeated by this master.

The observations in the above article are very just; beside, Hesiod, among the poets, there are many passages in Spencer, and some perhaps in Milton, on which the same objections may fall, and where, according to Longinus, the terrible is lost in the nauseous.

In each of the following articles there is something curious.

SPADA PALACE.

* The statue of Pompey in the senate-house, at the feet of which Cæsar fell. A fine picture, by Gurrardo, della notte, or candle-light piece. A Dido, by Guerchin, on the funeral pile; and a Cleopatra, by Trevisani. A statue of a stoic, very good. There is an anecdote with regard to the statue of Pompey, which is worth relating, though it has been told before. When the statue was found, it was in such a position, that the head lay on one man's ground, and the body on another's. A dispute arose between the proprietors; to whom the whole of the statue belonged: they both claimed it; one as being in possession of the most noble part, the head; the other of the greater, the body. Not, however, being able to adjust the dispute, the matter was referred to a third person, who advised each to take his part, which accordingly was done, after severing the head from the body. The Pope, hearing of this equitable decision, purchased the body of the one, and the head of the other. This was the cause of the juncture which is very distinguishable in the neck of the statue.

* Longinus, sect. 9.

* This

VILLA ALBANI.

‘ This villa may be fairly considered as the residence of a Roman senator, who had grown old in collecting curiosities. The house is Roman, the furniture Roman, the gardens and the porticos all put us in mind of antiquity; and at every turn we are presented with Grecian orators, poets, and philosophers. I shall begin with the house.

‘ In the stair-case is a large mask of red Ægyptian marble, that served formerly for a window, the light entering at the mouth. It is round, and about three feet and a half in diameter.

‘ At the second landing-place is a bas relief of Hercules* and the Hesperides, very fine, and not unlike Adam and Eve at the tree of knowledge.

‘ The pillars of the first room you are shown into above, are gill-antique of three kinds, persico, gold, and paglia, or straw colour.

‘ A fine canopus, in basalt.

‘ A profile of Plotius, very beautiful.

‘ A young Nero, the same head as on the medals †.

‘ Antinous in bas-relief, with the medallion under it: The relief is the size of life.

‘ The gallery of this villa is the richest in the world, in all sorts of curious marble, bas relief, and Mosaic, from the designs of Raphael’s Arabesques, interspersed with original cameos of an astonishing magnitude. The quantity of them is incredible, and at the same time so well assorted, that one would think they had been made for their places. The cieling of the great gallery is painted by Mengs. Apollo in the center, and the Muses in compartments around him. Apollo is himself a bad figure. The Muses are some of them portraits, and very fine in their different characters. Among the curiosities below stairs are some alabaster figures of an enormous size, seven or eight feet in diameter, and a pillar of the same materials, twenty feet high.

‘ An ancient landscape.

‘ A list of Euripides’s plays, on marble.

‘ Busts without end of gods, and demi-gods, and so forth, which must be seen to be relished; for things that are not very excellent, will never bear description. This villa might have had a greater number of articles, in a nobler stile, for the money laid out on it, had not the expence of the gallery rendered it impracticable to make the rest proportional.

* Copied probably from an hieroglyphick found in Egypt.

† *i. e.* Denarii Vid. Vaillant. Agostini.

* In one particular the villa of Cardinal Albani must be considered in a different light from almost all others in the country. It has been begun, and completed, as it were, by one person, which is hardly the case of any besides itself. The Cardinal has had great leisure, and every opportunity of purchasing almost at his own price; otherwise, it would have been impossible for an individual to have paid for so much treasure. The Abbé Winckelman contributed much, I believe, to the order and arrangement of the collection, and was of great use and assistance to the cardinal.

MADONNA DEL POPOLO.

* In the Chigi chapel is a statue of Jonah, from a moulding by Raphael *. It has great merit †; though the idea of it be much borrowed from the Antinous.

* There are some very elegant ornaments, of the architectural kind, by Sansovino, at the east end of this church, which show the rapid progress of taste at the revival of the arts.

* In a chapel about half way up the church, on the right hand, is a curious inscription, which seems to say, that a certain disease was known in Europe, before the discovery of ‡ America, and consequently not first introduced to us from that country, as has been generally supposed. The inscription says,

MARIO. ANTONII. EQUITIS. ROMANI.
FILIO. EX. NOBILI. ALBERTORUM. FAMILIA.
CORPORE. ANIMOQUE. INSIGNI.
QUI. ANNUM. AGENS. XXX.
PESTE. INGUINARIA. INTERIIT.
AN. SALUTIS. CHRISTIANÆ.
MCCCCLXXXV. DIE. XXII. JULII.
HEREDES. B. M. P.

S. PIETRO IN VINCULIS.

* S. Pietro in Vinculis is in one of the summits of the Esquiline hill, built with the remains of part of Titus's baths, and standing on the ground of Mecænas's gardens.

* Moses at the tomb of Julius the second, by M. Angelo. The statue is a very fine one, and full of majesty, though in

* Bellori says, he chiselled it also himself. V. *Pitture del Vaticano*, p. 64.

† Perhaps to say only that it has great merit, is to speak too coldly of the production of so great a genius. Many people consider it as the greatest effort of modern sculpture, and few unprejudiced persons would exchange it for the most esteemed remains of antiquity.

‡ Columbus discovered Cuba and Hispaniola in 1493. The southern continent was not discovered till four years afterwards, by Americus Vesputius, who deprived Columbus of the honour of giving name to the country.

many points extravagant. I could not, however, find in what it resembled a goat, an idea Mr. Richardson seems to be very fond of.

‘ S. Peter in prison, by Dominichino. A very learned disagreeable picture. One figure is remarkably foreshortened.

‘ There are many learned landscapes decaying on the walls (by Gaspar Poussin, with figures by Nicholas) that are little observed, notwithstanding they have great merit. They are painted in distemper, they relate to the life of the pretended founder, Elisba. I shall just mention a story that is introduced into one of them, that is not a little remarkable. The angel of justice is represented pointing at the Almighty delivering the fasces to the Roman emperor, with orders to revenge the death of Christ on the Jews. Our Saviour is sitting under the Father, and Titus standing at an altar. The legend says, that Titus consulted the prophets whether he should succeed in the siege of Jerusalem.’

We recommend this book to young travellers, as it will instruct them both what to seek, and how to judge.

MONTHLY CATALOGUE,

For JANUARY, 1777.

AMERICAN CONTROVERSY.

Art. 10. *A Letter to Lord Chatham*, concerning the present War of Great Britain against America; reviewing, candidly and impartially, its unhappy Cause and Consequence; and wherein the Doctrine of Sir William Blackstone, as explained in his Commentaries on the Laws of England, is opposed to Ministerial Tyranny, and held up in Favour of America. With some Thoughts on Government. By a Gentleman of the Inner Temple. 8vo. 1s. Kearsley.

THIS spirited, but very inaccurate writer, is warm for liberty, and for the claims of America, as connected with what he apprehends to be the real interest of this country, as well as with the common rights inseparable from the very idea of a free community. But, amidst the horrid din and discord of these violent times, it cannot be expected that the voice of any pacific remonstrant will be heard.—Our Templar, however, has nothing very new, or material, to offer to the consideration of the contending parties. But we suppose he could not have rested content, without entering his protest against the measures of administration; and he thinks ‘ the people of this country cannot be too often reminded of their [perilous] situation, under profligate ministers.’—as he styles the gentlemen who are, by writers on the other side of the question, styled, “ The King’s Friends.”

Art. 11. *Reflections on the State of Parties; on the national Debt, the Necessity and Expediency of the present War with America.* 8vo. 1s. 6d. W. Davies.

This reflector is a most unbounded panegyrist on government, and a most malignant asperser of the Americans.

Art. 12. *An Appeal to the unprejudiced; or, a Vindication of the Measures of Government, with Respect to America.* 8vo. 1s. Oxford printed, and sold by Rivington in London.

This *juvenile* advocate for administration appears with great disadvantage, by coming after the able writers who have figured on both sides of this important question.—The tide of this controversy seems, now, to have spent itself, and to have left only the mud behind.—The *decision* is left to the sword.

D R A M A T I C.

Art. 13. *Caractacus*, a Dramatic Poem. Written on the Model of the ancient Greek Tragedy. First published in 1759, and now altered for Theatrical Representation. By W. Mason, M. A. 8vo. 1s. 6d. Doddsley, 1776.

That Mr. Mason has been happy in the alterations which he has made in this drama, in order to adapt it to the English stage, is evident, from the success with which the representation hath been attended at the theatre in Covent Garden. The alterations however are not many; but they have been made with judgment by the Author himself; who has dedicated it to his learned friend Dr. Hurd, Bishop of Litchfield and Coventry, in a pretty sonnet, equally worthy of the patron and the poet*. For the rest, we refer to our former account of *Caractacus*, where it first appeared in print: See Review, Vol. 20. p. 507.

Art. 14. *Semiramis*, a Tragedy, as it is performed at the Theatre Royal in Drury-lane. By George Ayscough, Esq. 8vo. 1s. 6d. Doddsley, 1776.

Nearly a *literal*, but not a *literary* translation from a tragedy, bearing the same title, written by Voltaire.—Voltaire had the confidence to shoot in the same bow with Shakespeare, and failed; Captain Ayscough has given Voltaire his revenge.

Art. 15. *The Hotel; or the Double Valet.* A Farce, of two Acts; as performed at Drury-lane. By Thomas Vaughan, Esq. 8vo. 1s. Becket, 1776.

Taken from two farces of Goldoni. It has neither novelty of character, nor humour of dialogue; yet the incident of the valet hiring himself to two masters, is attended with some laughable circumstances.

Art. 16. *Songs, Duets, Trios, &c. in the Dramatic Romance of Selima and Azor*, as performed at Drury-lane. 8vo. 6d. Wilkie, 1776.

Not above the level of operatical poetry.

* The original poem was, in like manner, addressed to Dr. Hurd, in an elegy, which we find reprinted in the third edition of our Author's poems. 8vo. 1773.

HUSBANDRY, &c.

Art. 17. *Rural Improvements* : or, Essays on the most rational Methods of improving Estates; accommodated to the Soil, Climate, and Circumstances of England. 8vo. 5s. boards. Doddsley.

A great variety of Remarks, on most branches of Husbandry and farming, and which appear to be the result of practical observation, are to be met with in this work. The importance of such a treatise, supposing it the genuine production of an experienced and judicious cultivator, is sufficiently obvious. It is not, indeed, to be expected that every new book on this, or any other, subject, shall contain many improvements that are absolutely new to the world; yet if, among the multitude of suggestions thrown out, in so large a volume as this which is now before us, one erroneous practice is reformed, of one useful discovery made, the purchaser is amply repaid the expence of the book.—With respect to the ornaments of style, they are matters of inferior consideration. If the writer on Husbandry or Agriculture is just in his reasoning, let us excuse him a few slips in grammar and good English. The Author of *Rural Improvements* is sometimes a little defective in point of language; and some of his observations may, perhaps, be found rather superficial; but on the whole, many useful hints may be drawn from his very miscellaneous performance.

Art. 18. *Agricultura* : or the Good Husbandman. Being a Treatise of ancient and modern experimental Observations on the green vegetable System. Interspersed with exemplary Remarks on the Police of other Nations; to promote Industry, *Self-Love*, and Public Good, by reducing Forests, Chaces, and Heaths, into Farms. Together with some Observations, &c. &c. By Matthew Peters; Member of the Dublin Society for the Encouragement of Husbandry and other useful Arts. Author of the *Rational Farmer**, and *Winter Riches*†. 8vo. 3s. sewed. Flexney.

Mr. Peters, who appears to be an honest sanguine Husbandman, has brought together a great number of miscellaneous observations, from which men of practical experience may collect many good hints. Farmers who read, may be supposed superior to that obstinate prejudice which adheres inflexibly to old methods, and spurns all instruction that leads to improvement; yet much caution is necessary where risks are great, and gentlemen-farmers often suffer severely by yielding too implicit credit to the positive assurances of writers on Agriculture.

Art. 19. *Every Farmer his own Cattle Doctor* : containing a full and clear Account of the Symptoms and Causes of the Diseases of Cattle, with the most approved Prescriptions for their cure, &c. &c. By John Swains. 12mo. 2s. Richardson and Urquhart.

Collections of recipes are so easily to be made both for man and beast, that they ought not to be trusted to without great caution. It

* See Rev. vol. xliii. p. 322.

† Rev. vol. xlv. p. 119.

is vain to expect the ordinary class, even of professed cattle-doctors, to be what a countryman would call *high learned*; to understand anatomy, or any such kind of *outlandish foolish stuff*; so that a sensible farmer or grazier, whose interest will prompt him to observation, may perhaps as well be his own cattle doctor, as suffer himself to become the property of any illiterate *Mayersbach* of a farm yard. Hence, *out of* a small compilation of this kind, something may chance to be picked, worth the purchase.

P O E T I C A L.

Art. 20. *The Tears of Alnwick*; a pastoral Elegy, in Memory of the late Duchess of Northumberland. By a Student of the Middle Temple. 4to. 1s. Doddsley.

From 'the suddenness of the thought,' the 'shortness of the time,' and the Author's 'eager desire' to publish his poem 'in due season*,' he hopes for *indulgence*.—and he needs it.

There are faults in this elegy which may, perhaps, be excused, from the foregoing considerations; but (in a poem of this kind, in which the bard, duly impressed by his subject, will never descend from the dignity of woe) the grossness of the following line is unpardonable:

* The Donor's palm with share of profits *greas'd*—*

Art. 21. *Jane Shore to her Friend*: a Poetical Epistle by the Authoress of the Exemplary Mother, &c. 4to. 1s. Becket. 1776.

The writer of this little poem, Mrs. Maria Susanna Cooper, having made several successful attempts in the humble walks of novel-writing, is now beginning to climb the steep ascent of Parnassus: and though we cannot flatter her with an expectation that she will ever have strength to reach the summit, she may perhaps be able to cull a few flowers at the foot of the hill, which will form a *bouquet* not unacceptable to those who have never visited the superior regions of the sacred mount. In this first attempt, though we meet with none of those sublime flights of fancy or original conceptions which characterise the poet of nature, and with but few of those tender strokes of passion which the subject might seem to promise, we are pleased to observe truth and elegance of sentiment, and an agreeable flow of versification.

M A T H E M A T I C S.

Art. 22. *Miscellanies, or a Miscellaneous Treatise*; containing several Mathematical Subjects. 8vo. 7s. 6d. Nourse. 1776.

Mr. Emerson is an indefatigable, and, upon the whole, a valuable writer on the most abstruse parts of mathematical science; but the rapidity, with which he writes and publishes, exposes him to many inaccuracies which time and patience might prevent. The preface to this volume exhibits a specimen of the mystery of scolding, which, it might have been presumed, a mathematician and a philosopher had never studied; the *threat* with which it closes is sufficient to *save* persons, possessed only of a moderate share of resolution and firmness;

* Part of it referring to the approaching Christmas-festival.

" my readers may please to take notice, that if any envious, abusive, dirty scribbler, shall hereafter take it in his head, to creep into a hole like an assassin, and lie lurking there on purpose to scandalize and rail at me; and dare not shew his face like a man, I shall give myself no manner of trouble about such an animal, but look upon him as even below contempt." As we have no desire to incur Mr. E——'s contempt, or, should he alter his purpose, the vengeance implied in this awful menace; but more especially as the principles and calculations in this volume are, for the most part, too intricate and operose for the generality of readers; we shall content ourselves with enumerating the several articles contained in it: viz. *Larus of Chance—Annuities—Societies—Moon's Motion—Construction of Arches—Precession of the Equinoxes—Construction of Logarithms—Interpolation—the Longitude—Interest—Figure of Sines, &c.—Fortification—Gunnery—Architecture—Music—Rules of Philosophy—Optical Lectures—Problems.*

M I S C E L L A N E O U S.

Art. 23. *A brief Description of the Cities of London and Westminster, &c.* To which are added *some proper Cautions* to the Merchants, Tradesmen, &c. By Sir John Fielding, one of his Majesty's Justices of the Peace, &c. 12mo. 3s. Wilkie. 1776.

From the title-page, and advertisements, of this book, the public might be led to suppose it the production of Sir John Fielding's pen; but the worshipful knight has positively disavowed it, in the news-papers. The truth, we imagine, is this: some *old** description of our capital city, has been newly vamped, with the addition of Sir John's paper of *Cautions* against the tricks of Sharpers, &c. the fallacious manner in which this paper is thus introduced, in the title, &c. is one *additional* trick of which Sir John Fielding himself was not aware, or he would, possibly, have inserted it among his other cautions.—This is, in truth, a vile piece of *Bibliopolism*!

Art. 24. *The Beauties of Biography*, containing the Lives of the most illustrious Persons who have flourished in Great Britain, France, Italy, and other Parts of Europe, either as Poets, Historians, Divines, Philosophers, Soldiers, or Politicians; in which all superfluous Matter is avoided, and every Thing interesting, entertaining, or curious carefully preserved. Extracted from the *Biographia Britannica*, Bayle's Dictionary, and other valuable works; for the Instruction of Youth of both Sexes, and calculated to inspire them with a Love of Virtue and create a Spirit of Emulation, absolutely necessary to those who would wish to arrive at any Degree of Superiority in their different *Professions or Amusements.* 12mo. 2 vols. 6s. Kearsly. 1777.

The design of this compilation is sufficiently explained in the title. In a publication of this kind, which is copied with little variation or addition from other works, the Editor can have no pretensions to

* That it is an *old* work, is evident from the many misrepresentations of the *present* state of the metropolis: Newgate remains the city and county jail; Black Friars Bridge is not built; and the Adelphi-buildings are not to be found, &c. &c. &c.

any other merit, than that of a judicious selection. And on this head we have little to say in favour of the present work; for we cannot but be of opinion that the pages which are filled up, with the gallantries of Rochester, and with trifling anecdotes of theatrical characters, might have been enriched with materials much better "adapted to the instruction of youth of both sexes," and better "calculated to inspire them with the love of virtue."

Art. 25. *Selecta quadam ex C. Plinii Secundi Historia Naturali ad usum Scholarum accommodata.* 12mo. 3 s. Warrington printed, and sold by Johnson in London. 1776.

This collection from Pliny is a valuable acquisition to the scholastic library: his Latin is elegant, copious, beautiful; and though his habit of transposition, possibly indulged for the sake of variety, will be sometimes puzzling to the young reader; yet at the same time the difficulty of finding out his Author will exercise his ingenuity, and teach him to think. The parts selected are chiefly descriptions of the animal creation, and, therefore, the more adapted to the instruction of youth; but though the Editor has announced, in his very elegant Latin Preface, that he has left out all the incredibilities of the great Naturalist, '*plurima prorsus incredibilia narras, quæ OMNIA a delictu nostro ablegavimus*,' yet we apprehend he has admitted many things of very problematical faith, and some which later discoveries in Natural History have proved to be without foundation. Marginal quotations from the most approved modern writers on these subjects, would have set matters right, and would have been a great improvement to this edition.

Art. 26. *The North American, and the West Indian Gazetteer,* Containing an authentic Description of the Colonies and Islands in that Part of the Globe, shewing their Situation, Climate, Soil, Produce, and Trade, with their former and present Condition, &c. Illustrated with Maps. 12mo. 3 s. 6 d. Robinson.

When the Gazetteers already in circulation, include all the principal places in the habitable world, a partial work of this kind, calculated to suit a partial temporary occasion, must be as limited in its utility. But publications as well as potatoes and cucumbers, have their seasons, though, like the latter, they are frequently forced.

Art. 27. *The Adventures of Telemachus the Son of Ulysses.* Translated from the French of Mons. F. Salignac de la Mothe-Feneelon, Archbishop of Cambray. By T. Smollet, M. D. 2 vols, 12mo. 6 s. Crowder, &c. 1776.

Concerning a work so universally read and admired as *Telemachus*, it is wholly unnecessary for us to offer any critical remarks. After the several English translations of it already published, it will perhaps be thought that another was unnecessary. But if it serve to recal the attention of the public to a work whose merit, both poetical and moral, is so distinguished, and occasion a few hours to be devoted to this justly celebrated writer, which would otherwise have been sacrificed to some petty modern novelist, it will not be without its use. This translation is, we think, at least, as correct and elegant as any which had before appeared, and does no discredit to the respectable name which is prefixed to it,

Art.

Art. 28. *The Preceptor, or Counsellor of Human Life*, for the Use of British Youth. Containing select Pieces in Natural and Moral Philosophy, History, and Eloquence; the Lives of Sir Isaac Newton, Rollin, Demosthenes, and Milton: Also short Sketches of the Birth and Death of some of the most illustrious Men in all ages. The Whole designed to be a most entertaining and instructive Book for the Apprentices of the City of London, to assist them in recollecting and retaining the most important Parts of a good Education; with a Dedication to Sir Stephen Theodore Janßen, Bart. the late worthy Chamberlain of London; compiled by John Ryland, A. M. of Northampton. 8vo. 3 s. sewed. Dilly. 1776.

Several of the extracts in this performance are made from the works of Abernethy, Watts, Grove, Blackmore, Leland; Rollin, Woolaston, &c. In the 19th chapter we have the elements of moral philosophy extracted from the Scriptures, or Solomon's Proverbs methodized under thirty-two heads, containing the principal branches of vice and virtue. The following chapter, consisting of near forty pages, is a contemplation on the nature and madness of atheism, by the Editor himself. We were a little surprised to find him in his preface, after recommending to his young readers Rollin's method of studying history, together with the Ancient and Roman History of the same author, immediately directing them, for that of their own country, to the history of England by *Kimber*, which is certainly a pretty little abridgement; but surely not sufficient for those who have leisure for the larger works before mentioned: he does indeed add to it Mrs. Macaulay's volumes from the reign of James I. On the whole, though we have seen more judicious collections, and cannot say that the present is the *most* entertaining and instructive, yet we think any young persons who will peruse it attentively, may draw from it considerable advantage.

Art. 29. *A concise History of England*, from the earliest Times to the Death of George II. By John Wesley, A.M. 12mo. 4 vols. 11 s. sewed. Hawes. 1776.

One motive for this publication, according to the account in the preface, appears to be, that there may be one *Christian* history, of what is still called (though by a strong figure) a Christian country. The compiler complains, among other things, that English historians seldom take notice of Divine Providence, and proposes to supply the defect. The complaint he makes is just, and his design is good, but we do not find this writer very greatly, or properly pursuing it in his performance. He very truly tells us, that his history is chiefly extracted from Goldsmith, Rapin, and Smollet; though he might almost have confined his acknowledgment to the first of these authors; for, on looking over these volumes, and comparing them in different places, we find them to be little more than a republication of Dr. Goldsmith's History of England, with some omissions, some additions, a few alterations and corrections, and sometimes, perhaps, emendations. Each of these writers have fallen into the error (though perhaps it may contribute to the sale of their work) of enlarging on some particular events which tend to interest the passions of their

readers, such as the trial and death of Mary Queen of Scots, of Charles I. the flight of Charles II. &c. of which, in an Abridgment, so particular an account was not to have been expected. Mr. Wesley has thought proper to employ upwards of fifty pages in an enquiry, whether or not Mary of Scotland was guilty of the murder of her husband. He is much more severe on Queen Elizabeth, on this occasion, than Dr. Goldsmith has been.

On the whole, this performance does not appear to us to reflect much honour on the publisher, who in great part of the work had little more to do than to send Dr. Goldsmith's volumes to the printer, with a few notes, and directions where to omit, to alter, or to add. As to its being a *christian* history, we cannot think it much entitled to the character, for we do not find religious observations so frequently interwoven with the narration, as might be expected from a man of good sense and warm piety. Here and there a reflection is thrust in, as it were, just to warrant the account he has in this respect given of his book. Thus, at the close of the reign of Richard II. after saying, that Richard was rather of an amiable character, it is added, 'How then came he to be so unfortunate?—God putteth down one, and setteth up another.'

RELIGIOUS and CONTROVERSIAL.

Art. 30. *A short Scriptural Explication of the Faith and Doctrine of the Church of England: as established in her thirty-nine Articles, and Creeds.* Illustrated and confirmed by many Texts of Scripture, with the Testimonies of all the primitive Fathers, &c. Abstracted from a very Scriptural Commentary on the 39 Articles, Written by the Rev. Tho. Rogers, B. A. Chaplain to his Grace Richard Abp. of Canterbury, in the Reign of K. James I. also many other valuable Notes selected from Archdeacon Welchman, Bishop Beveridge, &c. In which, all the Scripture References are carefully examined and revised. By the Author of the Christian's Memorandum Book, &c. 8vo. 9d. Lewis.

We doubt not the good design of this publication: Mr. Rogers, and the other divines whose names are here mentioned, were, no doubt, worthy men; but it does not follow, from their characters or their writings, either that any human power has a right to *impose* articles of faith, or that articles so imposed are agreeable to scripture truth, even though they produce some texts of scripture which in *sound* seem to agree to them.

Art. 31. *The Duty of secret Prayer*, proved, opened, and enforced. By John Kello. 12mo. 1s. 6d. Bell. Aldgate.

These four sermons on the above subject are plain, pious, and practical,—and written, with becoming moderation, on calvinistic principles.

Art. 32. *Pietas Redingensis*, or, A Vindication of the Rev. John Hallward's Sermon, &c. By Richard Hill, Esq. 8vo. 6d. Matthews.

Mr. Hill, Author of *Pietas Oxoniensis*, is still, we see, engaged in his favorite employment, *the Defence of Calvinism*. How different this taste and turn, from that of the generality of our country squires!—The title of this pamphlet is derived from the Reading news-paper, in

in which this important controversy began.—For the subject of Mr. Haltward's Sermon, and the occasion on which it was preached, see our list of *single Sermons* at the end of the Review for January, 1776.

Art. 33. *Sentimental Discourses* upon Religion and Morality.

By a Lady. 12mo, 2s. 6d. sewed. Becket. 1776.

The fair sex have, of late, discovered a wonderful inclination, to invade some of those prerogatives, which the lords of the creation have been accustomed, time immemorial, to look upon as their own, by antient prescription and indefeasible right: they have ventured to set their foot within several enclosures, to which custom had given the men an exclusive charter. They have laid hold on the philosopher's quadrant, the historian's tablet, the poet's laurel, and the critic's rod; and lo! now the divine trembles for his cassock. It was reserved for *this* female Quixote to attack the *Jus Divinum* of the clergy, and to scale the sacred steps of the pulpit. Leaving, however, those who are more immediately aggrieved by this daring attempt, to chastise the offender in such manner as shall seem to their reverences most meet, we shall only take upon us to censure this female writer, for undertaking a species of composition to which she seems wholly unequal, and for offering to the public a crude medley of pieces, consisting partly of *large extracts* (unacknowledged) from several authors, and partly of miscellaneous reflections, hastily conceived, immethodically thrown together, and incorrectly expressed, in the respectable form of sermons. The Author has doubtless the merit of a good intention, in rising up to support the cause of virtue. But we must not make such a sacrifice to ceremony, as to allow her any farther praise. We express ourselves the more freely; as the Author declares herself indifferent to applause, and assures the public, that no such mean motive as the desire of admiration gave birth to these discourses.

SCHOOL-BOOK.

Art. 34. *The New London Spelling-Book*, or the young Gentleman and Lady's Guide to the English Tongue. In five Parts, &c. By Charles Vyse. 12mo. 1s. Robinson.

To criticise a spelling-book without some very obvious cause, would be breaking a butterfly on the wheel indeed. We have Vyse's, Penning's, and Dilworth's spelling-books, as we have Parson's, Calvert's, and Huck's, intire butt beer; with much the same differences among them all: the contest is, generally, tweedle dum, against tweedle dee.

SERMONS preached December 13th, 1776, being the Day appointed for a Public Fast, on account of the Troubles in America; viz.

1. *Public Tranquillity the Object of every Individual's Concern*; in the Parish Church of Newbery, Berks. By the Rev. Thomas Penrose, Curate of Newbery. 4to. 6d. Davies.

Mr. Penrose is the preacher of peace. He makes a just and ample encomium on social tranquillity and happiness, contrasting the pleas-

ing picture with that of the horrors and miseries of war. He concludes with a proper sketch of liberty, as inseparably connected with the duty of submission to government; but he takes no direct notice of the immediate occasion of the fast: so that (abating one or two expressions relative to *angry spirits*, and the *rabals of faction*) this discourse might have been safely delivered at *Philadelphia*.

II. *At Walhampton*. By E. Radcliff. 8vo. 6d. Johnson.

The truly candid, moderate, and liberal spirit that breathes through the whole of this sermon, cannot fail of giving pleasure to every good citizen, every *real* Christian, whatever sentiments he may entertain concerning our unhappy quarrel with America.

The Preacher introduces it with observing, that a sense of religion is so deeply implanted in human nature, that perhaps there never was a nation, civilized or barbarous, without some apprehensions of a Deity, to whose interposition they ascribed their successes and misfortunes; that revelation teaches us to ascribe all events to the permission or appointment of the Almighty; that it is our duty to join in those solemnities, which lead us to acknowledge the sovereignty and supremacy of God, and to implore his blessing and protection in all our concerns. That, in regard to those events, which decide the fate of kingdoms and nations, we are more especially bound to acknowledge an overruling influence, and to be instructed by those admonitions which are contained in our mercies and calamities.

He observes, that there was never more occasion than at present to bewail our danger, to confess our guilt, and to pray that iniquity may not be our ruin.

If we were to inquire, says he, into the causes of our enmity, perhaps we should find neither party innocent; both sides are reproached with a violation of faith, honour, and duty; both are charged with being authors of this deadly breach: the one as exerting an injudicious authority, the other as renouncing constitutional subjection; the one as aiming to be absolute, the other independent. It would not be to my purpose to enter at present into the merits of this great controversy; nor does it become me to decide a cause, in which some of the wisest and best of men are divided. One observation, however, is not foreign to my design, nor inconsistent with the character I now sustain: That we are often mistaken in assigning only second causes for political evils.

Some persons think they can resolve them all into the clashing of human interests and passions, the imprudence of governors, and the misconduct of statesmen. But those who take a more comprehensive view of things, will look to the agency of a superintending Deity, who, though he works by human means, never fails to accomplish his own purposes; who often punishes guilty nations and ambitious princes by their own devices, by insinuating their counsels, darkening their judgments, and precipitating them into measures which prove their chastisement, if not their ruin.

We cannot dismiss Mr. Radcliff's discourse, without expressing our sincere wishes, that every *real* friend to his country may cultivate that temper and disposition of mind, which is so earnestly recommended

recommended in this sermon, and which so highly becomes us all in our present critical situation.

III. To a Congregation of Protestant-Dissenters, in Saint-Saviour-Gate, York, and published at the request of the Audience, by Newcome Cappe. 8vo. 6d. Johnson.

We observe in this discourse many striking and pertinent reflections on the character and manners of the present times. What the Author says in the following short extract may serve as a specimen of the Preacher's spirit and sentiments, with regard to those public measures which gave rise to the solemnity of the day: 'The Lord looketh from heaven, and beholdeth all the sons of men: from the place of his habitation he looketh on the inhabitants of the earth, and he considereth all their works.' Can he look with pleasure upon Britain? Can he look with approbation on her vices growing as his mercies to her have been multiplied? Can he see with pleasure the land that he hath cared for, forgetting that glorious and fearful name the Lord their God? Can he see with pleasure those to whom the lines are fallen in such pleasant places alienated in their minds from God, and turning away from him of whom they hold so goodly an inheritance? With complacency can he see them, unattached to him by the remembrance of national deliverances so great and numerous, unmelted by the long enjoyment and increase of so many mercies, unimpressed by his warnings and his chastisements as much as by his liberalities and tenderness? With complacency can he behold that land which he has founded on the floods and guarded by the seas; which he has made the residence of health and the treasury of plenty; in which, notwithstanding many dangers from domestic tyranny and foreign violence, he has fixed the seat of liberty; which by many wonderful events he has emancipated from the chains of darkness and of superstition; on which he has shed down the brightest glories of the evangetic day; and where he has erected the comeliest temple of religion: with complacency and pleasure can he behold this land sending war and terror cross the ocean; pleased with the devastations she has already made, and preparing to make more; in public as well as private life sacrificing humanity to honour; abroad, envying to her own flesh and blood the benefits of equal law and British liberty; at home, licentious in her liberty, wanton in her plenty, full and denying God, trampling, without remorse and without care, alike on the doctrine and the precepts of his gospel?

Our Readers will make their own observations on this passage.

IV. By EARL APOKORPE, A. M. Vicar of Croydon. 4to. 1s. Robson.

This gentleman, who has resided, for a number of years, in America, seems to have employed much attention on the subject of our present differences with our brethren in that part of the world. He investigates the causes; or rather, under Providence, the secondary causes, of the great evil which hath befallen us, and ascribes much to the exorbitant spirit of *excessive and illicit commerce*: a point which he very fully explains. His censure, in this respect, falls heavy on the Colonists; but he, impartially, and, we believe, honestly, (though

(though sufficiently zealous for government) throws due weight into the opposite scale: acknowledging that our embarrassed situation may, in a great measure, be owing to 'some short-sighted statesmen, of good intentions, now removed by death from this troubled scene of worldly politics, who were led by the disorder of the public finances, to form the fatal scheme of raising a revenue, where it neither could nor ought to be had: and of working up the minds of the Colonists into such a ferment, as to have produced events unexampled in the history of mankind.'

But the *political* is not the most *considerable* part of this very sensible discourse. The pious Author argues more at large, from considerations of a religious nature. He, very laudably, contends, that 'as the calamities we now lament, were originally brought on *both* countries by our unhappy deviation from that pure religion which, in theory and establishment, still subsists among us;—the principal remedy must be sought by a return to those religious principles, restraints, and duties, we have so fatally thrown off.'—This is the leading principle of Mr. Apthorp's discourse; and he enlarges upon it, in a manner which cannot fail of obtaining the sincere approbation of every considerate and serious Reader.

* * * We do not imagine that this discourse was actually preached. Perhaps the composition was deemed too elaborate for the pulpit. It is dedicated by the Author, to his parishioners of Croydon, for whose instruction he says it was *written*.

V. At Oxenden Chapel, by James Grant, L. L. D. Lecturer of St. Leonard, Shoreditch. 8vo. 6d. Whitaker.

A flaming invective against the revolted colonies.

VI. Before the University of Oxford, by Miles Cooper, L. L. D. President of King's College, *New York*; and Fellow of Queen's College Oxford. 4to. 1s. Rivington, &c.

Another violent invective against the Americans; ill comporting, as we apprehend, with that genuine spirit of piety, charity, and humiliation which, alone, ought to have been manifested, on the day set apart for imploring the mercy of Heaven on a sinful nation.—We here meet, too, with sentiments of a political cast, which (as the watchful friends of freedom, and ever jealous of any appearance of encroachments on her sacred boundaries) we can by no means approve. Dr. Cooper's notions of Government seem to be drawn from the credenda of the Mainwarings, and Sibthorpes, and Sacheverals of former days; and which, we flattered ourselves, had been utterly banished this land of civil and religious liberty. We observe, that this discourse is published at the request of the Vice-Chancellor, and heads of houses.—This does not look as though the streets of Oxford had been '*new paved* *.'

* *Read* a famous speech of Sir Dudley Rider's, when attorney general. We have to much regard for the University to repeat the words of that violent old Whig.

VH. *The best Method of putting an End to the American War.* At Tottenham-Court-Chapel. By the Rev. Craddock Glascott, A. M. Chaplain to the Earl of Buchan, and one of the Preachers in the Chapels of the Countess of Huntingdon. 8vo. 3d. Matthews, &c.

This *best method*, &c. as it is somewhat quackishly, and confidently styled, is what we find recommended, with a better grace, in all the fast sermons,—*repentance and reformation*: which can never come unseasonably, whether we are blessed with peace, or afflicted with war.

With respect to *politics*, the *Preacher* is totally silent. But the *Editor*, a Mr. Peckwell (chaplain to the Dowager Marchioness of Lothian), who prefaces this discourse with 'an address,' has supplied a loyal prayer for the king and royal family; and he wisely, we had almost said *cunningly* [in the Whitefieldian strain], hints to his Readers, that 'instead of *turning* politicians, they should *turn unto the Lord*;' that 'instead of *reading* the characters of others, they should *read* their own hearts;' and that 'instead of deciding what they are not called to determine, they should pray for grace and wisdom on them who are.'—We have heard worse things than these said in a pulpit; and worse puns in a club of choice spirits.

VIII. At Gray's Inn Chapel, before the Honourable Society, &c. By Henry Stebbing, D. D. Chaplain in Ordinary to his Majesty. 4to. 1s. Flexney.

Although Dr. Stebbing has thrown out some very severe reflections on the revolted Provincials, he expresses himself with a seriousness becoming the importance and solemnity of the occasion. His discourse is pious, sensible, and suitable to the day.

IX. *The Denunciation of Christ against Jerusalem, considered and applied.*—In the Parish Church of St. Michael, Cornhill, London. By Robert Pool Finch, D. D. Rector of that Parish. 4to. 6d. Rivington. &c.

Several preachers appear to have misconceived, in some degree, the nature of the late appointment of a general fast, and to have made it 'a day of political debate, rather than religious penance; but Dr. Finch has, with great propriety, confined his discourse to matters of *higher and more serious concern*. His sermon is piously, judiciously, and solely adapted to the great purpose of awakening us to a due sense of the danger we are in, from the multitude and enormity of our immoralities and follies,—and of the consequent necessity of a reformation.

X. *Serious Reflections addressed to all Parties, on the present State of American Affairs.*—Preached at Chestnut in Hertfordshire. By P. Worsley. 8vo. 6d. Buckland.

Mr. Worsley takes occasion, from Isaiah, xxvi. 9. to enlarge on the awful subject of God's judgments, and of that 'righteousness which the inhabitants of the earth should learn from them!' He then pathetically expatiates on the calamities and horrors of war, but especially a *civil war*; after which he proceeds to enforce, by every

- II. *Rational Religion recommended; or a Caution against the Errors attending the want of Understanding in religious Matters.*—at the Visitation of the most Rev. the Lord Abp. of Canterbury in Cliff Church, July 5, 1776. Inscribed, by Permission, to his Grace. By Thomas Davies, A. M. Vicar of Glyad. 8vo. 6d. Lewes printed, and sold in London by Johnson, in Ann-Mary-Lane.

At a time when it seems to be growing fashionable to decry the use of REASON in RELIGION, and to endeavour, absurd and vain as such efforts must be, to extinguish the CANDLE OF THE LORD, we are glad to see a champion stand forth (especially on so distinguished an occasion) to assert the dignity of the human mind; and to rescue the powers of the understanding from the shackles of bigotry, superstition, and enthusiasm on the one hand;—and the artful snares of infidelity on the other.—Mr. Davies has, with the manly spirit of a RATIONAL divine, given us an useful and seasonable discourse on this subject, from the following words, “*O let me have understanding in the way of godliness:*” Psal. ci. 2. old translation.

- III. Preached before the University of Cambridge, Oct. 25, 1776. Being the Anniversary of his Majesty's Accession. By Dr. Watton. 4to. 1s. White, &c.

Another good *constitutional* discourse: see our mention of the preacher's *revolution-sermon*—Rev. July last, p. 80.

- IV. *Encouragements promised to Reformation.*—Before the Governors of the Magdalen Hospital, May 2, 1776. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel. 6d. Rivington.

- V. — at St. Paul's, New-York, Sept. 22, 1776. Being the first Sunday after the English Churches opened on General Howe's taking Possession of the Town, &c. By the Rev. Mr. O'Beirne, Chaplain to Lord Howe. Published at the Request of the Congregation, 6d. Beecroft, &c.

Loyal and zealous,—becoming the Chaplain of Lord Howe.

- VI. — *The Death of a great and good Man, lamented and improved.* Preached at Broad Mead, Bristol, Nov. 24, on the Death of the Rev. James Roquet, Curate of St. Werberg's, Lecturer of St. Nicholas, &c. By Caleb Evans, M. A. 6d. Dilly.

The profits arising from the sale of this sermon, are intended for charitable uses.

- VII. Before the Lords Spiritual and Temporal, in the Abbey Church at Westminster, Nov. 5, 1776. By John Lord Bishop of Rochester. 4to. 6d. Doddsley.

- VIII. *The Love of Mankind, the fundamental Principle of the Christian Religion.*—Before the Gentlemen Natives of the County of Somerset, at their *Annual Meeting*, in the Church of St. Mary, Redcliff, Bristol, Sept. 16, 1776. By John Langhorne, D. D. Rector of Blagdon, Somersetshire. 4to. 1s. Becket.

A warm and elegant encomium on social virtue.

ERRATA in the Account of Dr. Forster's *Characters Gen. Plant.* Vid. Review for Dec, p. 489.

For *Galinia* r. *Gatmia*.

For *Skarwia* r. *Sbarwia*.



T H E

MONTHLY REVIEW,

For F E B R U A R Y, 1777.



ART. I. *Letters on Materialism and Hartley's Theory of the Human Mind*, addressed to Dr. Priestley, F. R. S. 8vo. 3s. sewed. Robinson. 1776.

IT was maintained by M. Dutens, in an ingenious treatise published not many years ago*, that the discoveries of the Moderns are for the most part only ancient knowledge revived. M. Bailly in his *Histoire de l'Astronomie Ancienne*, &c. more recently passed under review, advances a step farther, and pretends, that the astronomy of the ancient Antediluvians was merely the revival of those traces of science which had been gradually lost, and in which the Præadamites were probably adepts; and we learn from the testimony of another writer, "that there is nothing new under the sun." If we may rely on these authorities, science of every kind seems to be subject to very strange revolutions, and we are only searching for those "hidden treasures" which have been lost in the conveyance. It would be happy indeed, if many ancient errors were suffered to remain in their merited oblivion, and that only the truths of antiquity were to be revived in more modern times. But such is the fallibility of the mind, and the diversity of its views and apprehensions, that truth and error seem to exist in inseparable combination; and opinions which have been exploded in one age are renewed in another.

To this class we may refer the systems of Materialism, and of necessity, which were maintained in their full extent by the Epicureans and Spinosists, but lately more limited and refined; and which have found a very zealous advocate in the ingenious and learned Dr. Priestley.

We shall ever be ready to acknowledge, that truth, real or apprehended truth, should be the first object to the intelligent and inquisitive; and that "we should never dissemble truth,

* See Review, vol. xxxv. p. 544.

for fear of its consequences." But may there not be some *apprehended* truths, so gloomy in their aspect, and so pernicious in their influence, as to oblige a man to be wary even in admitting them, without the clearest and most satisfactory evidence; and still more wary in propagating them, especially in an age when they are likely to be abused, and under the sanction of a name and character, which may contribute to extend their baneful dissemination. 'Celebrity itself, Sir (says our Author, in his address to Dr. Priestley) becomes even hurtful to the possessor, when his bare doubts or casual expressions are by weak minds erected into axioms and first-rate truths. In points of mere speculation, it matters little what is either said or thought; but where the moral conduct of many is concerned, too great caution cannot be used. I am sensible, had you been aware, when you said, 'Man had no hopes of surviving the grave, but what are derived from the scheme of revelation,' that from thence one crime would be committed in the world, or one act of virtue omitted, you would have been the last to have hazarded such an assertion, though you had judged it philosophically true: for we have been informed from unquestionable authority, that "your education was so strict and proper, that the slightest immorality gives you a sensation, which is more than mental."

The *first* and *second* of these letters contain many just remarks on the dangerous and hurtful tendency of the system which Dr. Hartley has formed, and Dr. Priestley warmly patronized. And though arguments, deduced from the consequences of any opinion, are often the mere dictates of timid prudence, are infinitely various in their application, and have, on many occasions, been very improperly urged, they seem in this case to be what the logician would call, *Argumenta ad hominem*. Dr. P. "is not alarmed at the thought, that, on the hypothesis of materialism, the whole man *naturally* becomes extinct at death, because he hath been taught, 'to found all his hopes of a future existence on the christian doctrine of a *resurrection from the dead*.'—" But on what is the poor philosopher to rest his future expectations, who, either, like a Socrates of ancient times, hath not been instructed in the scheme of revelation, or who, at this meridian period, hath so far divested himself of vulgar prejudices, and dared to think, as to place even that scheme in the common groupe of human and fallible inventions? Such a one must despondently surrender every thought of surviving the grave, because his reason tells him, he is of some 'uniform material composition,' and that such a composition must finally cease, when its component parts are disunited in death. 'Materialism is therefore of dangerous tendency, because it contributes to darken the prospects of futurity; be-

cause it unbinds the reins to vice, confirming the libertine and the unbeliever in their bad opinions and incredulity; it is therefore also inimical to virtue; finally, it overturns the whole fabric of natural religion, because its injunctions can no longer be enforced, when the professors of it are told, that the same will be the ultimate fate of the virtuous and vicious—utter annihilation.—‘To those unnumbered multitudes of past ages and the present’, whose only guide was the religion of nature, ‘and to many of whom, it is to be hoped, virtue was pleasing, and vice odious; had an apostle been sent from your school to announce the doctrine of *Materialism*, to tell them all must end with death, he would not, I think, have been kindly received; they would scarcely have decreed him a statue, as to their friend and benefactor.’

But we shall take leave of our Author as a declaimer, under which character he excels, and give some specimens of his reasoning. After having evinced the pernicious tendency of the doctrine of *Materialism*, as well as the absurdity of it, as it has been lately maintained by some of its advocates, he goes on to examine Dr. Priestley’s representation of it; and quotes the following passage from his first *essay*, as containing his opinion in his own words. “I am rather inclined to think, say you, that though the subject is beyond our comprehension at present, man does not consist of two principles, so essentially different from one another, as *matter* and *spirit*, which are always described as having not one common property, by means of which they can affect or act upon each other; the one occupying space, and the other not only not occupying the least imaginable portion of space, but incapable of bearing relation to it; inasmuch, that, properly speaking, my mind is no more in *my body*, than it is in the moon. I rather think that the whole man is of some *uniform composition*, and that the property of *perception*, as well as the other powers termed *mental*, is the result (whether necessary or not) of such an organical structure as that of the brain.”

In the discussion of this passage, our Author observes, that ‘*Matter* may be considered either in its elementary detached principles; or in a state of cohesion, as in bodies in general; or as formed into a regular and organized system. But in these three states it is equally unsusceptible of mental *powers* and *operations*. By these *powers* and *operations* I understand, what is generally meant, the faculties of sensation; perception, reasoning, and voluntary motion.’

‘The elemental particles, of which all bodies are composed, may be considered either as *homogeneous*, or as *heterogeneous*; as simple monads, uncompounded and indivisible, or as compounded, and ever divisible.’ And such elements, he says, are in every sense incapable of receiving mental faculties. ‘Either

each individual element must be gifted with the powers of thought, and so matter, through its almost infinite range, be capable of thinking; or else this surprising faculty must be restrained to a determinate number of them. But in either case, such beings, if supposed *simple*, according to my philosophy, [the Author rejects the idea of the homogeneity and infinite divisibility of matter] will be just so many individual minikin thinkers; nor, on this supposition, will it be matter that thinks; because matter in every sentiment (sense) is a compounded substance, whereas such elements are uncompounded.—If these elements be not simple, but divisible for ever and ever; it then seems impossible that they should ever possess the powers of perception, or indeed any other property whatever; for where can a faculty be made to reside, when the substance designed to receive it does not so much as enjoy *individual* existence?

Our Author advances next to aggregates and compound bodies; and labours to shew, that such bodies in general are incapable of perception; and then proceeds to examine them in their most organized state. ‘It is impossible, says he, that a mass of matter, like the brain, could have been formed by the Almighty Creator with such exquisite powers, as should be capable of *perception*. This is just the inverse of your own assertion. Positively to assert, what the Deity can or cannot do, is undoubtedly glaringly arrogant, unless some *absurdity* in the supposition be manifest; then to make that an object of Divine Power, becomes not only insolent, but even blasphemous. If the brain be alone percipient; that capacity must spring, either from a special grant, which cannot be understood; or from its component parts in their origin and after existence, being of a singular constitution, which is equally incredible, as the brain is nourished from the more subtle part of our aliment, and seems not to be of a texture different, in quality at least, from the spinal marrow, or the whole nervous system, which is known to be an expanded ramification of the brainy substance; or finally, it must be concluded, that the perceptive power is derived from mere organization; but then, why should the agency of an Almighty Creator be wantonly drawn in to form this brain, when nature, in her own laboratory, without any new acquired skill, is alone equal to the curious workmanship?’

After briefly examining Dr. Priestley's notion of perception, which he accounts for by the tremulous motion of the nerves, our Author adds: ‘The capacities of feeling pain and pleasure, of perceiving the presence of ideas, sensual or intellectual, of comparing those ideas, and of judging betwixt them, joined to that conscious sentiment, which attends every mental affection, and of acting in a manner termed voluntary, are, besides many others, general modifications, whose existence is not controverted.

controverted. If they be affections of the brain alone, and not to be found in any other bodies of the material world, it must be allowed, that they originate from some singular organization. Yet the most perfect organization is but the most perfect arrangement of material elements; and evidently, what gives but a new extrinsic relation of parts to parts, can never give capacities, which did not before exist. If such capacities exist, as it is granted they do, their existence must be founded in something. Modes and capacities are not self-existent; they are not substances. If they inhere in the brain, they participate of its nature; are compounded and divisible as it; are of the same fluctuating and changeable quality; in short, are the brain itself. But the brain is a body; and bodies neither feel nor reason, nor move progressively from a voluntary determination. But could not the Deity have bestowed such extraordinary powers on a system of matter?—The Author suggests several reasons to shew that this is impossible. The essences of things, he says, are eternal and independant; and if *all* matter enjoys not the capacities in question, they are not essential to it; and the superaddition of such capacities will, in his opinion, destroy its nature. Farther, the powers of perception are incompatible with composition of parts; nor can judgment, which is distinct from the ideas concerning which it pronounces, be the attribute of a compounded substance. He then subjoins an extract from a French publication, intitled, *Institutions Leibnitziennes*, which, in his apprehension, contains an unanswerable argument against *Materialism*. ‘Let the brain be supposed to consist of any number of elements; on this supposition, which is certainly admissible: 1. Either the whole brain will be conscious of its existence in such manner, as that its component parts be unconscious of the same, which is a palpable absurdity; since the whole brain is only a collection of parts, and can itself possess nothing, but what is derived from them. Or 2. Of these elements each will be sensible of its own existence, whilst the whole brain remains insensible; but then the brain itself, the organic system in question, will be void of all conscious perception. Or, 3. The internal-feeling we are in search of must be the result, the sum total of each individual sentiment; which is equally absurd; for each element is alone conscious of itself; it knows not the feeling of its kindred atoms. We shall thus have as many distinct perceptions, as elements; that is, each element will be severally conscious or perceptive of its own existence; nothing in the whole mass will be able to say, *I* am composed of elements, it is *I* that exist in a compounded and organic state: therefore the whole brain will not be conscious of its existence; yet does not Dr. P. perceive that he exists?’ He concludes with observing, that the power

of acting or moving in a manner termed *voluntary*, as granted to man, cannot be understood in Hartley's system; and, 'that matter in every state is incapable of possessing the powers of perception and thought, either naturally, or by divine dispensation; and therefore that in man must exist a substance superior to, and essentially distinct from the brain.'

In the next letter, the Author proposes at large his own opinion, and attempts to establish it, by introducing a new kind of *active* force, which he ascribes to matter, and by which he accounts for the mutual action of body and spirit; and he then subjoins replies to the principal objections which have been urged by Dr. P.— and others against the *immaterial* system.

The fifth letter exhibits an analysis of Dr. Hartley's theory, and in the following letter it is contrasted against the *instinctive* principles of the Scotch philosophers. The Author endeavours to shew, that the systems of *association* and of *instinct* are chargeable with the same unphilosophical and pernicious consequences, relative to truth and virtue.

'According to the Scotch school, our *principal* stock of knowledge is derived from the dictates of *common sense*; and is therefore the work of nature. According to Dr. Hartley, the *whole* is from *ideal association*; and is therefore the work of habit. Both principles are equally *necessary* and equally *infallible* in their operations.'—The immediate physical cause of ideas, Dr. Hartley will have to be *nervous vibrations*; whilst the Scotch doctors without any minute investigation, have recourse to what they call, *constitutional propensities*.——'In both systems every mental affection is a necessary and mechanical effect, how various or manifest soever.'——'Dr. Beattie erects his common sense into an unerring criterion of *truth*; by which means all argumentation is secluded, and every appeal to reason rendered superfluous; reason itself therefore becomes a very useless property. In the opinion of Hartley, and of his disciples, the capacity of perception or *perceptibility* is alone to be considered as *essential* to man. This it is which takes in every truth, of which the human mind is capable, in a manner, as instantaneous and impulsive, as Dr. Beattie's common sense.' Again, '*judgment*, in its common acceptation, may perhaps be nothing more than a bare perception, or what Hartley calls a complex feeling of the coincidence of ideas; but in general, there must be a *comparison*, which as you again resolve into a more complex feeling, it hath no superiority over Dr. Beattie's principles. That to us, says the last named gentleman, is truth, which we *feel* that we must believe, and that to us is falsehood, which we *feel* that we must disbelieve.' "Assent and dissent (Dr. Hartley, p. 158.) must come under the notion of

of ideas, being only those very complex internal feelings, which adhere by association to such clusters of words, as are called propositions in general, or affirmations and negations in particular."—"What is this, but judging of truth and falsehood by your feelings, in a manner the most impulsive and instantaneous? Certainly, had the philosophers, Hartley and Beattie, previously agreed on an union in sentiment, they could not have expressed themselves in terms more similar and approximated.' We apprehend, however, from the violence of a very recent dispute that neither the Scotch philosophers nor Dr. Priestley will thank the Author for his labours in discovering and establishing this alliance; they are yet hardly disposed to acknowledge any intimate affinity. Our anonymous Writer seems to us very properly to guard against the obnoxious parts in each system; and we have long thought, that both systems are justly chargeable with many of the consequences which he deduces from them. After pursuing the contrast to a considerable length, he adds, 'that Hartley's system, of the two, is much the more dangerous. As far indeed as instinct is carried, I allow it to be nearly allied, in its consequences, to your favourite theory.'—"If then the Scotch system, as you so strenuously insist, must be rejected by every man, who cares for truth, virtue, and religion, what, Sir, will be the fate of Dr. Hartley's theory?'

In the 7th and 8th letters, the Author resumes the examination of Hartley's theory, as it respects the mechanism of the mind and the necessity of human actions: and in his 10th letter he closes his correspondence with remarks on Dr. Priestley's vindication of himself and address to unbelievers, in his preface to the last volume on air: the concluding paragraph is a kind of implicit apology for the zeal with which he has endeavoured to expose the mechanical and material system espoused by Dr. P.—'The Hartleyan doctrine is an object of the greatest moment: its influence will be felt, as far as the widest spread of science extends, because its application is general. But not only the philosopher, the divine also, and the magistrate, are deeply concerned; for by it will the whole system of moral and civil life be sensibly affected. Is it not then the duty of every man to take the alarm, to examine, and scrupulously analyse the principles, and even the most distant consequences of a system, which, if ever generally adopted, will so generally, and in my opinion, so fatally operate? I pointed out some of its defects, and I started some objections; but much more remains to be done. Do you, Sir, take care, lest under the specious shew of being serviceable; you be really instrumental in propagating a doctrine, whereby the cause of *truth*, *virtue*, and *religion* may be severely injured.'

The zeal with which the theory of the late Dr. Hartley, for whose abilities and character we retain a singular veneration, hath been revived, and the extravagant applause lately bestowed upon it, would, we hoped, ere this have roused some able opponent. The subject, we know, is abstracted and difficult; the controversy between Leibnitz and Clarke, and many others, on each side of the question, is hardly forgotten; and publications of this kind are not suitable to the views and taste of the generality of readers. The subject, nevertheless, is highly important and interesting, and deserves to be discussed by a masterly writer. The letters now before us are written with the best intention: they have very considerable merit; and will serve, we hope, as an antidote against the prevalence of a theory, which degrades man to a meer machine, and which, if pursued, must terminate in absolute *spinozism*.

ART. II. *Cicero's Brutus, or the History of the famous Orators: also his Orator, or accomplished Speaker. Now first translated into English by E. Jones. 8vo. 6s. White. 1776.*

ALthough it must be acknowledged, that the method of translating which prevails at present, is more pleasing, it may perhaps be questioned, whether it is, on the whole, more judicious, than that which was formerly in use. If our old translators did not attempt to cloath their authors in an elegant English dress; if their language was often inharmonious and uncouth, and sometimes even barbarous; they were however careful to give an exact transcript of the meaning of the original. Whereas modern translators, either through partiality for their authors, or a desire of displaying their own abilities, have generally produced motley pieces, which might more properly have been called imitations than translations. This has been almost universally the case with those, who have attempted to translate the Greek and Roman poets; and it would not be difficult to shew, that some of our most elegant and admired translations of the prose classics deserve to come under the same censure.

This fashionable mode of translating has, in our opinion, introduced a false taste amongst us, which will scarcely suffer us to allow a due portion of praise to any translator, who attempts to give the English reader some idea of his author's diction as well as sentiment. We are aware, that it is by no means an easy task, in languages which differ so materially in their formation and structure as the Roman and English, for a translator to retain his author's general cast of expression, without falling into an improper use or obscure arrangement of words, and giving his style an air of latinity, which must appear extremely awkward to an English reader. We have, however, met with translations

translations which prove the possibility of uniting the different qualities of fidelity and elegance. Among these we venture to place the present work, in which we have an accurate and faithful, and at the same time sufficiently elegant translation of two pieces of Cicero, which have never before appeared in English. That our readers may judge how far our idea of the merit of this translation is just, according to our usual method in works of this kind, we shall give them the following passage both in the original and the translation : it is extracted from the Orator.

Tertius est ille amplus, copiosus, gravis, ornatus, in quo profecto vis maxima est. Hic est enim cujus ornatum dicendi, et copiam admiratæ gentis, eloquentiam in civitatibus plurimam valere passæ sunt : sed hanc eloquentiam quæ cursu magno sonituque ferretur, quam suspicerent omnes, quam admirarentur, quam se assequi posse diffiderent. Hujus eloquentiæ est trahere animos, bujæ omni modo permovere : hæc modo perfringit ; modo irrepit in sensus ; inserit novas opiniones, evellit insitas. Sed multum interest inter hoc dicendi genus, et superiora. Qui in illo subtili et acuto elaboravit, ut callide, argutèque diceret, nec quidquam aliud cogitaret : hoc uno profecto, magnus orator est, si non maximus : minimeque in lubrico versabitur, et si semel confiteris, nunquam cadet. Medius ille autem, quem modicum et temperatum voco, si modo suum illud satis instruxerit ; non extimescit ancipites dicendi

incer-

The third character is the extensive—the copious—the majestic orator, who possesses the powers of elocution in their full extent. This is the man whose enchanting and diffusive language is so much admired by listening nations, that they have tamely suffered eloquence to rule the world. But an eloquence whose course is rapid and sonorous ! an eloquence which every one gazes at, and admires, and despairs to equal ! This is the eloquence that bends and sways the passions ! this is the eloquence that alarms or soothes them at her pleasure ! This is the eloquence that sometimes tears up all before it like a whirlwind ; and, at other times, steals imperceptibly upon the senses, and probes to the bottom of the heart ! the eloquence which ingrafts opinions that are new, and eradicates the old ; but yet is widely different from the two characters of speaking beforementioned. He who exerts himself in the simple and accurate character, and speaks neatly and smartly without aiming any higher ! —he, by this alone, if carried to perfection, becomes a great, if not the greatest of orators ; nor does he walk upon slippery ground, so that if he has but learned to tread firm, he is in no danger of falling. Also the middle kind of orator, who is distinguished by his equability, provided he only draws up his forces to advantage, fears not the perilous and doubtful hazards of a public harangue ; and, though sometimes he may not succeed to his wishes, yet he

incertusque casus: etiam, si quando minus succedet, ut sæpe fit, magnum tamen periculum non adibit: aliud enim cadere non potest. At vero hic noster, quem principem ponimus, gravis, acer, ardens, si ad hoc unum est natus, aut in hoc solo se exercet, aut huic generi studet uni, nec suam copiam cum illis duobus generibus temperavit, maxime est contemnendus. Ille enim summissus, quod acutè et veteratè dicit, sapiens jam; mediùs, suavis; hic autem copiosissimus, si nihil est aliud, vix satis sanus videri solet. Qui enim nihil potest tranquillè, nihil leniter, nihil partitè, desinitè, distinctè, facitè dicere (præsertim cum causæ partim totæ sint eo modo, parti maliqua ex parte tractandæ) si is non præparatis auribus inflammare rem cepit; furere apud sanos, et quasi inter sobrios bacchari vinolentus videtur. Tenemus igitur, Brute, quem querimus; sed animo: nam manu si prehensissimè, ne ipse quidem sua tanta eloquentia mihi persuasisset, ut se dimitterem. Sed inventus profecto est ille eloquens, quem numquam vidit Antonius. Quis est igitur is? Complectar brevi, disseram pluribus. Is enim est eloquens, qui et humilia subtiliter, et magna graviter, et mediocria temperate, potest dicere. Nemo is, inquit, unquam fuit.

Ne

is never exposed to an absolute defeat; for as he never soars, his fall must be inconsiderable. But the orator, whom we regard as the prince of his profession,—the nervous,—the fierce,—the flaming orator, if he is born for this alone, and only practises and applies himself to this, without tempering his copiousness with the two inferior characters of eloquence, is of all others the most contemptible. For the plain and simple orator, as speaking acutely and expertly, has an appearance of wisdom and good sense; and the middle kind of orator is sufficiently recommended by his sweetness:—but the copious and diffuse speaker, if he has no other qualification, will scarcely appear to be in his senses. For he who can say nothing calmly,—nothing gently,—nothing methodically,—nothing clearly, distinctly, or humorously (though a number of causes should be so managed throughout, and others in one or more of their parts): he, moreover, who proceeds to amplify and exaggerate without preparing the attention of his audience, will appear to rave before men of understanding, and to vapour like a person intoxicated, before the sober and sedate. Thus then, my Brutus, we have at last discovered the finished orator we are seeking for: but we have caught him in imagination only;—for if I could have seized him with my hands, not all his eloquence should persuade me to release him. We have at length, however, discovered the eloquent speaker, whom Antonius never saw.—But who, then, is he?—I will comprize his character in a few words, and afterwards unfold it more at large.—He then is an orator indeed! who can speak upon trivial subjects with simplicity and art, upon weighty ones with energy and pathos, and upon those of middling import with calmness and moderation. You will tell me, perhaps, that such a speaker has never existed.

Be

Ne fuerit. Ego enim quod desiderem, non quid viderim, disputo; redeoque ad illam Platonis, de qua dixeram, rei formam et speciem; quam etsi non cernimus tamen animo tenere possumus. Non enim eloquentem quaero, neque quidquam mortale et caducum, sed illud ipsum, cujus qui sit compos, sit eloquens: quod nihil est aliud nisi eloquentia ipsa, quam nullis, nisi mentis oculis videre possumus.

Be it so:—for I am now discoursing not upon what I have seen, but upon what I could wish to see; and must therefore recur to that primary semblance or ideal form of Plato which I have mentioned before, and which, though it cannot be seen with our bodily eyes, may be comprehended by the powers of imagination. For I am not seeking after a living orator, or after any thing which is mortal and perishing, but after that which confers a right to the title of eloquent; in other words, I am seeking after Eloquence herself, who can be discerned only by the eye of the mind.

The first of the pieces here translated contains a few short but masterly sketches of all the speakers who had flourished in Greece or Rome from the earliest periods to the time of Cicero: the second contains a critical delineation of what this great master of oratory esteemed the most finished eloquence or style of speaking. Translations, executed in the same manner, of Cicero's other valuable remains on this subject, particularly his books *De Oratore*,—*Inventiones*,—*Topici*,—and *Partitione Oratoria*, could not fail of being acceptable to the Public.

ART. III. *Elements of Conchology, or an Introduction to the Knowledge of Shells.* By Emanuel Mendez da Costa, Member of the Academia Cæsar. Imper. Nat. Curios. Plinius IV. and of the Botanic Society of Florence. With Seven Plates, containing Figures of every Genus of Shells. 8vo. 7s. 6d. Boards. White. 1776.

Nature has never left herself without witness, but appears to have reserved a *peculiar priesthood* for the maintenance of her worship, and the support of her glory. She has had her apostles amongst Jews and Gentiles, from Saint Aristotle, and Saint Pliny, to Saint Linnæus, and Saint Da Costa. These are her high priests, who have been admitted behind the veil, and made acquainted with her mysteries. For our parts, we pay all due reverence and respect to their office; and whether the investigation of a plant, a butterfly, or a shell be their object, we are still sensible, that such pursuits have a tendency to display the great wisdom of the Creator, and to cultivate a right and rational devotion.

An undevout naturalist would be a character the most preposterous; and we are persuaded that an infidel, of such studies, never existed. When Pliny had been contemplating certain phenomena

phænomena in the natural world, he concludes with the following reflection: *Quibus in rebus quid possit aliud asserre causæ mortalium quispiam, quam diffusæ per omne naturæ, subinde aliter, aliterque numen erumpens*; i. e. these appearances cannot finally be resolved into any thing but the agency of providence.

Led by this religious attachment to Nature, her votaries have set toil and danger at defiance; have passed the howling wilderness and the horrid deep; pervaded the inhospitable deserts of Ethiopia, and the more inhospitable waters that invest her shores.

The pursuit of that particular branch of natural science, which forms the subject of the work before us, is attended with many difficult and discouraging circumstances. To ransack the dark chambers of the ocean to obtain the shining panoply of its inhabitants, is neither easy in the process, nor profitable in the end. The fossilist who toils in search of a gem, may frequently find his interest in concert with his curiosity; but the conchologist, who risks the horrors of the Mosambic and Magellanic seas in quest of a shell, can have no other object than the passionate pursuit of Nature, through the variety, yet consistency, of her systematic operations.

These operations, indeed, are wonderful, replete with the most astonishing beauty and design. What an elegant conformity of tints and lines, what beautiful coruscations of light darting through the finest composition of shade, have we seen in some shells!—Could we forbear, on such an occasion, to exclaim in unpremeditated verse,

*Qui fuerint autem tractus, quæ sidera cœli;
Tales si formas antra, sinusque tenent?*

In consequence of the difficulties attending the pursuit of this study, we find that it has been cultivated only since the latter part of the last century. About the year 1681, a work was printed at Rome, with the following title: *Ricreazione dell' Occhio, e della Mente, nell' Osservazione delle Chioccioline*; i. e. Amusements for the Eye and the Mind, in the Observation of Shells. This is the first professed work on the subject. It was afterwards translated into Latin, but the edition is scarce. The Author, 'Buonanni, gives us a series of figures of the several species of shells, to the number of 450 in the Italian edition, and of 550 in the Latin edition; they are most of them tolerably well engraved, but faulty in that the shells are reversed by the inaccuracy of the engraver. He accompanies each with its particular description; but the descriptions are not good, being too concise and unillustrative; he besides gives several philosophical chapters on the origin, nature, forms, colours, properties, and other curious particulars of testaceous animals.

The next is Listeri *Historia Conchyliorum*, published in folio, at different times, from 1685 to 1692. It is an excellent work, and I

do not hesitate to pronounce it the very best, though the second on the subject, that ever was printed.

This work, which consists entirely of engravings, has the following faults, that render the copies more or less perfect. First, no two copies are found to be exactly alike, it is subject to so many variations. The plates about 1767 (in the most perfect copies) are augmented or diminished, misplaced or corrected, at different times, according to the fancy or subsequent discoveries made by the author; it is therefore very difficult to quote the work in such a manner as to be quite answerable to other copies. The engravings are very elegant and accurate, and were done by his two daughters, Susanna and Anne. In regard to descriptions there are none, but what the synonyms infer, which are generally very good. The native countries of a few are also added, but the greater part are mere engravings without any name: and though the many divisions of the history into books, parts, sections, and chapters, seem very puzzling and confused, yet an accurate observer will find, that they are proper and necessary to the methodical arrangement, and the minute and nice disposition of shells Dr. Lister proposed.

This difference in the several copies has induced a French author, Mr. Davila, in his *Cabinet*, vol. iii. p. 231, to give a collation of his copy with that in the king of France's library, from M. de Bure, who in the second volume of his *Bibliographie Instructive*, has also many pertinent observations of the different times of taking off the plates: by the account M. de Bure gives, it appears that the French king's copy is a very perfect one, and was presented to that Royal Library by Dr. Lister himself.

I have also collated some copies of this work, and found them all to disagree: the most perfect copy in London is said to be in the library of the College of Physicians.

Some foreign naturalists have been pleased to call Lister's History a dry and sterile work, alluding to its having no descriptions, but only synonyms, though in all other respects they extol it greatly.

M. D'Argenville, however, in his *Conchology*, has taken great pains to disparage Lister's work, and hesitates not to assert that 'no Author has thrown so much confusion on the history of shells as Lister.' It is of consequence to the science to remove this prejudice; accordingly our Author has taken the task upon himself.

I will be bold enough to assert, says he, that Lister's *Historia Conchyliorum* is a most useful work, as perfect as any other since published, and of great consequence to those who make the natural history of shells their study.

There was published in 1770, another edition of this excellent work, in large folio, by the Rev. William Huddesford, of Trinity College, Oxford, and Keeper of the Ashmolean Museum. I wish I could add more, than that the Public is indebted to the late learned editor for the republication, as Lister's work is become so scarce; but the indexes and other additions are very trivial, and there are also errors and inaccuracies in it which do no honour to Lister's memory.—

The

' The third publication, in date of time, is Rumphius's *Rarity Chamber of Amboina*, in folio, printed first in Dutch at Amsterdam in 1705, another edition in 1711, and another in 1745. The little currency of the Low Dutch language, and its having only been translated into German, and printed at Vienna, in folio, in 1766, has partly flung a mist on this work; and the figures, in general very good and correct, have only been consulted. However, Rumphius in his accounts of the shells is very accurate, and is well worthy the perusal of the student. It is indeed surprizing to me, that this work has never yet been translated into a more current language, since it would be of great advantage to the knowledge of shells, especially those of that part of the East Indies.'

Then follow some publications of less note, such as Petiver's *Gazophylacium*, &c. and some local and partial accounts of the shell science. Amongst these are the *Museum Kircherianum*, and *Janus Plancus de Conchis Ariminensibus*.

The next writers on this branch of Natural History in point of time are as followeth :

Argenville. Paris, 1742.

Gualtieri. Florence, 1742.

Jacob Klein. Leyden, 1753.

George Geve, Hamburgh, 1755.

' A Treatise on Shells and other marine bodies of Amboina, and the neighbouring islands, by Francis Valentyn, clergyman, at Amboina, Banda, &c. with fine cuts; as also Notices, serving as a continuation to Rumphius's *Rarity Chamber*, Amsterdam, 1754, in folio. This work is in Dutch. In the account of the East Indian shells the author follows Rumphius chapter by chapter, makes additions to their Indian names, their places where found, their varieties, and the new species discovered; he further notices the shells of any rare or valuable species, as the *Ventletrap*, *Admirals*, &c. in whose collections they are, and their original prices.

' He gives like accounts of the West Indian and European shells; as also enumerates the collections made by the Dutch in the East Indies, from Rumphius's going there in 1655, and of the chief collections in Holland, with lists of the most capital shells in each collection.

' The whole is embellished with sixteen copper-plates of shells, well engraved, containing one hundred and four univalves and thirty bivalves.

' This is a curious but not a scientific work. And in two large, or sheet plates, wherein he has figured some sea plants, and some fish, he has given a fine figure of a Mermaid as vulgarly painted; this ridiculous circumstance alone has degraded his work among the too lively collectors.'

Adanson. Paris, 1757.

Seba. Amsterdam, 1758.

(A most costly and noble work.)

Regenfus. Copenhagen, 1758.

(Every plate coloured by the Author, consequently very curious.)

Martini.

Martini. Nuremberg, 1768.

' A new anonymous Conchology began to be published in this metropolis in 1770, in folio, illustrated with copper plates. It was to be published in monthly numbers, and each number to contain two plates of shells, with their descriptions in English and French. It was also intended to be a General Natural History of Shells, and to include the figures of all the known species, common as well as rare, beautiful, or otherwise; and some copies were designed to be accurately coloured for the use of the curious. Six numbers of it were published, comprehending the families of the Limpets, Sea-Ears, and Worms; but not meeting with suitable encouragement, the authors have laid it aside, at least for the present.'

To the authors in that department already mentioned, may be added Langius, Breynius, and the famous Linnæus; who in his several editions of his *Systema Naturæ* has methodized the testaceous animals; but more fully in his last and 12th edition, published at Stockholm in 1767.

Having thus brought before our Readers as it were the school of conchology, we shall briefly inform them, that our Author's system is made from the shell and not from the animal. For this arrangement, the following are some of the principal reasons alleged:

' The vast number of species hitherto discovered, and the numerous collections made, exhibit only the shells or habitations, the animals themselves being scarcely known or described. Of the shells we daily discover, few are fished up living; the greater number are found on shores, dead and empty. Accurate descriptions of animals, whose parts are not easily seen or obvious, and anatomical researches, are not in the capacity of every one to make; nor are the particular parts and their respective functions so easily cognizable to any, but expert, assiduous, and philosophical enquirers. How is it possible then to arrange a numerous set of animals by characters or parts, we can with difficulty, if ever, get acquainted with, in the far greater number of the species we collect or discover?

The indefatigable and accurate Fabius Columna was surprized at the omission; he even complains of it. It is astonishing, says he, that of all the writers on this subject, not one has considered the animals that inhabit the shells, or given figures of them. He owns, however, that many are seldom seen by us, and that the researches on their manner of life are extremely difficult. The great difficulty of these researches should have been his answer: and it must always remain so; for of the great number of species discovered since his time (an era in which natural history has flourished more than at any other period) we scarcely know the inhabitant animals of some scores; and even those are very few of distant regions, but chiefly of the coasts of Europe, countries in which assiduous and expert naturalists have resided.

' The most easy and obvious characters are certainly the best on which to found all systems of natural history. I have treated this point fully in my lectures on fossils. Scientific researches in regard to the arrangement of animals are to be held in the same light, as chemical

chemical ones in regard to fossils : they are the extreme disquisitions to ascertain the species, when the more obvious and easy characters are vague or wanting.

‘ Thus all ranks of animals are arranged into systems by obvious and external, not by scientific characters ; even the animals of bulk, and that are our constant companions. Quadrupeds are methodized by their teeth, horns, hoofs, and hides or coverings ; birds, by their plumage, beaks, and claws ; reptiles and insects, by like particulars ; the very fishes, though of a different element, undergo arrangements by their fins ; and the vegetables are distinguished by their flowers and fruits. All these arrangements are on the principles of external and obvious characters. Why then is it required to arrange by scientific or difficult characters a set of animals who chiefly live in the depths of the sea, have hardly a progressive motion, and are for the greater part difficultly, if ever, in our reach ? I repeat, why should naturalists demand of such animals only, a system, or arrangement, the most difficult to attain ; while all the other orders of animals, whose arrangements by such methods are more easily attainable, are methodized only, and with universal consent, by the obvious characters, of teeth, plumage, and fins : characters that cannot be held in any other light, than as analogous to the external characters, or the Shells of testaceous animals ?’

The work is divided into sixteen sections. In the sixth the Author lays down his system, which has, in our opinion, the merit of perspicuity and precision to recommend it. But for this and much entertaining matter beside, we must refer to the book. The plates are executed with great elegance, accuracy, and neatness, and Mr. Da Costa has by no means lessened his stock of reputation for natural science by this publication. His lectures on fossils are well known, and highly esteemed.

ART. IV. RONA, a Poem, in Seven Books. Illustrated with a correct Map of the Hebrides, and elegant Engravings. By John Ogilvie, D. D. 4to. 12 s. 6 d. Boards. Murray. 1777.

AS this Gentleman's Muse appears in the true meretricious style, covered with ribbands and lace, she may be treated, we presume, without much ceremony. Formerly, indeed, we have distinguished something more of a virgin elegance and simplicity in her, though never much modesty : she now resembles a Bath milliner, with an immensity of flowers and foliage on her head, some vulgarity in her countenance, and in her language not a little.

Sans cérémonie, then, Rona is a small Island which lies north of the Hebrides, remote from the rest, and remarkable for its solitary situation, and the simplicity of its inhabitants. To this spot retires Basilus, a British gentleman, who had met with disappointments,—in order to bring up an only daughter, and to secure her virtue, by flying the temptations of public life :

———— an infant charge remain'd. ———
Her thought *elate*; nor taught afar to roam,
Mov'd in one round, nor left its little home.

The *elate* thought of the infant that was not taught to roam, is one of those happy obscurities, in which our Author has so frequently involved both himself and his readers.

After passing *flowery mazes* and *bewildering mazes*, and *dazzling rays* and *dazzling orbs*, and all the common place tinsel of ornament, and after surfeiting us with introducing the word *scan* four times in three pages, and a little trite moralising, the Author brings his hero to Rona:

Long s're he fix'd, he view'd each region o'er,
Then chose one calm, but solitary shore,

Dropt like a rock amid the Hebrid train,
Around it swells the wind, and roars the main.

In these two couplets we have two gross blunders. The *calm* shore that the wind swells and the main roars around; and its situation *amid* the Hebrid train, though it lies sixty miles north of any of those islands. In this place we are told, dwells

———— joy without the *whelming* shade,
an affected expression, by which we suppose, if any thing, must be meant unmixed joy.

Here too dwells 'age from *buffling* freed.'

The elegance of the expression cannot be overlooked. In the same page 'Fancy's heedless gaze,' is altogether uncharacteristic.

In the thirteenth and sixteenth pages the word *learn'd* is used for *taught*, an error, which, though it *may* be provincial, one would hardly have expected in a scholar.

Basilus, the hero of the poem, though he passes through adventures altogether as extraordinary as those of the Knight of La Mancha, seems to have distinguished himself by nothing so much as the being instrumental, in concert with a minister of the Kirk, in the RESURRECTION OF THE DEAD:

With me the priest alone th' adventure shar'd,
The dead we rais'd, the funeral bier prepar'd. P. 37.

'Divide and part the sever'd world in two,' has been long considered as a capital instance of verbal redundancy; it must however give place to the following line of our Author:

Age, in the lapse of sliding years declin'd.

If our Readers are really doubtful whether there be such a line, we refer them to the 39th page of this poem.

We have seldom met with a more striking instance of false, affected, and incongruous imagery, than the following passage, on the hero's marriage:

REV. Feb. 1777.

H

Awhile

Awhile the hours, in glittering vesture clad,
 Light as they pass'd in airy circles play'd;
 Their spangling plumage, with reflected dyes
 Caught the gay heart, and lur'd th' unpractis'd eyes.

Now, to obtain any idea of this imagery, we must take a distinct view of one of these *hours*, and behold her arrayed in glittering vesture, and spangling plumage, flying circularly in the air, like Mr. Twiss's eagles. But how shall we distinguish between the *hour's* glittering vesture, and her spangling plumage? We must, in this case, be so complaisant to the Author as to suppose that he meant to represent his *hours* like swallows and plovers, and other birds of circular flight, wholly clothed in feathers. We may then conceive the glittering vesture of the *hour* to be the downy part that covers her breast and belly, and the spangling plumage to be her wings and tail. —O shade of Virgil, how is thy chaste and modest Muse shamed by the harlotry of modern daubers! By

———— That dazzling blaze of song
 That glares tremendous———— MASON.

The glaring blaze of song! Ridiculous incongruity! false imagery! false fire;

The affected use and ill-judged repetition of the word *whelm'd*, in the following passage, are perfectly nauseating:

He curs'd the arts so false, yet smoothly wrought,
 That pleas'd the rash, but *whelm'd* the better thought;
 Wish'd the dear object of his love restor'd,
 And *whelm'd*, his loss with ceaseless tears deplor'd.

In the third book, a lover thus addresses himself to a wizard:

I love a maid (th' intrepid youth reply'd)
 An angel shape, but heart that swells with pride.

'I love a maid!' a very extraordinary declaration for a lover! Oh, but you will say, the expression is contradistinctive; he might have lov'd a *widow*—Cry you mercy! He might—or a cat, or a cow.—This maid was moreover well-shaped (an angel shape) yet she might have had a fallow complexion, black teeth, and sore eyes; for where a lady's shape *only* is mentioned, it implies that she wants the other requisites of beauty. The omission of *an* before heart is too violent an ellipsis for correct writing.

The following couplet in the same speech is to us perfectly unintelligible;

Few are my friends, nor yet with arms prepar'd,
 And these combin'd to force, 'twere vain to guard.

This stands independent, in its construction, of the preceding and following periods.

In

In the fourth book,

Then first *its* pang their throbbing bosoms knew,
written in a parenthesis, is certainly ungrammatical.

Cleora is carried off by violence, and the priest of Rona acquaints her father, Basilus, that,

Yet unsubdu'd the *virgin* rides the main.

This is certainly a very whimsical mode of expression; but it may possibly, be an error of the press, and for *main* we should read *mare*.

P. 94. These whirl'd their varying thoughts from scene to scene,
But dark, perplex'd; without an aim, a *mean*.

Does the Author write *mean* for *meaning*? or has he any *meaning*?

Ibid. Their ears refin'd now drink the melting lay.

What sober conception is it possible to form of refined ears drinking a melting lay? The whole of this page is worse than the worst bombast of Statius.

We pass over innumerable errors of the verbal kind, such as, p. 97, 'this heart has *bore*,' instead of has *borne*, and, in the same page, 'drunk desire,' instead of 'drank desire.' It would be equally tedious and disgusting to quote the variety of turgid and inflated figures, or the improbabilities and absurdities in the conduct of this poem.

Alliteration in poetry has the same effect that the spiral line has in painting; which, when not too obvious, gives harmony and elegance to the distribution of the figures; but, when visibly laboured, is rather disgusting than pleasing:

The dim owl shrieking on the shivering sail.

It is impossible that the affected jingle of this line should please a well-judging ear.

In the sixth book of this poem we meet with a smiling scene, so curious that we presume the Reader will not fail to be of the party. The virgin Cleora, and her lover Philemon pursued by the most dreadful dangers and disasters, in agonies of terror make the coast of Rona, an enemy's vessel in full chase of them:

The little skiff now bounds along the strand:
Each smiles, and leaps with joyful heart to land.
The foil long sought, as these impatient press'd,
Both smil'd—

Is this natural painting, especially when the enemy still had it in his power to pursue them on the shore? Virgil, far from repeating this silly affectation of smiling, would have drawn their situation with the tenderest touches of his pencil.

The Author professes to have conducted his performance on the principles of the Epopeia; but unless it be the dividing his work into distinct books, and writing it in heroic verse, we see but little of the Epic character in it. No simplicity of action; no end attained by any uniform pursuit; no moral purpose cultivated, except to shew that there is not the least present encouragement for virtue be to answer some moral purpose.

Thus far have we sacrificed to the interests of public taste and criticism; and as we have found 'something to blame,' it is incumbent on our impartiality, to find, if we are able, 'something to commend.'

Such, except the expressions in Italics, is the description of Rona:

'Far on old Ocean's utmost region cast,
One lonely Isle o'erlooks the boundless waste:
Dropt like a rock *amid* the HEBRID' train;
Around it swells the wind, and roars the main.
Dim from its cliff, but far-remote, is shown
One distant coast*;—'tis else a world alone!
LEWES, from SOULISKER's acry brow survey'd,
On the blue æther seems a hovering shade;
Else, even the wild and naked isles around,
Bleak SLEAT's, or KILDA's unfrequented ground,
Even there the land by fewest wanderers trod,
Seem'd *wide to this*, the traveller's throng'd abode.
Not that the Isle was waste;—but placed aside,
Few strangers ere its little hamlets eyed †.
A scanty space it fill'd. One vale contain'd
Their *corns*; and one the woolly tribes sustain'd:
High o'er the beetling cliff, with pasture clad
The brouzing goats, or *harmless* cattle stray'd ‡;
'Twas else with mossy turf, or herbs o'ergrown,
Save where old RONAN rear'd the sainted stone §,
When here forlorn the hoary hermit came,
The peopl'd *blest*, and gave their land his name.'

* RONA (according to Mr. Martin's account) lies at the distance of about 20 leagues from the North-East point of Ness, in the Isle of Lewes; which is the land most contiguous to it. It can only be seen from this point in a fair summer's day. Account of the West Isles, p. 19.

† It is reckoned to be about a mile in length (about two English miles) and only half that distance in breadth. The Author above referred to mentions particularly one Minister who had visited this remote Isle, which was a part of his globe; and from that gentleman principally he appears to have received his information.

‡ The divisions here mentioned are such as our Author leads us to suppose may have taken place. There is, he says, a hill in the West part of the Island:—and he acquaints us that the inhabitants had cows, sheep, barley, and oats.

§ We refer the reader to Mr. Martin's account of the chapel of St. Ronan, the piece of wood kept in it to which the simple inhabitants ascribed extraordinary virtues; their strange ceremonies, total ignorance of the world, and many other amusing circumstances. He mentions particularly their taking their games from the colours of the sky, rainbow, and clouds.

Wide to this may be a provincial expression; so may *corns* for *corn*. *Harmless* is an expletive, and the omission of *him* after *blest* too violent.

The idea of the young Cleora, in this solitary island, is more beautiful and less exceptionable:

‘ Meanwhile unfolding on th’ enraptur’d view,
With years still lovelier young CLEORA grew.
As fruitage blows escap’d the wintry blast,
As blooms the rose on NUBIA’s pathless waste;
As caverns hide the diamond’s spangling beam,
As gold impregns the rock’s unheeded stream:
Thus bright, thus blowing to the ambient gale;
Bloom’d this pure lily of the lonely vale.’

The sequel of this idea is of inferior merit; but the description of her person in the third book is animated and elegant:

‘ Nor these with wonder less beheld the maid;
A form like VENUS in th’ ITALIAN shade!
Young beauty throned on her commanding brow,
Gave with soft warmth her dimpled cheek to glow;
Sweet smiles that melt the heart, the power bestow’d,
And lured the Graces to this loved abode;
Gave her bright eyes with piercing light to shine,
A mien imperial, and a form divine.
Loose o’er her bosom fann’d with balmy air,
In shading ringlets flow’d her raven hair.
Thus robed in virgin white, inspiring love
Some nymph she seem’d, or goddess of the grove.
‘ Nor less PHILEMON caught by turns the sight,
The manly form where strength and grace unite.’

Philemon’s review of his situation in the same island, accompanied by his lute, is ingenious and appropriated. It must be observed that he was Cleora’s lover, and that these verses are addressed to her:

At last the lute that charm’d the list’ning swains
He seiz’d, and melting pour’d spontaneous strains:
“ Ah! what the joy deluded mortals find
“ Who trust the boiling deeps, and stormy wind!
“ How vain their hopes to distant lands that roam
“ In quest of happiness unfought at home!
“ Not in the climes that grac’d BASILIUS’ tale,
“ Not in the grove where blows the citron gale,
“ Not on the coasts where commerce holds her reign
“ Nor lodged in cities on th’ extended plain
“ The power resides:—but in these dales unknown,
“ Where never suppliant bow’d at grandeur’s throne,
“ E’en here she lives, in wild enjoyment free,
“ Unask’d, and roams the rural shades with thee.
“ The grove, the lawn, with broider’d vesture clad,
“ The shining dome and wood’s protracted shade,

" Flowers that on beds their varying dies unfold,
 " The juicy fruitage bright with mantling gold,
 " Towers, spires, and ships that roll'd from shore to shore
 " Sweep on broad wings the swelling ocean o'er,
 " Or forest's boundless range that meets the skies ;—
 " These swim to us on fancy's dazzled eyes:
 " Pass we the tribes who haunt this milder zone,
 " Their bliss unenvied as their crimes unknown,
 " Thy SIRE with these through many a toilsome year
 " Stemm'd the rough tide, but found his harbour here.
 " Our calmer thoughts inspir'd by purer joy,
 " Far other scenes and other sports employ.
 " When like a cloud, o'er dark SOULISKER hung
 " I rob the keen-ey'd eagle's ravenous young,
 " Or from the SOLAN's grasp my prize disjoin * ;
 " Or seize the FULMAR with th' intangling † line,
 " Or find the downy COLK's ‡ remoter cave,
 " Or lure the tenants of the bounding wave,
 " The prize with transport brought, though gain'd with care,
 " With thee how blest'd, how doubly blest'd to share !
 " Nor these alone what wakes th' unprompted smile
 " The song, the dance, our lingering hours beguile.
 " To rest in blameless innocence, to steal
 " (Thus sings our bard) through life's sequester'd vale,
 " To hear, when raised to heaven's Great Lord in prayer
 " Angelic anthems warbling on the air ;
 " To meet, when hence the spirit wings its way
 " Our friends rejoicing in the climes of day,
 " Be these our hopes ! secure at last to prove,
 " That waked in heav'n or earth, we wake to love."

Upon the whole, we may pronounce of this poem, that it is not destitute of spirit and genius, but that it is in general written in a bad style and taste. Like Mason's poetry, and Sir James Thornhill's paintings, it is overcharged in the colouring and ornamental part. The engravings by Taylor are excellent ; the rest of the plates, by other hands, are less entitled to praise.

* " The solan goose is said to hatch her egg by inclosing it in her foot."

† " The bird fulmar is said by my author to be found most frequently upon the rocks that surround St. Kilda. It is taken with a gin made of horse-hair, and is so fat, that Mr. Martin imputes an epidemical disease that broke out among the inhabitants, to their feeding too much on it."

‡ " The colk is a bird found, though rarely, on the rock called Soulisker about four leagues from Rona. " It is less than a goose, all covered with down, and when it hatches it casts its feathers, which are of different colours ; the male has a tuft on his head, resembling that of a peacock, and a train longer than that of a house cock, but the hen has not so much ornament and beauty."

MARTIN'S Western Isles, p. 25."

ART. V. *Historical Memoirs of the Author of the Henriade*, continued.

BEFORE we proceed with our abstract of this account of the life and writings of M. de Voltaire, we must rectify a mistake in the first part of the Article, as given in the Review for last month. It is there observed (p. 50) that Voltaire and the poet Rousseau became acquainted at Brussels; that they soon contracted a strong dislike of each other, and that, accordingly, poor *Jean Jacques*, the philosopher of Geneva, is plentifully abused throughout these memoirs.

Here the *living* Rousseau is falsely substituted for the long since deceased* writer, of the same name. Into this error we were (very heedlessly, it is confessed) misled, by a note in p. 23 of the Historical Review, where an instance is recorded of the baseness and treachery of 'the poet Rousseau;' on which occasion the Translator remarks, that 'Rousseau behaved in a similar manner to his benefactor, the late David Hume.' But had either this Translator, or ourselves, recollected, that *John James Rousseau* must have been but a boy at the time here referred to, this note had not been made, or its fallacy would not have escaped our detection: beside, the *immorality* charged on the character there drawn, might, obviously, in itself, have discriminated between the two persons. But we are happy in this early opportunity of paying the debt of justice, so honestly due to a truly respectable character, which might, otherwise, have sustained irreparable injury.—We now proceed with our biographical narrative.

In our last, mention was made of M. de Voltaire's first visit to the King of Prussia, in 1741. His second journey to Berlin seems to have taken place about the year 1743: but we have already remarked, that these memoirs are very deficient, with regard to dates.

In 1744, our Author was admitted of almost all the academies in Europe †; even into that of *La Crusca*: he was now, also, appointed *Historiographer of France*.—His History of Charles XII, seems to have paved his way to this post of honour: which, however *honourable*, he styled a *pompous trifle*. Nevertheless, that it might not appear that the title meant nothing, 'he wrote *The History of the War of 1741*, while in its utmost rage.' This book is sufficiently known. It is now incorporated with his Age of Louis XIV. and XV. He also celebrated the campaign of 1744, in a poem on the battle of *Fon-tenoy*: and we here meet with some curious anecdotes relative to that memorable event.

* Jean Baptiste Rousseau died about 36 years ago.

† Except the French, where he had met with violent opposition.

We now find our Author in great favour with the celebrated Marchioness of Pompadour; who obtained for him the place of Gentleman in ordinary of the Chamber. 'It was a present worth 60,000 livres :*' a pension of 2000 livres had, before, been granted him, from the King, beside another of 1500 from the Queen; but, it is here said, he never asked for payment.

Voltaire was, likewise, happy in the strictest friendship with the famous Minister of State, the Marquis d'Argenson; and we find that our Author was employed in several important affairs in 1745, and the two following years. The secret of the invasion of England, in 1746, was entrusted to him; and he actually wrote the "Manifesto of the King of France, in favour of Prince Charles Edward;" a copy of which is here inserted. The first projector of this descent was, we are told, the unfortunate Count Lally; of whom the following brief account is here given:

'He was born in Ireland, and detested the English as much as our Author loved and esteemed them. We have so often heard Mr. de Voltaire say, that this hatred was a violent passion in Lally, that we cannot help testifying our astonishment at that General having been accused, since that time, of betraying Pondicherry to the English. The decree which condemned Monsieur Lally to be put to death, is one of the most extraordinary sentences which has been given in our days, and was a consequence of the misfortunes of France. This instance, and that of the Marechal de Marillac, plainly shew that whoever is at the head of armies or affairs of state, is seldom sure of dying in his own bed, or in the bed of honour.'

In 1746, M. Voltaire was admitted into the French academy; and in 1748*, he accompanied the Marchioness de Chatellet to the court of King Stanislaus, at Luneville; when he produced his comedy of *Nanine*, and his tragedy of *Semiramis*, neither of which succeeded at first, but had afterward a considerable run: especially the tragedy.

It was during his residence at the court of King Stanislaus, in 1749, that our Author had the misfortune to lose, by death, his most valued and illustrious friend, *Madame de Chattelet*. The King of Prussia now gave M. de Voltaire an invitation to live with him. This invitation was the subject of much debate between the poet and his friends, who all dissuaded him from it. At length, toward the end of August, 1750, he resolved to quit France, in order to attach himself to his Prussian Majesty, for the rest of his days. He could not withstand the letter which that Monarch wrote to him, in the month above-mentioned, dated from the apartments destined for his future guest,

* The speech which he made on this occasion is much applauded, and may be seen in the 10th volume of the English translation of our Author's works,

in the palace of Berlin. This letter, says our Historian, has been often printed, and is universally known; but as it will be new to many of our Readers, we shall transcribe the translation which is here given of it:

"I have seen the letter which your niece wrote to you from Paris. The friendship which she expresses for you, commands my esteem. I should think as she does if I were Madame Denis; but being what I am, I think otherways. I should be distracted if I thought myself the cause of making my *enemy* wretched; how then could I desire the unhappiness of the man whom I love and esteem, and who, for my sake has given up his country, and whatever has been thought dear among men? No, my dear Voltaire, I should be the first to dissuade you from it, if I could foresee that your coming to live in this country could in the smallest degree prove a disadvantage to you. Yes, I should prefer your happiness to the excessive pleasure I have in your company. But you are a Philosopher, and so am I; what can be more natural, more simple or reasonable, than that those Philosophers who were formed to live together, who are united by the same studies, who have the same taste, and the same manner of thinking, should enjoy that satisfaction?

"I respect you as my master in learning and eloquence, and I love you as a virtuous friend. What slavery, what unhappiness, what change, what inconstancy of fortune, is to be dreaded in a country where you are as highly valued as in your own, and with a friend who has a grateful heart? I have not the foolish presumption to think Berlin equal to Paris. If riches, grandeur, and magnificence, make a city agreeable, Berlin must yield to Paris. If there is a particular place to be found in the world, where fine taste more generally prevails, I know, and allow it is Paris: but do not you carry that taste with you wherever you go? We have powers sufficient to praise your merits, and as to sentiment, we will not yield to any country upon earth. I respected the friendship which attached you to Madame du Chatellet, but after her, I am one of your oldest friends! What! because you consent to retire to my house, shall it be said that that house becomes your prison? shall I become your tyrant because I am your friend? I confess to you I do not understand that logic, and I am firmly persuaded that you will be very happy here, as long as I shall live: you will be looked upon as the father of letters, and of men of taste; and you will find every comfort in me, which a man of your merit can expect from one who values him. Good-night.

FREDERIC."

The man must have an insensible heart, indeed, or have formed a very bad opinion of the King of Prussia, or he must have been bound by insuperable attachments to his native soil, who could have withstood *such* a letter, and remained deaf to the voice of the royal charmer.

The King of Prussia having obtained the consent of the King of France, our Author repaired to Berlin, where he was immediately

mediately presented with the *order of merit*, the *Key of Chamberlain*, and a *pension* of 20,000 livres*.

M. de Voltaire, we are told, was attached to his royal friend, by the most respectful regard, as well as by a conformity of taste :

‘ He has a hundred times said, that that Monarch was as agreeable in company, as he was formidable at the head of an army : and that he had never more pleasing evening parties at Paris, than those to which that Prince would have constantly admitted him. His regard for the King of Prussia rose to a degree of enthusiasm. His apartments were under the King’s, and he never quitted them but to go to supper. The King composed his works in philosophy, history, and poetry, in the upper apartments, while his favourite cultivated the same arts and the same talents in the lower. They communicated their works to one another. The Prussian Monarch wrote his *Memoirs of the House of Brandenburg* at Potsdam ; and the French author, having carried his materials with him, wrote his *Age of Lewis XIV.* at the same place. Thus did his days glide along in tranquillity, enlivened by such agreeable employments.’

His tragedy of *Orestes* was performed at Paris, in 1759, as was his *Rome Preserved* in the year following. These two dramas, like his *Merope*, and *The Death of Cæsar*, are free from love stories. He wished to purge the stage from every thing incapable of producing the emotions proper to tragedy. We have here his epistle, on this subject, to the King of Prussia, presented with the manuscript of *Orestes* ; of which the following translation is given :

O thou in whose capacious mind
The Poet with the Critic join’d,
Unite their mingled fires,
These homely lines deign to peruse,
Faint transcript of a Grecian muse,
Whose strains the world admires.

Say if it would the scene improve,
Should old Electra talk of love,
And languishing complain,
Or frantic for her slaughter’d Sire,
With fell revenge her bosom fire,
Till blood efface the stain ?

’Tis granted that at warm fifteen,
A fighting Princess might be seen,
To burn in am’rous flame ;
But past the hey day of the blood,
Now cool’d the lusty youthful flood,
At forty—is’t the same ?

* It is here said that he did not, on this occasion, give up his house at Paris ; and that (as appears by the accounts of his agent) he continued at the expence of 30,000 livres per ann. there.

Nor should Orestes sigh and whine,
And for a mistress idly pine,
Or weep because he's scorn'd;
By fury stung he madly drew
His falchion, and his mother slew;
With other flames he burn'd.

Now, my Apollo, deign to tell,
If I have reason'd ill or well,
And which will stand the test?
Crebillon and the Grecian bard
Humbly solicit your award,
Say, which will please you best?

* It must be owned, says our Author, that nothing could be more agreeable than this kind of life, or any thing do more honour to philosophy and the Belles-lettres. This happiness would have been more lasting, and would not have given place to a still greater happiness, if it had not been for a dispute on a subject in mixed mathematics, which arose between Maupertuis, who likewise lived at that time with the King of Prussia, and Kœnig, librarian to the Princess of Orange, at the Hague. This dispute was a continuation of that which for a long time had divided the mathematicians about the living and dead forces. It cannot be denied but that a little quackery gets into this subject, as well as into theology and medicine. It was a most trifling question at best, for let them entangle it as much as they will, they must always return to the plain laws of motion. The temper of the disputants were lowered, and Maupertuis, who ruled the Academy at Berlin, procured a condemnation of Kœnig's opinion in the year 1752, on the authority of a letter of the late Leibnitz, without being able to produce the original of that letter, which however had been seen by Mr. Wolf. He went still farther, —he wrote to the Princess of Orange, to beg her to dismiss Kœnig from his employment of librarian; and represented him to the King of Prussia, as a man who had been wanting in the respect due to his Majesty. Voltaire, who had passed two whole years at Cirey with Kœnig, during which he had contracted an intimacy, thought it was his duty openly to espouse the cause of his friend.

* The quarrel became violent, and the study of philosophy degenerated into faction and cabal. Maupertuis was at some pains to have it reported at court, that one day while General Manstein happened to be in the apartments of Mr. de Voltaire, who was then translating into French, *The Memoirs of Russia*, composed by that officer, the King, in his usual manner, sent a copy of verses to be examined, when Voltaire said to Manstein, *Let us leave off for the present, my friend, you see the King has sent me his dirty linen to wash, I will wash your's another time.* A single word is sometimes sufficient to ruin a man at court; Maupertuis imputed such a word to Voltaire, and succeeded.

* It was about this very time that Maupertuis published his very strange Philosophical Letters, in which he proposed to build a Latin city; to sail in quest of discoveries directly under the Pole; to *perforate* the earth to the center; —to go to the Straights of Magellan, and

and dissect the brains of a Patagonian, in order to investigate the nature of the soul;—to cover the bodies of the sick with pitch, to prevent the danger of perspiration; and above all, not to pay the physician.'

M. de Voltaire did not fail to heighten, with his utmost powers of raillery, every thing which he found, or could make, ridiculous, in the projects of M. Maupertuis. The affair is sufficiently known to the learned world, and the learned world hath sufficiently laughed at it. In short, Maupertuis was careful to unite his own cause with that of the King; Voltaire was considered as having failed in respect to his Majesty; and therefore, in the most respectful manner, he returned to the King his Chamberlain's Key, and the Cross of his Order of Merit accompanied with four lines of verse, in which he, with great delicacy, compares his situation to that of a jealous lover, who sends back the picture of his mistress.—The King did honour to himself by returning the Key and the Ribbon; but they were not followed by an immediate reconciliation. Voltaire set out to pay a visit to her Highness the Duchess of Gotha, who honoured him with her friendship as long as she lived.

'It was for her that he wrote *The Annals of the Empire*, about a year after; a work which was entirely new modelled in his *Essay upon the History of the Genius and Manners of Nations*.

'While he remained at Gotha, Maupertuis employed all his batteries against our traveller, which he has made sensible of when he came to meet his niece, Madame Denis, at Francfort on the Mayne.

'On the first of June, an honest German, who neither loved the French nor their verses, came, and in bad French demanded the works in *poesby* of the King his master. Our Traveller replied, that the works in *poesby* were with the rest of his property at Leipzig. The German informed him, that he was ordered to Francfort, and must not depart till these works arrived. Mr. de Voltaire gave him the Key of Chamberlain, and the Cross of the Order, and promised to restore what he had demanded; upon which the messenger wrote the following billet:

"S I R,

"So soon the large packet from Leipzig shall be here, where is the work of *poesby* of the King, my master, you may depart wherever you think proper.

"Francfort, 1st June, 1753."

'The prisoner wrote at the bottom of the note, *Good for the work of poesby of the King, your master*.

'But when the verses arrived, it was pretended there were some Bills of Exchange expected, which did not arrive.—The travellers were detained fifteen days at the sign of the Goat, on account of these pretended Bills; and at last were not permitted to depart without paying a considerable ransom. These are details which never come to the ears of Kings.'

As there was something *ridiculous* in the *seriousness* of this quarrel, the King of Prussia manifested his great wisdom, in his

his desire to have it buried in oblivion, and both parties shewed their just sense of propriety, by their readiness to forget it. The King sent back his *poeshy* to his old admirer; and, soon after, followed a number of new verses. Voltaire read over again the eloquent and affecting letter which the King sent him in August 1750; his former tenderness returned; and he could not help exclaiming, "After *such* a letter, I must have been greatly in the wrong!"

It appears, however, that he was in no hurry to trust himself again at Berlin. He went and passed sometime at a little estate he had in Alsace, in the territories of the Duke of Wirtemberg, where he published the *Annals of the Empire*, which he made a present of to John Frederic Shoenen, bookseller at Colmar, and brother to the celebrated Shoenen, Professor of History at Strasbourg. This bookseller's affairs were much out of order, and Mr. de Voltaire lent him ten thousand livres. Upon this occasion we cannot help expressing our astonishment at the meanness of those scribblers, who gave it out, that he had made an immense fortune by the constant sale of his works.

Mr. Vernet, a French refugee, and minister of the gospel at Geneva, and Messrs. Cramer, old freemen of that famous city, wrote to him while at Colmar, requiring him to come and print his works there. The two brothers, who were at the head of a society of booksellers, were preferred, and he gave them to these gentlemen on the same terms he had done to Mr. Shoenen, that is to say, in a present. He then went to Geneva with his niece, and his friend Mr. Coligny, who had acted as his secretary, and who has since been secretary and librarian to the Elector Palatine.

He purchased a lease for life of a country-house near that town, where the neighbourhood is extremely agreeable, and where is the finest view in Europe. He bought another at Lausanne, and both of them upon condition that a certain sum should be returned him when he quitted them. It was the first instance of a Roman Catholic getting an establishment in these Cantons, since the time of Zuingle and Calvin.

He likewise purchased two estates in the *Pays de Gex*, about a league from Geneva. His principal residence was at Ferney, of which he made a present to Madame Denis: it was a Seignory, which had been absolutely free from all royal duties and imposts from the time of Henry IV. In all the other provinces of the kingdom, there are not two which have the same privileges; the King confirmed these privileges to him by a warrant, which was an obligation conferred on him by the interest of the most generous and worthiest of men, the Duke de Choiseul, to whom he had not even the honour of being personally known.

The little *Pays de Gex* was at this time almost a savage desert. Fourscore ploughs had been laid aside ever since the revocation of the edict of Nants; half the country was a continued morass, which produced diseases and infection. Our Author's ambition was to settle in some forsaken Canton, and to restore it to its former flourishing

ing condition. As we advance nothing without authentic proofs, we shall transcribe only one of his letters to the Bishop of Annecy, in whose diocese Ferney is situated. We cannot recover the date of the letter, but it was written in the year 1759.

" S I R,

" The parson of the little village of N . . . in the neighbourhood of my estate, has commenced a process against my vassals of Ferney, and having frequently left his cure to carry it on at Dijon, he easily overpowers the farmers who are kept at home in order to labour for their daily support. He charges them fifteen hundred livres costs of suit, and has the cruelty to include in those costs the expence of the journeys he took on purpose to ruin them. You, Sir, know better than I, how the Popes in the early ages of the church were incensed against the clergy who sacrificed to temporal affairs that time which should have been dedicated to the service of the altar. But if they had been told that a priest came with officers of justice to extort money from families, to oblige them to part with the only meadow which they had to feed their cattle, and to take the milk from their children, what would the Ireneuses, the Jeroms, and Augustins, have said? This is what a parson has done at the gate of my castle. I sent to let him know that I would pay the greatest part of what he exacted from my tenants, but he answered that that would not satisfy him.

" You, no doubt, sigh at the thoughts of any pastors of the true church setting such horrid examples, while there is not a single instance of a Protestant clergyman having entered into a law-suit with his * parishioners about money matters, &c."

" This letter, and the issue of that affair, may suggest some very important reflexions. Mr. de Voltaire put an end to the process, and the whole affair, by paying the claims which oppressed his poor tenants out of his own pocket; and this wretched district very soon changed its appearance.

" He extricated himself more agreeably out of a dispute in the Protestant country, where he had two very agreeable possessions, the one at Geneva, which is still called the House of Delights, and the other at Lausanne.

" It is sufficiently known how dearly he loved liberty; to what degree he hated persecution, and with what horror he at all times looked upon those wicked hypocrites who, in the name of God, dared to destroy, by the most dreadful punishments, those people whom they accused of differing from them in sentiment. It was upon such occasions that he sometimes repeated,

" I pretend not to decide between Rome and Geneva.

" One of these letters happened to be made public by a very common indiscretion, in which he said that that Picard, John Chauvin (called Calvin) the assassinator of Servetus, *had a diabolical heart*, and some

* " What occasions the Protestant clergy having no suits with their flocks, is their being paid their salaries by their States. They have no dispute with miserable wretches about their eighth or tenth sheaf. The Empress Catharine has taken the same method in her immense dominions, where the plague of tythes is unknown."

bigots were offended, or pretended to be offended, at the expression. A Gentleman of Geneva, of the name of Rival, who was a man of genius, addressed the following lines to him upon that occasion:

Servetus in a bigot age,
'Gainst orthodoxy turn'd his rage,
He was not over wise;
Calvin with equal madness led,
Devotes to flames the guilty head,
And poor Servetus dies.
Our ancient senate aids the cause,
Abets those sanguinary laws,
And lights th' inhuman fires:
Our ancient senate sure was wrong,
To join a blinded frantic throng,
Whom barbarous rage inspires.
We mourn'd the Frenchmens savage zeal,
Destructive of the public weal,
By which their victims bled:
And yet at home, we did the same,
And madly to the raging flame
A hapless wanderer led.
The meddling priest to purge his bile,
Who kindles fresh th' extinguish'd pile,
And bright religion stains,
By commentaries, which reveal
What he for ever should conceal,
Shews too his heated brains.
E'en thou, Voltaire, so justly priz'd,
If thou by me might be advis'd,
Forbid thy pen to stray;
Nor honours to our saint refuse,
With us, since your abode you choose,
'Tis sure the prudent way.
Nature and fortune both combine,
In you their choicest gifts to join,
With wealth, with genius blest;
Nor want we sense your works to prize,
If they have merit, we have eyes,
By all their worth's confest.
Here peace and freedom crown your age,
Here Tronchin too, a friendly sage,
Your health incessant guards;
Then while such blessings you enjoy,
Would you your happiness destroy,
For Satire's lean rewards?

Our Author replied to these verses by the following:

No sure, I can't be in the wrong,
Loud to proclaim with daring tongue
The thoughts of every sage;
The man whose heart for virtue glows,
Nor dastard fears, nor danger knows,
But stems fanatic rage.

Full forty years I've boldly fought
 The wretches that would fetter thought,
 And tyrannize the mind;
 And surely in this petty state,
 Now to recant, the blame were great,
 'Twould speak me mean and blind.

Full oft mankind's infidious foe,
 Leaving the dreary realms below,
 To Peter's chair has shuffled;
 And oft his claws and tail conceal'd,
 So close they could not be beheld,
 In Calvin's cloak been muffled.

Still keen resentment fires my breast,
 Those holy murd'ers I detest,
 Who sword and fire employ;
 Who in our heavenly Father's cause,
 Breaking his fundamental laws,
 His images destroy.

So long as life informs my heart,
 I'll constant act my wonted part,
 Be proud and tender still;
 O'er Dubourg and Servetus pour
 With equal zeal the pious shower,
 Nor dread the threaten'd ill.

But now those horrid scenes are o'er,
 The blazing pile we see no more;
 That frantic zeal is fled;
 Hypocrisy now fills its room,
 Whose train diffusing sullen gloom,
 Their baneful influence shed.

Ye base unfightly crew avaunt,
 Silence your vile unmeaning cant,
 That cheats the gaping throng;
 Your stupid hymns, your sermons vile,
 I do not think them worth the while,
 And, am I in the wrong?

' We may see by this answer, that he was neither of Apollos, nor of Cephas, and that he preached toleration to the Protestant churches, as well as to the Romish. He always said, that it was the only way to make life tolerable, and that he would be content to die, if he could establish these maxims in Europe. It may be said that he has not been altogether mistaken in his design, and that he has contributed not a little to render the clergy from Geneva to Madrid, more gentle and humane, and especially by opening the eyes of the laity.

' Being persuaded that the representations of dramatic works of genius contributed as much to soften savage manners, as the exhibitions of the Gladiators formerly did to harden them, he built an handsome little theatre at Ferney, and notwithstanding his bad state of health, sometimes played himself; his niece, Madame Denis, who

who possessed uncommon talents for music and elocution, acted several characters there. Mademoiselle Clairon, and the famous Lekain, performed in some pieces on that stage, and people twenty leagues distant came to hear them. He has oftener than once had suppers of a hundred covers, and balls; but notwithstanding his advanced age, and the appearance of a life of dissipation, he never discontinued his studies. On the 20th of August, 1755, he brought his *Orphan of China* upon the stage at Paris, and *Tancred* on the 3d of September, 1760. Mademoiselle Clairon, and Mr. Lekain, displayed all their abilities in performing these pieces.

* The *Scotchwoman*, a comedy, in prose, was not intended for the stage; but it was played with great success that year. He amused himself in composing this piece to chastise the abusive Freron, whom he mortified, but did not correct. This comedy, translated into English by Mr. Colman*, had as great a run at London as at Paris. These works took no time: the *Scotchwoman* was written in eight days, and *Tancred* in a month.

* Colman's play is entitled *The English Merchant*.

[To be continued.]

ART. VI. *Memoirs of the Kings of France of the Race of Valois*: Interpersed with interesting Anecdotes. To which is added, a Tour through the Western, Southern, and interior Provinces of France; in a Series of Letters. By Nathaniel Wraxall, jun. Esq; 8vo. 2 Vols. 10s. 6d. Boards. Dilly. 1777.

Great events having often arisen from causes in themselves the most inconsiderable, it is justly regarded as a principal part of the duty of an historian, to mark with attentive observation, and faithfully to relate, every circumstance, however minute, which has had an apparent influence in forming public characters, and producing revolutions in society. But the writer of the memoirs of individuals who have distinguished themselves on the great political theatre of the world, has some advantage even above the professed historian in discovering and pointing out such incidents, as, though trifling in their nature, acquire importance from their connections and operations, and hereby laying open the true motives which gave birth to many important transactions, and tracing back events to their real, though often concealed and unsuspected sources.

Perhaps there is no portion of history which affords a greater variety of opportunities for the display of penetration, than that of which the author of these memoirs has chosen to treat. During this period, personal jealousies and domestic feuds were so frequent and violent, and the affairs of gallantry were so closely interwoven with those of the state, that private resentments, and private intrigues, had no inconsiderable share in producing the frequent changes which happened in government.

REV. Feb. 1777.

I

Though

Though Mr. Wraxall has not, in our opinion, availed himself of this circumstance so much as might have been expected, he has furnished the philosophical reader with many interesting materials, and hints, for reflection; at the same time that he has provided an agreeable entertainment for those, whose principal end in reading history is, to be amused. We must however remark, that his work would have been more acceptable to those readers who are not already familiarly conversant with the history of France, if he had been more careful to mark the chronological series of events; and that it would have been more satisfactory to all his readers, if he had been less sparing of his authorities. The Author's style, though on the whole elegant, sometimes approaches so near to the French manner, as to have the air of a translation; but this we impute to his great familiarity with the French language.

As a short specimen of the work, we shall lay before our Readers the following account of the death of Louis the Eleventh.

The concluding scenes of Louis's life hold up one of the most awful pictures which can be presented to the imagination: That of Pygmalion, though heightened by the colours of Fenelon's rich and descriptive pen, is not more tremendous, or more affecting. He exhausted every power of medicine, or devotion, or artifice, to prolong a miserable and hateful existence. To inspire him with gaiety, the most beautiful girls were brought to dance round his house, and bands of men who played on lutes accompanied them. To intercede with heaven in his behalf, processions were ordered throughout the whole kingdom for his recovery; and public prayers offered, to avert the Bize, a cold, piercing wind, which incommoded him extremely. A vast collection of relics was brought, as if to secure him by their influence from the stroke of death: while his physician treated him with insult, and extorted from him vast sums of money; which the King dared not to refuse him in those circumstances. It is even pretended, that a bath of infants blood was prepared for him, in the expectation that it would soften the acrimony of his scorbutic humours; but to this we may lend a very slender faith. After changing his place of residence many times, he sat down at the castle of *Plessis-les-Tours*. The walls were covered with iron spikes; a guard of cross-bow men watched night and day, as if to secure him from invasion. He heard enemies in the passing wind: every thing terrified and alarmed his guilty mind. Only one wicket admitted into the castle; and scarce any one approached his person, except the lady of Beaujeu, his daughter, and her husband. During these dismal circumstances, he yet tried to persuade himself and others that he might live. In this flattering delusion, he sent to seek a Calabrian hermit, eminent for sanctity, named Francisco de Paolo.

Paolo. He threw himself on his knees before this Monk; besought with humble supplications his interest with the Deity for the prolongation of his life; built him two convents, as proofs of his zeal; and knew no bounds to his adulation and respect for the supposed minister of heaven. Finding however the inevitable hour of fate advance, and unable longer to turn his eyes from the survey of it; he sent for Charles his son from Amboise, and gave him some salutary advice, exactly opposite to the uniform tenor of all his own conduct—to cherish the princes of the blood; to govern by the advice of his nobles; not to controvert the established laws; and to diminish the exorbitant imposts with which he had burdened his subjects. This was the concluding act of his life: he expired some days after. Those who are conversant in the great works of antiquity, will be strikingly reminded, on the perusal of this story, of the description of Tiberius's exit, as related by Tacitus. It seems marked with all the same strokes of character.—‘*Jam Tiberium corpus, jam vires, nondum dissimulatio deserebat. Idem animi rigor, sermone ac vultu intentus, quaesita interdum comitate, quamvis manifestam defectionem tegebat; mutatisque saepius locis, tandem apud promontorium Miseni confedit.*’

The Author's design required him to conclude the series of the princes of the house of Valois with the reign of Henry III. But this part of his plan he has not been able to prevail upon himself to execute. As his apology is rather singular, we shall give it in his own words: ‘That languor and lassitude of mind, says he, which we naturally experience after any continual *application* or *exertion* of our faculties to one object must be my apology.’ To supply the place of the remaining part of the history, and fill up the second volume, the Author has added a tour through part of France, from whence we shall extract the following account of the Mont St. Michael.

‘This extraordinary rock—for it is no more—rises in the middle of the bay of Avranches. Nature has completely fortified one side, by its craggy and almost perpendicular descent, which renders it impracticable for courage or address, however consummate, to scale or mount it. The other parts are surrounded by walls, fenced with semilunar towers in the Gothic manner; but sufficiently strong, superadded to the advantages of its situation, to despise all attack. At the foot of the mountain, begins a street or town, which winds round its base to a considerable height. Above, are chambers where prisoners of state are kept, and other buildings intended for residence; and on the summit is erected the abbey itself, occupying a prodigious space of ground, and of a strength and solidity equal to its enormous size; since it has stood all the storms of heaven, in this elevated and exposed situation, during many centuries.

—I spent the whole afternoon in the different parts of this edifice; and as the Swiss who conducted me through them, found he could not gratify my curiosity too minutely, he left no apartment or chamber unseen. The “*Salle de Chevalerie*,” or knights hall, reminded me of that at Marienburgh in Polish Prussia. It is equally spacious, but more barbarous and rude, because some hundred years prior in its erection. Here the Knights of St. Michael used to meet in solemn convocation on important occasions. They were the defenders and guardians of this mountain and abbey, as those of the temple, and of St. John of Jerusalem, were to the holy sepulchre. At one end is a painting of the archangel, the patron of their order; and in this hall Louis the Eleventh first instituted, and invested with the insignia of knighthood, the chevaliers of the cross of St. Michael. We passed on through several lesser rooms into a long passage, on one side of which the Swiss opened a door, and through a narrow entrance, perfectly dark, he led me, by a second door, into an apartment, or dungeon—for it rather merited the latter than the former appellation—in the middle of which stood a cage. It was composed of prodigious wooden bars; and the wicket which admitted into it was ten or twelve inches in thickness. I went into the inside: the space it comprised was about twelve feet square, or fourteen; and it might be nearly twenty in height. This was the abode of many eminent victims in former ages, whose names and miseries are now obliterated and forgotten. “There was, said my conductor, towards the latter end of the last century a certain news writer in Holland, who had presumed to print some very severe and sarcastic reflections on Madame de Maintenon, and Louis the Fourteenth. Some months after, he was induced, by a person sent expressly for that purpose, to make a tour into French Flanders. The instant he had quitted the Dutch territories, he was put under arrest, and immediately, by his Majesty’s express command, conducted to this place. They shut him up in this cage. Here he lived upwards of three and twenty years; and here, at length, he expired.—During the long nights of winter, continued the man, no candle or fire was allowed him. He was not permitted to have any book. He saw no human face except the gaoler, who came once every day to present him, through a hole in the wicket, his little portion of bread and wine. No instrument was given him, with which he could destroy himself; but he found means at length to draw out a nail from the wood, with which he cut or engraved, on the bars of his cage, certain fleurs de lis, and armorial bearings, which formed his only employment and recreation.”—These I saw, and they are indeed very curiously performed with so rude a tool. As I stood within this dreadful engine, my heart

heart sunk within me. I execrated the vengeance of the prince, who, for such a trespass, could inflict so disproportionate and tremendous a punishment. I thought the towers and pinnacles of the abbey seemed to shake, as conscious of the cruelty committed in their gloomy round; and I hastened out of this sad apartment, impressed with feelings of the deepest pity and indignation. "It is now fifteen years, said the Swiss, since a gentleman terminated his days in that cage; it was before I came to reside here: but there is one instance within my own memory. Monsieur de F——, a person of rank, was conducted here by command of the late King; he remained three years shut up in it. I fed him myself every day; but he was allowed books and candle to divert his misery; and at length the Abbot, touched with his deplorable calamities, requested and obtained the royal pardon. He was set free, and is now alive in France. The subterraneous chambers, added he, in this mountain, are so numerous, that we know them not ourselves. There are certain dungeons, called Oubliettes, into which they were accustomed anciently to let down malefactors guilty of very heinous crimes: they provided them with a loaf of bread and a bottle of wine; and then they were totally forgotten, and left to perish by hunger in the dark vaults of the rock. This punishment has not however been inflicted by any King in the last or present century."

Except this passage, we meet with few particulars sufficiently curious and interesting to lay before our Readers. The greater part of this short narrative consists of incidents selected from the histories of France and England, and introduced in the Author's account of the several places where they happened. This method of blending history with travels, however convenient it may be to an Author, who, though oppressed with 'languor and lassitude,' must fill up his book, does not appear to us to be attended with any material advantage to the Reader.

* * For our account of Mr. Wraxall's Tour through some of the Northern Parts of Europe, see our Review for July, 1775.

ART. VI. A Letter from Governor Pownall to Adam Smith. LL. D.

F. R. S. being an Examination of several Points of Doctrine, laid down in his Enquiry into the Nature and Causes of the Wealth of Nations. 4to. 1 s. 6d. Almon, 1776.

IT was natural to expect, that a work so original in its plan, and deviating so widely in many particulars from the common track of thinking on the subjects of commerce and policy, as Dr. Smith's inquiry, could not pass without censure. This first direct attack upon it, coming from a very respectable quarter; and being made with no inconsiderable degree of judgment and penetration, will doubtless engage the attention of the Public, and will probably be thought not unworthy of notice by the Author of the Inquiry. We shall not however

enter into a particular discussion of the questions canvassed in this letter: but in pursuance of the plan we adopted in our account of the Inquiry, shall lay before our Readers a brief summary of Governor Pownall's remarks, leaving it to the able and ingenious Author of the valuable work which has given birth to them to defend his own system, and to the Public to judge of the merits of the dispute.

Governor Pownall is dissatisfied with the cause which Dr. Smith assigns for the original distribution of labour, when he ascribes it to a propensity to barter; and thinks, it may be obviously explained, by considering the incapacity of each individual to direct his labour into such a variety of channels, as should be sufficient for the supply of the numerous wants to which he is subject.

To the Inquirer's doctrine, that labour is the measure of the exchangeable value of commodities, he objects, that if money be not considered as this measure, having no other use but as an instrument of circulation, its place might be supplied by paper-currency, or even by an account opened with a banker, according to the practice in Scotland. He further argues, that labour cannot properly be regarded as the measure of value, since equal quantities of labour continually vary in their value, from a variety of circumstances; and particularly from the qualities and the objects on which they are employed: labour simply considered not being the object of exchange, but labour mixed with its materials, or the laboured article: consequently, in exchange, the purchaser must give an equivalent for a certain portion of those objects which another possesses, as well as for a certain quantity of his labour. Labour, he adds, varies in its value according to its producing power, which will be very different when applied to different objects, or in different circumstances: and it varies still farther, with the dispositions of the persons between whom it becomes the subject of exchange. A thing which is in itself thus variable, cannot, he apprehends, be properly considered as the final measure or standard of value. He therefore concludes it better to be satisfied with the old idea, that money is the measure of value; since, although it be itself variable, it is less so than any other standard, and has been received as such by the general experience and consent of mankind: to which he subjoins, as an idea of great importance, that money ought to be considered, not only as the instrument of circulation and measure of value, but as a *deposit*, or equivalent pledge, for the articles for which it is exchanged.

After controverting the propriety of Dr. Smith's distinction between the natural price and market price of goods, our Author proceeds to point out distinctly the difference between paper circulation and money, and to show wherein the latter is preferable to the former. His remarks on this topic are exceedingly

ceedingly just and interesting. He next controverts the Inquirer's opinion concerning circuitous commerce, distinguishing it from what he calls a round-about trade; and remarking, that while the latter conveys goods by a long winding course, without any advantage to the merchant, and with much loss of labour, great expence, and an unnecessary detention of capital (as the bringing of rice from South Carolina to Great Britain, to be from thence exported to the southern parts of Europe) the former enables the merchant, after having received his first profits in goods from the first market, to make a second and perhaps a third profit, before his return home, at different markets. Such a monopoly as requires the round-about trade he disapproves, but apprehends the circuitous trade may be advantageously encouraged.

As material exceptions to Dr. Smith's fundamental doctrine, that commerce should be left at perfect liberty without the interference of law, Governor Pownall pleads for the utility of bounties for the encouragement of infant manufactures; restraints upon the importation of live cattle and corn; bounties upon the exportation of corn; and the monopoly of the colony trade. He is of opinion, that premiums to rising manufactures are useful, while they are confined to such as are employed on native rude produce;—that allowing the free importation of live cattle and corn would create such a disadvantageous competition with our own graziers and farmers, as would discourage agriculture;—that the bounty on the exportation of corn is a judicious expedient to relieve the relative distress under which he apprehends (on what grounds of reasoning or experience we do not clearly see) that the owners of land and farmers must always labour in a rising state, by accelerating the rise of the price of their commodities, which are always the lowest in the scale of prices; and lastly, that the monopoly of the colony-trade gives Great Britain a relative advantage in the commercial world, without losing unnecessarily any absolute advantage, or of subjecting itself to the inconveniences which Dr. Smith's reasonings have led him to apprehend.

The Author has dwelt largely on this last topic, and has treated it in a manner, which discovers an extensive practical acquaintance with the political and commercial interests of this country.

With respect to what Mr. Pownall hath advanced on the supposition of a difference between our landed and commercial interests; the preference he seems to give to the former, as the chief support of the state; his arguments against an absolute free import and export of corn, cattle, and other provisions; and his remarks on the (alleged) distresses of the land-workers and owners *, arising from the continued influx of riches into

* Owing to the continued progressive rise in prices, &c.

126 Percival's *Philosophical, Medical, and Experimental Essays*.

England; for near a century past;—we refer our Readers to the very sensible animadversions of the author of *Essays, Commercial and Political, on the real and relative interests of imperial and dependent states*; just published †. On the above-mentioned topics, the writer of these essays, differs totally from Governor Pownall.

† See our *Catalogue* for this Month.

ART. VIII. *Philosophical, Medical, and Experimental Essays*. By Thomas Percival, M. D. F. R. S. &c. 8vo. 5s. sewed. Johnson. 1776.

THE Public have already been favoured with some of the papers contained in this *third* volume of the ingenious Author's *Philosophical Essays*; but which are dispersed in various publications. He has therefore, with propriety, collected them together, after having revised and enlarged them; and has added several original pieces relative to Medicine and Experimental Philosophy.

Of the first class are the Author's '*Observations on the State of Population in Manchester*,' &c. which were not long ago published in the *Philosophical Transactions*:—'*Tables of the comparative Mortality of the small Pox and Measles*,' &c. which were inserted in the last volume of the *Medical Observations*:—'*An Essay on the different Quantities of Rain, which fall at different Heights, over the same Spot of Ground*;' published in Dr. Hunter's *Georgical Essays*:—'*Observations on the Solution of Stones of the Urinary Bladder, by means of Water impregnated with fixed Air*;' the substance of which was inserted in Dr. Priestley's 2d volume of *Observations on Air**:—and a letter '*on the internal Regulation of Hospitals*,' first published by Mr. Aikin, at the end of his treatise on that subject.

Of the various original papers contained in the present volume, several relate to the medicinal properties of *fixed air*. In one article, particularly, respecting this subject, Dr. Saunders, in a letter addressed to the Author, congratulates him on the probable success of their joint endeavours to discover a powerful solvent of the human *Calculus*, in the *Mephitic acid*; or water impregnated with fixed air. He relates some experiments which confirm those of Dr. Percival, with respect to the power which this acid possesses of dissolving a *calculus* out of the bladder; and to other pertinent remarks on this subject, he adds the following.

He takes notice of the great diversity in the composition of various *calculi*; so that the strongest caustic lixivium is found to be insufficient to dissolve some specimens, which readily yield to the application of fixed air. In some, 'there is a very large proportion of animal *mucus*, and more particularly in those

* See Monthly Review, vol. liv. June 1776, p. 433.

of a laminated structure; while such as put on a more shining crystalline form contain a larger proportion of saline and earthy matter.—He finds that the *mucus* discharged by calculous patients is readily soluble in the caustic lixivium, which however, in general, only softens and loosens the texture of an human calculus, without any diminution of its earthy parts. And as it appears from Dr. Percival's observations, that the *Mephitic acid* is conveyed to the bladder, so as to communicate its solvent power to the urine; he thinks it highly probable that, in many cases, advantages might arise from alternate courses of these two remedies. After sufficient trials have been made with the *livivial solvents*, the *Mephitic acid* might be employed with considerable advantage: the caustic alkali attacking the *mucus*, and thereby diminishing the cohesion; and consequently promoting the power of the Mephitic acid on the earthy parts of the *Calculus*.

We hope that these very promising attempts of our Author and his ingenious correspondent, to cure or at least mitigate the tortures of a dreadful disease, will be still further prosecuted by themselves and others. They both justly take notice of the inconveniences and even dangers which, in some constitutions, attend the long continued use of the caustic lixivium, and the severe and *unwholesome* regimen necessary to be persevered in during the course of it; and, with equal justice, recommend the use of the proposed *Mephitic Lithontriptic*, as a medicine, or regimen rather, 'at once grateful to the palate, strengthening to the stomach, and salutary to the whole system;'—as 'requiring no restrictions in diet,' and retaining 'its medicinal virtues undiminished in the stomach and bowels.'—In fact, the term regimen conveys an idea of abstinence or mortification; but a regimen of *mephitic water*, together with its concomitant extensive latitude of diet, is rather a course of luxury, adapted to gratify the cravings of even the most consummate epicure.

To these observations we shall add a hint which occurs to us on the present subject, and which may possibly deserve attention.—In the *Appendix* to Dr. Priestley's second volume of *Experiments and Observations on Air*, page 356 *, Mr. Bewly has shewn, that water may be made to receive many times its own bulk of fixed air, in consequence of previously dissolving in it a certain quantity of fixed or volatile alkaline salt. It may be worth while to enquire, whether a larger portion of the mephitic acid may not be conveyed to the bladder, after drinking water strongly impregnated with this new neutral combination, than can be introduced into the urine by using the simple *mephitic water*. We might examine, for instance, the quantity of fixed air contained in the urine after the use of these two

* See Monthly Review, June 1776, p. 433.

boys longer under his discipline, of whose future eminence he had most expectation; justly considering the fundamental knowledge which grammar-schools inculcate, as that which is least likely to be supplied by future diligence, if the student be sent deficient to the university. To this circumstance, without doubt, Mr. Pearce was greatly indebted for that philological reputation by which he was very early distinguished.

The first public proof of his critical abilities was given in 1716, by an edition of *Cicero de Oratore*, which underwent several impressions, and was highly extolled by the learned both at home and abroad. His book was dedicated to Lord Parker, the then chief justice of the King's Bench, who afterwards, in 1718, when the great seal had been delivered to his Lordship by King George the First, appointed Mr. Pearce his chaplain; and in 1720, presented him the rectory of St. Bartholomew, behind the Royal Exchange; and in 1724, with the vicarage of St. Martin's in the fields, Westminster. When Mr. P. made his acknowledgments to the Lord Chancellor for the rectory, his Lordship said, 'You are not to thank me so much as Dr. Bentley for this benefice.' *How is that my lord?* said Mr. Pearce. 'Why,' added his Lordship, 'When I asked Dr. Bentley to make you a fellow of Trinity College, he consented so to do; but on this condition,—that I would promise to unmake you again, as soon as it lay in my power; and now he, by having performed his promise, has bound me to give you this living.' Mr. Pearce soon attracted the notice and esteem of persons in the highest stations, and of the greatest abilities. Beside Lord Parker, he could reckon amongst his patrons or friends, Lord Macclesfield, Mr. Pulteney (afterwards earl of Bath), Archbishop Potter, Lord Hardwicke, Sir Isaac Newton, and other illustrious personages. Queen Caroline (to whom he had been strongly recommended by Lady Sandon) frequently honoured him with her conversation at her drawing-room. 'One day at that place, she asked him, if he had read the pamphlets published by Dr. Stebbing and Mr. Foster, upon the sort of heretics meant by St. Paul, whom in Titus iii. 10, 11. he represents as *self-condemned*. *Yes, Madam,* replied the Doctor, *I have read all the pamphlets written by them, on both sides of the question.* "Well," said the Queen, "Which of the two do you think to be in the right?" The Doctor replied, "I cannot say, Madam, which of the two is in the right, but I think that both of them are in the wrong." She smiled, and said, "Then what is your opinion of that text?"—"Madam," said the Doctor, "it would take up more time than your Majesty can spare at this drawing-room, for me to give my opinion and the reasons of it; but if your Majesty should be pleased to lay your commands upon me, you shall know my sentiments

sentiments of the matter in the next sermon which I shall have the honour to preach before his Majesty.' *Pray do then*, said the Queen; and Doctor Pearce accordingly made a sermon on that text; but the Queen died a month before his term of preaching came about.

In the year 1724, Archbishop Wake, at the instance of the Chancellor, conferred upon him a Doctor's degree of Divinity. In the same year he dedicated to the Earl of Macclesfield, his edition of *Longinus on the Sublime*, with a new Latin version and notes; a work greatly wanted, and which procured him a very considerable increase of literary fame. About this time it was that he became acquainted with Mr. Pulteney, having occasion to wait upon him to engage him to assist the commissioners for rebuilding St. Martin's church, in obtaining a second act of parliament, to enable them to raise more money than was granted by the first. From this time not only an acquaintance began, but a friendship between them; which lasted and improved for very near forty years, and till the death of that great man, who sat then in the House of Lords, as Earl of Bath.

To this Lord and the Earl of Macclesfield, Dr. Pearce seems to have been very strongly attached. He has taken pains to vindicate the character of the latter, or at least to extenuate his guilt. It is well known, that this Lord was impeached by the House of Commons; that he was unanimously declared guilty by the Lords; and was fined 30,000 l. for selling the office of a master in the Chancery. This impeachment is represented by the Doctor, as rather an act of resentment than of justice, the prince of Wales (afterwards George II.) having taken offence at the answer given by Lord Macclesfield and the judges upon this question, *Whether the education of the grandchildren did belong to their grandfather, as sovereign, or to the prince of Wales, as father?* It is certain, that the sale of the masterships in Chancery had been practised by Lord Macclesfield's predecessors without censure; and it was credibly said, that before Lord King, who succeeded him as Chancellor, accepted of that high post, an additional salary of 1500 l. or 2000 l. a year, was annexed to the post out of the Hanaper office, by way of recompence for the loss which would arise to the Chancellor for the time being, by the judgment against Lord Macclesfield. Nay, it appears by the journals of the House of Lords, that in King William's reign, when a bill for preventing the lords lieutenants of counties from selling the office of clerk of the peace in those counties; was brought from the Commons to the Lords, a motion was made by one of the Lords for a clause to be added, that the Lord Chancellor should be restrained from selling the masterships in Chancery; but that the Lords, after a debate, rejected

rejected the clause, and passed the bill without it. These circumstances, in Dr. Pearce's opinion, contribute not a little to take off much of the odium of the charge brought against the noble Earl, and of that of the sentence given upon it in the House of Lords. Dr. Pearce adds, that during all the time he had the happiness of knowing him, the Earl seemed to him to live under a constant sense of religion as a christian; at his hours of leisure, reading and studying the Holy Scriptures, more especially after his misfortunes had removed him from the business and fatigues of his office as Chancellor. With respect to the Earl of Bath, the world will be surprised to be told by one whose veracity cannot be disputed, that out of his very large estate, he *yearly bestowed, in charities and benefactions, more than a tenth part of his whole income.* The bishop represents him as a firm friend to religion, and free from all the vices of the age, even in his youth. One farther circumstance concerning him we cannot forbear to mention, because it serves to shew how much our Author was respected and befriended by the different parties into which the nation was at that time divided.

‘ As soon as it was known that Dr. Pearce was to be the Dean of Winchester, his friend, Mr. Pulteney, came to congratulate him on that occasion; and, amongst other things which he then said, one was, “ Dr. Pearce, though you may think that others beside Sir Robert have contributed to get you this dignity, yet you may depend upon it that he is all in all, and that you owe it entirely to his good-will towards you; and therefore as I am now so engaged in opposition to him, it may happen that some who are of *our* party may, if there should be any opposition for members of parliament at Winchester, prevail upon me to desire you to act there in assistance of some friend of ours; and Sir Robert, at the same time, may ask your assistance in the election for a friend of his own against one whom we recommend: I tell you therefore before-hand, that if you comply with my request, rather than with Sir Robert's, to whom you are so very much obliged, I shall have the worse opinion of you.” Dr. Pearce adds, ‘ Could any thing be more generous to the Dean, as a friend, or to Sir Robert, to whom, in other respects, he was a declared opponent?’

It is certainly right in benefactors to leave their beneficiaries to act, in all respects, as their own judgments and consciences shall direct, wherever duty is concerned, and especially in matters of great and national importance. But if Mr. Pulteney really thought (as he daily protested he did) that the preservation of British liberty, and of the British empire, depended upon the destruction of Sir Robert, and knew that his friend Dr. Pearce was of *his* party and persuasion, does he not in effect

fect advise the Doctor to repay private and personal obligations by a sacrifice of the public interest? Conscientious and worthy clergymen would certainly refuse preferment, rather than accept it as an obligation to act, in any instance, contrary to their conviction. Nor does it appear that Sir Robert used his interest to procure Dr. Pearce the deanery of Winchester, on any unworthy condition whatsoever. It seems to have been a voluntary tribute to his distinguished merit. And all that we can infer from what Mr. Pulteney said to the Dean is, that he thought it better that his friend should act against the interest of civil society, than not oblige the person most able to advance him.

It was in the year 1739, that Dr. Pearce was appointed Dean of Winchester. In 1744 the Dean was elected Prolocutor of the lower house of Convocation, for the province of Canterbury. His friend Mr. Pulteney, and others, were very solicitous to have him made a Bishop; but he seemed more inclined to ease himself by resigning his vicarage of St. Martin's, which was about 500 l. a year, than to accept of higher preferment. He told his friends that his deanery, worth about 600 l. a year, with his father's estate, which he expected in a short time, would content him. In 1748, the Bishopric of Bangor became vacant; but when the offer of it was made him, he raised difficulties about accepting it. He wanted to quit the vicarage of St. Martin's, which was troublesome to him, and to hold his deanery of Winchester in commendam with Bangor; but this request was refused. At the instance of Lord Hardwicke, the Chancellor, he accepted the Bishopric of Bangor; overcome by the following remonstrance of that noble Lord: "If clergymen of learning and merit will not accept of the Bishoprics, how can the Ministers of State be blamed, if they are forced to fill them with others less deserving?" When it was proposed to him to accept of the Bishopric of Rochester, and Deanery of Westminster, in exchange for Bangor, he expressed a strong inclination to resign the latter, and to retire to a private life, his father being now dead, and his estate come to him; but afterwards he agreed to the exchange that was proposed, and was accordingly promoted to the Bishopric of Rochester and Deanery of Westminster in 1756. In the year 1761, the Bishopric of London becoming vacant by the death of Dr. Sherlock, Lord Bath offered him his interest towards getting it; and again, after the death of Dr. Osbaldiston, repeated the same offer; but the Bishop would not permit him to make the trial.

The most remarkable circumstance in the life of this excellent Prelate, is the resolution he formed in the year 1763 to resign

resign all his dignities in the church, and to live in a retired manner upon his own private fortune, being then seventy-three years old, and finding himself less fit for the business of his stations as Bishop and Dean. Lord Bath, in several conversations, attempted to dissuade him from his purpose, but was at last prevailed upon to acquaint the King with it, and to desire, in the Bishop's name, the honour of a private audience from his Majesty, who accordingly, at the instance of Lord Bath, appointed a time for receiving him in his closet, where he was admitted alone. The account which the Bishop gives of his interview with his Majesty is as follows: "He (the Bishop) made known his request to his Majesty, and acquainted him with the grounds of it, telling him that he had no motive for resigning his Bishopric and Deanery from dislikes which he had to any thing in the church or state; that being of the age before mentioned, he found the business belonging to those two stations too much for him, and that he was afraid that it would still grow much more so, as he advanced in years; that he was desirous to retire for the opportunity of spending more time in his devotion and studies, and that he was in the same way of thinking with a general officer of the Emperor Charles the Fifth, who, when he desired a dismissal from that Monarch's service, and the Emperor asking the reason of it, answered, 'Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business and eternity.' The Bishop then shewed him, in a written paper, instances of its having been done at several times; and concluded with telling his Majesty, that he did not expect or desire an immediate answer to his request; but rather that his Majesty would first consult some proper persons amongst his servants about the propriety and legality of it. This the King consented to do, and told the Bishop, that he would send for him again, when he was come to a determination. About two months afterwards he sent for the Bishop, and told him, that he had consulted about it with two of his lawyers; that one of them, Lord Mansfield, saw no objection to the resignation of the Bishopric and Deanery; but that the other said, he was *doubtful* about the practicability of resigning a Bishopric; but that, however the same lawyer, Lord Northington, soon afterwards had told him, that upon farther considering the matter, he thought that the request might be complied with. 'Am I then, Sir, said the Bishop, to suppose that I have your Majesty's consent?' 'Yes,' said the King. 'May I then, Sir, said the Bishop, have the honour of kissing your hand as a token of your consent?' Upon that the King held out his hand, and the Bishop kissed it."

So far all went agreeably to the bishop's inclination. But Lord Bath requesting the king to give the bishoprick and deanery which were to be resigned, to Doctor Newton, then Bishop of Bristol, the ministry were alarmed; thinking, as other ministers had done before them, that no dignities in the church should be obtained from the crown, but through their hands. They therefore resolved to oppose the resignation, as the shortest way of keeping the bishoprick from being disposed of otherwise than as they liked: and the lawyer who had been *doubtful*, and who soon after had been *clear*, was employed to inform his Majesty, that he was then again *doubtful*, and that the bishops generally disliked it. Accordingly the King afterwards told the Bishop, he must think no more about resigning the bishoprick; but in the year 1768, he was permitted to resign his deanery: this was nearly double in point of income to his bishoprick, which he was obliged to retain.

With respect to the Bishop's earnest desire of resigning his preferments, the Editor (his Lordship's chaplain) observes, that it gave occasion to much disquisition and conjecture. 'As it could not be founded in avarice, it was sought in vanity, and Doctor Pearce was suspected as aspiring to the antiquated praise of contempt of wealth, and desire of retirement.' But the Editor, who had the best opportunities of judging, seems strongly persuaded, that the intended resignation proceeded from the causes publickly alleged, a desire of dismission from public cares, and of opportunity for more continued study. Some of the Bishop's manuscripts confirm him in this opinion.

Most of the particulars hitherto related, are extracted from the narrative of the Bishop's life, written by himself. We shall take notice of a few things added by the Editor.—After he had resigned his deanery, 'he seemed to consider himself as free from half his burthen, and with such vigour as time had left him, and such alacrity as religious hope continued to supply, he prosecuted his episcopal functions and private studies. It redounds greatly to his honour, that in the disposal of ecclesiastical preferments, he never gave occasion to censure, except in the single instance of an amiable young man, on whom he bestowed the valuable rectory of Stone, in consideration of his being great grandson of his patron, the Earl of Macclesfield, whose favours, conferred *forty years* before, his *gratitude* did not suffer him to forget. When Bishop of Bangor, he conferred Welsh preferments or benefices only on Welchmen. It is equal matter of grief and reproach, that his example is so little copied, and that public worship in Wales should be so frequently performed in an unknown tongue.

In the year 1773, the Bishop, by too much diligence in his office, exhausted his strength beyond recovery. Having confirmed at Greenwich 700 persons, he found himself next day unable to speak, and never regained his former readiness of utterance. He languished from that time, his paralytic complaint increased, and his power of swallowing was almost lost. Being asked by one of his family, who constantly attended him, how he could live with so little nutriment, *I live*, said he, *upon the recollection of an innocent and well spent life, which is my only sustenance*. After some months of lingering decay, he died, on the 29th of June, 1774, in his 84th year, and was buried by his wife (whom he did not long survive, and with whom he had lived more than fifty years, in the highest degree of connubial happiness) in the church of Bromley in Kent, where a monument is erected to his memory, with an epitaph written *by himself*, reciting his preferments, his resignation of the deanery of Westminster, and "his dying in a comfortable hope of (what was the chief aim of all his labours upon earth) the being promoted to a happier place in heaven." A cenotaph likewise has been erected, on the South side, in Westminster Abbey, with a Latin inscription †.

He left, by his will, several legacies to private persons, and to public charities, particularly 5000 l. towards the better support of the twenty widows of clergymen insufficiently provided for, who are in the college of Bromley. His manuscripts, together with his right to the copies of his former publications, that of Longinus excepted, which had been sold to Mr. Toulson, he gave to his chaplain, the Rev. Mr. Derby.

In his private life, we are told, he was calm and placid. His stature was tall, his appearance venerable, and his countenance expressive of his benevolence. In his parochial cure he was punctually diligent, and very seldom omitted to preach. But his voice was low and feeble, and could not reach the whole of a large congregation. His principal works, beside his editions of *Cicero de Oratore*, and *de Officiis*, and *Longinus de Sublimitate*, are his Miracles of Jesus vindicated, in Answer to Woolston; Review of the Text of Milton; Two Letters against Dr. Middleton; *Epistolæ duæ* in 1721; several occasional Sermons; and N^o 572 and 633 in the Spectator; and N^o 121 in the Guardian.

* In 1773 died his wife, with whom he had lived fifty one years (says the Editor, p. 29, but in p. 7, he says fifty two.) The fiftieth year of their union they celebrated as a year of jubilee. About a fortnight after her funeral, the Bishop came down into his hall, and lamented his loss in proper expressions of sorrow and respect; he spoke of her again in the evening, and from that time mentioned her no more in his family.

† The inscription does not contain any thing remarkable.

Mr. Derby closes the account of Dr. Pearce's Life with a letter of the Bishop's to Dr. Hunt, Hebrew Professor at Oxford. By this letter it appears, that Sir Isaac Newton's *Chronology of ancient Kingdoms*, was composed after he had spent thirty years, at intervals, in reading over all the authors, or parts of authors, which could furnish him with any materials for forming a just account of the subject; that he had written it over several times, (the Bishop thinks sixteen times;) that for the sake of shortening it, he had left out, in every later copy, some of the authorities and references, upon which he had grounded his opinions; that the first five chapters of it had the finishing hand of the great author; and that the *Short Chronicle* (which was an abridgment of his *Chronology*) was never intended to be published by him. Bishop Pearce received this account from Sir Isaac himself. And it farther appears by the letter, which, in this view, is pertinently introduced, that Bishop Pearce's friendship was valued, and his conversation sought, by the first men of his age and country.

We should now proceed to an examination of the Commentary, and other theological pieces of this learned prelate. But this must be deferred to one or more future Reviews. We cannot, at present, omit a passage from the preface of Olivet's edition of Cicero, as it contains a testimony to our Author's merit, by one who was himself eminent for his philological learning.

“ Zacharias Pearcius Anglus: qui tres *De Oratore* libros emendavit, notisque illustravit, anno 1716. Hic verò laude dignissimus, quòd facere cum bonis temperantibusque criticis maluit, quàm cum iis, qui Tullium Cantabrigiæ tum decorare voluerunt. Quamvis enim Bentleium suum laudibus videatur ad cælum extollere, non imitatur tamen, neque unquam verecundia fines transit: homo excellentis ut ingenii, sic judicii, & à quo non nisi magna expectes.”

There is also inserted, by the Editor, in this Life of our Author, the very honourable testimony borne by the Abbé D'Olivet to the literary merit of Dr. Pearce, in a letter to him, occasioned by his edition of *Cicero de Oratore*. This letter was written in 1739.

ACT. X. *Sir Thomas Overbury: A Tragedy.* Altered from the late Mr. Richard Savage. As now performing at the Theatre Royal in Covent-Garden. 8vo. 1s. 6d. Newbery. 1777.

THE following advertisement is prefixed to this tragedy by the present Editor:

Dr. Johnson, in his Life of Richard Savage, gives a circumstantial account of the tragedy of Sir Thomas Overbury; and tells us, that some years after Mr. Savage had written one play upon the

subject (which, from its own inequality, and the imperfect and feeble state of its representation, was rather unsuccessful) he resolved to write a second. The following scenes are the produce of that resolution.

The manuscript of the Author was some time since put into the hands of the Editor : who, on perusing it, discovered a great many beauties, surrounded by almost as many defects. The tragedy was not finished ; and, from the disposition of the scenes, and conduct of the catastrophe, it appeared altogether unfit for the stage. In this rude state the Editor presented it to the Manager of Covent-Garden theatre, who received it with candour, and at a convenient opportunity read the play with him, and agreed to bring it on the stage, when the necessary alterations, to fit it for the scene, should be made. In consequence of this agreement, the Editor consulted his literary friends, under whose advice, and by whose assistance, he has been enabled to give it to the world in its present form.

He is aware that, as the tragedy now stands, it is still liable to critical objections. He is confident, however, that every reader of taste will find infinitely more room for praise than censure. The alterations have been made with the greatest deference to the manuscript of the Author ; additions were avoided as much as possible, and it has been the chief aim of the Editor, by necessary transpositions and abridgments, to make Savage mend himself.

The approbation Sir Thomas Overbury has received in the theatre, is the best proof that the Editor and his friends were not mistaken when they thought the tragedy bore strong marks of genius ; and when it is considered, that owing to a late unfortunate loss (a loss much to be lamented by every friend to the stage !) the play was deprived of the powerful assistance of the two first tragedians of the theatre in which it is acted, the applause it has been honoured with, not only serves to shew the intrinsic value of the piece, but is also a testimony of the merit of the performers who now fill the respective characters, and who, while they are entitled to the Editor's warmest thanks for their spirit and exertion, have done themselves the highest credit, and have consequently risen considerably in the public estimation.

We readily allow that ' the Editor and his friends were not mistaken when they thought the tragedy bore strong marks of genius ;' and think that it may still be said to contain ' many beauties, surrounded by almost as many defects.' It were to have been wished, therefore, that ' when the Editor consulted his literary friends, under whose advice, and by whose assistance, he has been enabled to give it to the world in its present form,' that the alterations had been made by a bolder hand, and with a less servile ' deference to the manuscript of the Author,' who, we are fairly informed, had left the tragedy in a state ' altogether unfit for the stage.' To fit it for the stage, in order to reap those profits which the unfortunate Author failed to derive from his production, seems indeed to have been the sole object of ' the Editor and his literary friends,' among whom we learn,

from the Dedication, that Mr. Colman principally contributed to give the bullion of Savage 'its theatrical currency.' We are glad to find he has succeeded in what we suppose was his chief aim, the coining it into guineas for the use of the Editor; but as the literary state, like the political, depends much on proper currency, we sincerely wish that had been considered as well as the theatrical. The reader, indeed, has been on all hands neglected, for the play seems to be as inaccurately printed, as it has been hastily altered.

The hastiness of the alteration plainly appears from many circumstances of improbability in the fable, and carelessness of diction, which the Alterer or Alterers, against their better judgment, have left unamended; particularly the romantic episode of Overbury (*alias* Belmour!) and Isabella. Savage wrote under the pressure of misfortune, sufficient to have damped the most towering spirit: but his ideas of tragedy do not seem to have risen beyond that class, established by Addison and Hughes, never rising to the magnificence of Shakespeare, but now and then catching a faint gleam from Otway, and his distant follower, Rowe. In imitation of all these Authors, the Acts are concluded with similes and rhymes, and the language in general relishes more of poetry than nature.

How far these remarks are just, the Reader will determine from the following extract:

A C T II.

Enter Earl of SOMERSET.

S O M E R S E T, *musing.*

'They say our thoughts distinguish us from brutes:
Would I could never think!—I then were happy.
Reflection rivets woe upon the wretched.
Thought teaches me to feel a friend's lost worth.
When we have friends, to them we trust our grief.
Our care lies lighten'd, and the mind is peace.
To me that comfort's lost—I have no friend—
A wife! A friend! Oh! they include all joys,
And love and friendship are so near allied,
They should like poesy and music join,
Each formed to grace the other—why in me,
Why in my breast should friendship jar with love?

C O U N T E S S.

His heart seems prest with care. (*aside*) My gentle lord;
Why leave you thus the gaiety of friends?
Why has unsocial grief usurp'd your soul?
Son. I found myself disorder'd and I left you—
Oft am I thus—Leave me, I'll soon return.
Count. Oh! my dear Lord, I am not soon deceiv'd.
Those care-bent brows ill-suit a bridegroom's face.
Are folded arms the gestures of delight?
Are these sad sighs the voice of inward joy?
No, no,—Remember I am now your wife,

'Tis mine to ease your cares and bring you comfort;
If you have sorrows, I must claim my part:
If you deny me this, you love me not.

Som. Not love thee, say'st thou? Oh! thou soul of Somerset!
Could those bright eyes discern my inmost thoughts,
There would you see, how your suspicion wrongs me.
Let me look nigh!—Let me gaze here with wonder!
Where's friendship now? why reason yields to beauty.
What though the crimes of which her foes accuse her,
Glar'd broad as day-light on my startled soul,
Angels sit smiling on her soft'ning eyes,
And lend an awe to sweetness; love reigns round her,
And when she speaks, comfort, like sweetest music,
Melts in her voice, and charms away my grief.

Count. Oh! with what art you sooth' my fainting spirits!—
And am I still your dear, your much lov'd wife?
Why do I ask? Those eyes confess I am.
Then tell me, for you should impart your cares,
Why are you thus?

Som. Oh!

Count. Nay again you're cruel.
I guess to whom I owe my loss of power:
You have a friend—A friend! weigh well that name;
A wife becomes the truest tend'rest friend;
Link'd to her lord, in int'rest as in love;
Partner of ev'ry care, and ev'ry joy,
Thro' ev'ry various turn of life the fame;
The balm of comfort, source of all delight.
Such once was marriage—But you have a friend;
A friend, whose tongue can tell you tales of honour,
And bid you use a power, an early power,
To triumph o'er a wife, while yet a bride;
Who has indeed her faults, but whose chief crime
Is loving you—perhaps, with too much fondness.

Som. What means my love—What friend?

Count. Is there not one,
Who stains my honour, and arraigns my love?
Whose zeal of friendship has oppos'd our nuptials,
And mad'ning now at opposition vain,
Rebukes your choice? Hence flows not your disquiet?
Lift up your eyes on mine!—To this, reply.
Ah! they decline, your thoughts can find no utterance;
And yet your silence speaks—Come, come, my Lord,
I know your tutor chides your faulty conduct.
Go then and make your peace. Be meekly penitent;
Promise to err no more, and he forgives.

Som. Hear me, sweet tyrant, I beseech thee hear me!
Thou'rt dear to me as beauty is to love;
Dear as enjoyment to desire:—as dear
As filial blessings to parental fondness;
Or gen'ral welfare to heart-felt benevolence.

Count.

Count. And does my foe, who calls himself your friend,
In vain endeavour to subvert my hope?
He does, and I forgive him—Yet methinks
’Tis pity, one who shines in various science;
In all the graces that embellish knowledge,
That once, so form’d to charm, should hide a heart
That merits infamy, contempt and hate.
But I must tell you—yet I would not—

Sam. Speak.

Count. This Overbury, this lov’d man is—

Sam. What?

Count. ’Tis a harsh word—A villain.

I could forgive all hate; but his who aims
To alienate your heart from love like mine;
Or could I pardon such a wrong to me,

What to my dearest Lord was meant I could not,

Sam. I prithee do not turn me wild—explain.

Count. Why what if he design’d against my honour?

Sam. Against your honour!—Madness!—Fury!—Death!

Count. Suppose, to urge his passion against your’s,

He told me you were false, designing, jealous?

Suppose he, when each art was tried in vain,

Attempted force, and threaten’d me with slander?

Sam. Force!—Slander!—Thou hast warm’d me—Think once
He could not be so base. [more,

Count. Were he as honest as he seems, he could not.

Sam. Ere yet my fury mounts into a blaze,

Ere I upbraid him with designs like these,

I charge thee tax not innocence with guilt;

For thou may’st open such a scene of horror,

’Twill shake thee to behold it—Have a care!

“Dare you confirm it with an oath?”

Count. “Dare I?”

Sam. “Nay, but weigh well what you presume to swear!

“Oaths are of dreadful weight—And if they’re false,

“Draw down damnation”—They who murder fame,

Kill more than life-destroyers.

Count. By my hopes,

What I have said—

Sam. —No more—I must believe you;

Believe you, said I? what must I believe?

If you prove false; if you traduce my friend,

And wrong my faith, may sorrow blast thy bloom!

May conscience rise in all her dreadful triumph,

Scare ev’ry sense, and strike thee with distraction!

Yet sure thou’rt true—That soul wrapt round with charms;

That soul can wear no stain of barb’rous falsehood?—

What then must Overbury be?—Reflection

Sickens with doubt, and dies in dark confusion.

Give me some proof.—

Count. The proof is here—These letters—

Dark scrolls of love from Overbury’s hand,

Fill'd with her praise, whom now he basely slanders.
Note but the character—Observe the stile—Peruse—

Som. I know 'em well—The periods that so oft
Once glów'd in seeming friendship, kindling here
In am'rous passion—This, in me, they censur'd;
Yet while they censur'd, rival'd,—well I know 'em.
He's false, false, false.—Curse on all treach'rous friends!

Enter Earl of NORTHAMPTON.

North. Why are the bride and bridegroom thus retir'd?
Crowds of all ranks press in to join your pleasures,
And ev'ry instrument of music vies
To sound sweet notes and swell the hour of love:

Som. Alas! my Lord! ev'n harmony grows harsh;
Thought's out of tune, discord has struck my ear,
And my soul jars within me.

North. What the cause?

Som. 'Tis a vile world, Northampton!

North. This is but too apparent—Who has wrong'd you?

Som. The darkest of all villains—A false friend!—

But as I am a man, I will revenge it.—

Oh! what a change has my poor heart sustain'd?—

But a few moments since, this man's lov'd memory
Sat soft as brooding halcyons on my soul;

Now my rous'd rage—

North. Nay, this is wild, my Lord.

When anger rushes unrestrain'd to action,

Like a hot steed it stumbles in its haste.

The man of thought wounds deepest, and strikes safely;

Premeditation makes his vengeance sure,

And levels it directly to the mark.

Som. I cannot, though a courtier, kill with smiles;

My fury scorns to glow conceal'd in embers;

No, it shall mount and spread in flaming fierceness.

If I must fall, why I was born to die,

And fall as a man should—If I revenge me,

I right my injur'd honour as I ought.

North. This Overbury?—

Som. Said'st thou Overbury?

Now, by my soul, there's magic in the name,

And my charm'd rage grows still as midnight silence.

Why would'st thou speak it?—Let me not dwell upon him,

Talk of false friendship, of abandon'd honour;

Of basely-rival'd love—Of force—Of slander;

Of hate, revenge; of ruin, of distraction;—

But spare that name at which my fury melts;

Or guilt will smile like sweet-ey'd innocence.

Count. My Lord, be calm—Reflect how penal rigour

Oft hardens him, whom pardon may reclaim.

'Tis nobler to forgive, than to revenge.

Som. Dost thou plead for him? he has hurt thy fame,

Ev'n to my ear has hurt it—Gen'rous charmer,

The more thou plead'st the cause of him who wrong'd thee,

The

The more should thy wrong'd goodness be reveng'd.
Thou, injur'd friendship, my griev'd soul inspir',
With awful justice, with vindictive fire !
" Let my revenge to match th' ungen'rous wrong,
" Be swift as eagles, be as lions strong ;"
Aid me, ye light'nings, wing'd with fate descend,
And blast the worst of foes, a faithless friend !"

The head and tail-piece to this

' Orphan offspring of an orphan bard,'
are supplied by Messrs. Sheridan and Cumberland, and are, on the whole, not ill adapted to the occasion.

ART. XI. *A General History of the Science and Practice of Music.* By Sir John Hawkins. 4to. 5 Vols. 6l. 6s. Payne. 1776.

IT is certainly unmeet for a Reviewer to sit down to the consideration of a performance, with any bias on his mind, either in favour or to the disadvantage of his Author: and yet, under a prepossession of the latter kind, we must honestly own, we took up the volumes now before us. After so frank a confession, it is incumbent on us to efface any unfavourable impressions which it might leave in the minds of our Readers, by as frankly reciting the circumstances of the case.

Though we neither study nor practise the delightful art of angling, we have sometimes amused ourselves by dipping into honest Isaac Walton's *Complete Angler*, merely as a *rum* book, which was republished, in the year 1760, with the addition of various annotations by our present Author. In that publication, and in one of the Editor's notes, we met with a passage too remarkable to be soon forgotten by any modern *dilettante*; and which must instantly and forcibly be recollected by us, on finding the Writer of it presenting himself to our notice under the character of a Musical Historian.—But that the Reader, whatever may be his taste, may judge for himself, we shall transcribe part of the Editor's very striking note.—After speaking of the state of Music in England, at the period when Walton wrote, his Editor, our Author, breaks out as follows:

" And now, I am upon this subject, *I will tell the reader a secret*; which is, that music was in its greatest perfection in Europe from about the middle of the sixteenth to the beginning of the seventeenth century; when, with a variety of *treble instruments*, a *vicious taste* was introduced, and *harmony received its mortal wound*. In this period flourished *Prencssini*, the Prince of *Venosa*, and the several other authors abovementioned to have been collected by Milton, and, to the immortal honour of this nation, our own *Tallis* and *Byrd*; and in the more elegant kinds of composition, such as madrigals, canzonets, &c. *Wilbye*, *Weston*, *Bennet*, *Morley*, *Batteson*, and others, whose works shew deep skill, and fine invention."

Complete Angler, p. 238.

We

We appeal to every Reader acquainted with the ancient and present state of music, and possessed of a competent share of feeling for the beauties of that art, whether it were possible for a *modern dilettante* to sit down to the present volumes, as a critic, with a mind totally unprejudiced or unimpassioned. We were in hopes however that, in the course of sixteen years, our Historian might have acquired a better taste, or at least one somewhat more congenial with our own; and that this *laudator temporis acti* might, by this time, be disposed to atone for the scandal which such a declaration must give occasion to, by a formal recantation of his error. In this hope, we entered on the perusal of his *Preliminary Discourse*; but had soon the mortification of there finding him maintaining the same tramontane and Gothic opinions, and even speaking in the most irreverent terms of the music 'of the present day.'

'For the *perfection of vocal harmony*,' says our Historian, 'we must refer to a period of about fifty years, *commencing at the year 1560*, during which were composed madrigals for private recreation in abundance, that are *the models of excellence* in their kind; and in this species of music the composers of our own country appear to be inferior to none.' Again,

'There are not a few'—and our Author evidently appears to be one of the select number—'who think that at the end of the sixteenth century the Romish church-music was at its height, as also that, with us of the reformed Church, *its most flourishing state was during the reign of Elizabeth*.'—The testimony of a foreigner is also adduced, who happened to attend the service in the choir at Canterbury, while the Queen visited that place; and who tells us, says the Author, that 'the French Ambassador hearing the excellent music in the cathedral church extolled it up to the sky, and brake out into these words: "*O God, I think no Prince beside in all Europe ever heard the like, no, not our Holy Father, the Pope himself!*"'

In these golden days, be it likewise remembered, flourished Dr. Bull, who to a lesson consisting of forty parts added forty more; and was accordingly shrewdly suspected by a famous musician on the Continent to be '*either the Devil or Dr. Bull*, &c. whereupon Bull making himself known, the musician fell down and adored him.' This well-known anecdote our Author gives us from Anthony Wood; and afterwards adds, that 'his lessons were, in the estimation of Dr. Pepusch, not only for the harmony and contrivance, but for *air and modulation*, so excellent, that he scrupled not to prefer them to those of Couperin, *Scarlatti*, and others of the modern composers for the harpsichord!!'—'One of them took up twenty minutes to go through it;'—and a pretty lullaby it must have been!

'Of vocal concerts,' says our Historian, 'as they stood about the year 1550, or perhaps earlier, a judgment may be formed

formed from the madrigals of that time, *which abound with all the graces of harmony*.—He next quotes an author who wrote on music about the year 1600, and who ‘describes the concerts of his time, *as abounding in sweetness of harmony*.’—We have next the *exquisite* judgment of Tom Coryat, the pedestrian traveller, ‘who also speaks of a performance at Venice, chiefly of instrumental music, which he protests he would have travelled an hundred miles on foot to hear.’

It must surely be owing to some strange perversity in human nature, that *musical classics* should, of all others, be alone consigned to oblivion or neglect, in the short space of a century or two; while the classical writers in other sciences, or liberal arts, and polite literature, for ever maintain their ground, in opposition to novelty, fashion, or caprice: yet so it is; and our Author thus laments the event.—After taking notice of ‘the almost total ignorance which prevails of the merits of most of the many excellent artists who flourished in the ages preceding our own,’ he thus proceeds:

‘Of *Tye, of Redford, Shephard, Dowland, Weekes, Wilbye, Est Bateson, Hilton, and Brewer*, we know little more than their names; these men composed volumes which are now dispersed, and irretrievably lost, yet did their compositions suggest those ideas of the power and efficacy of music, and those descriptions of its manifold charms that occur in the verses of our best poets. To say that these and ‘the compositions of their successors Blow, Purcell, Humphrey, Wise, Weldon, and others, were admired merely because they were new, is begging a question that will be best decided by a *comparison, which some of the greatest among the professors of the art at this day would shrink from*.

But surely some cause may be assigned for this singular mischance; and in fact, we think we find one in this very *Preliminary Discourse*.—‘How comes it,’ asks our Author, ‘that there are any works of genius which men with one common consent profess to applaud and admire as the standards of perfection?’—To this he answers, ‘that although the right of private judgment is in some degree exercised by all, it is controuled by the few; and it is *the uniform testimony of men of discernment alone* that stamps a character on the productions of genius, and consigns them *either to oblivion or to immortality*.’—Here we think the final damnation, or rather the utter annihilation of all but the names of Messrs. *Tye, Redford, and Co.* is very satisfactorily accounted for, by the querist himself.—The praises of the poets are as easily explicable: they extol the music of *Messrs.* aforesaid; but had they ever heard any better?

Our Historian’s ideas of the merits of modern musical compositions may be collected from the following striking passages which

which occur in the same preliminary discourse.—Of the OPERA — the *Epopœia* — the *Opus Magnum* of modern music, he thus irreverently and unfeelingly speaks :

‘ The present great source of musical delight throughout Europe, is the opera.—It may suffice to say of the modern opera, that by the *sober* and *judicious* part of mankind it has ever been considered as the mere offspring of luxury ; and those who have examined it with a *critical eye*, scruple not to pronounce that it is of all entertainments the most unnatural and absurd. To descend to particulars in proof of this assertion, would be but to repeat arguments which have already been urged, with little success it is true, but with great force of reason, aided by all the powers of wit and humour.’—Hard sayings these, to issue from the mouth of an *Historian of Music*!

‘ The lessons for the harpsichord—of the present time, have no other tendency than to degrade an instrument invented for the elegant recreation of the *youthful* of the other sex, and to render it what at best it now appears to be, and may as truly as emphatically be termed; a *tinkling cymbal*.’—But in the following passage the Reader will behold our stern and rigid Censor involving all our modern instrumental music in the lump, in one indiscriminate condemnation.

‘ Of the instrumental music of the present day, notwithstanding the learning and abilities of many composers, the characteristics of it are noise without harmony, exemplified in the frittering of passages into notes, requiring such an instantaneous utterance, that thirty-two of them are frequently heard in the time which it would take moderately to count four ; and of this cast are the symphonies, periodical overtures, quartettos, quintettos, and the rest of the *trash* daily obtruded on the world.’

To these bold and general assertions, unsupported by even the most distant attempt towards proof, we must content ourselves with simply opposing, with equal confidence, our unfeigned dissent ; especially as we can entertain little hopes of reclaiming so dogmatical a Censor, or of communicating to him any competent portion of *musical grace* ; or of that sensibility and refinement which are requisite to enable him to relish the manifest improvements which have been made in this and every other valuable branch of the musical art.

As *taste* however is a gift which is not bestowed on all men ; not even upon those who diligently seek it, and have spent their whole lives in pursuit of it ; and as it is only *one*, though certainly not an inessential, qualification in an historian of music ; we shall wave any further prosecution of this subject, and shall proceed to give the Reader some account of the plan and disposition of the present work ; taking our Author's *Preliminary Discourse* once more as our guide.

Here

Here we are sorry again to find ourselves under a necessity of criticising our Historian, and particularly of animadverting on one part of his conduct in the execution of the present undertaking. We allude to his manifest violation of a rule which he has himself laid down, or which is at least implied, in the following quotations:

‘The “*Histoire generale, critique, et philologique de la Musique,*” of Mons. de Blainville, printed at Paris in 1767, in a thin quarto volume, has very little pretence to the title it bears: *Like some other works of the kind* it is diffuse where it ought to be succinct, and brief where one would wish to find it copious.*’

Again, with regard to the selection of the facts proper to be admitted into an history of music, our Author is peculiarly rigid, and takes pains to inculcate the distinction which ought to be made, ‘between such as are in their own nature *interesting*, and those that tend only to gratify *an idle curiosity.*’

‘What satisfaction,’ he adds, ‘does the mind receive from the recital of the *names* of those who are said to have increased the chords of the primitive lyre from four to seven, Chorebus, Hyagnis, and Terpander; or when we are told that Olympus invented the enharmonic genus, as also the Harmatian mood; or that Eumolpus and Melampus were excellent musicians, and Pronomus, Antigenides, and Lamia, celebrated players on the flute? In all these instances, where there are no circumstances that constitute a character, and familiarize to us the person spoken of, we naturally enquire, *Who he is?* and, for want of further information, become indifferent as to what is recorded of him.’—In the preceding paragraph the Author appears to put this last question,—*Qui va la?*—to *Orpheus*, and *Amphion*; and pronounces their stories ‘to have no foundation in truth, but to have been calculated solely for the purpose of moral instruction.’

By the bye, it so happens that our Author’s predecessor, referred to as above, appears to have been peculiarly culpable in perhaps every one of the instances just recited. He

* This paragraph is extracted from the Author’s account of the various writers who have preceded him as Musical Historians; which is terminated by the following short *annonce* of the work of our Author’s immediate predecessor and countryman.—‘At the beginning of this present year, 1776, the musical world were favoured with the first volume of a work, entitled, “*A general History of Music, from the earliest Ages to the present Period, with a Dissertation on the Music of the Ancients,*” by Charles Burney, Mus.D. F. R. S.” The Author in the proposals for his subscription, has given assurances of the publication of a second, which we doubt not he will make good.’

has not only, on the authority of Cicero and others, constituted *Orpheus* a real personage, and considered him as a proper subject of true history; but has expended several pages on this bard, and on *Olympus*, *Terpander*, *Lamia*, and other harpers and flute players of antiquity. Nay he has proceeded much further; and, in a *history of music*, has thought proper to pay particular respect to *Apollo*, and the *nine muses*; compared with whom, *Orpheus* and *Amphion* are, as it were, men of yesterday. He has indeed, with regard to the former, offered an apology for these seemingly licentious *wanderings* from his subject; which the generality of your classical and *tastey* readers will readily admit; as well on account of his manner of treating these acknowledged non-entities, as for the following reason which he assigns, for introducing *Apollo*, in particular, to his readers. As to *Olympus*, *Terpander*, and others, we scarce recollect that he has once vouchsafed to offer the least excuse for the particular notice he has taken of them; but leaves them to speak for themselves.

“There is something pleasing,” says he, “in the idea of realizing, or even of finding the slightest foundation in history for, the fables with which we have been amused in our youth. I believe there are few of my countrymen who have not, during childhood, read the *Life of Robinson Crusoe*, and the *Adventures of Lemuel Gulliver*, as authentic histories, and who have not relinquished that thought in riper years, with some degree of reluctance. It has, doubtless, been the same with the ingenious fables of antiquity, so elegantly told, and embellished with all the flowers of poetry, and warm colouring of imagination.”—But to return to our present historian:—

How far he has conformed to the letter or even spirit of *his own observations* and *maxims*, will appear evident to the most superficial reader. To pass over our Author's brevity, ‘where one would wish to find him copious;’ and his long quotations from writers of the middle and later ages, many of which are calculated to oppress even the most indefatigable reader by their obscurity and dryness;—a reader might ask, for what other purpose, except ‘*only to gratify an idle curiosity*,’ are such numerous, minute, and uninteresting anecdotes given us, in the 5th volume particularly, of the birth, parentage, education, exploits, and death of minor musicians, mere fidlers, and even *Ripianos*, or as they are vulgarly called, *Rips*. It must be an ‘*idle curiosity*’ indeed, that can be gratified by the un-eventful histories here gravely related, of the conception, birth, maturity, and declension of numerous musical clubs in the city;—of the *Madrigal Society*, for instance,—a set of worthies who seem to have met to perpetuate, and be the depositaries of, that good, old, dry file of the 16th century, which our Historian

torian so passionately admires;—whose founder, in 1741, 'looked upon Mr. Handel and Bononcini as the great corrupters of the science;'—who first, be it remembered—*Credite Posteris*—met at the *Twelve Bells* alehouse in Bride Lane, where their subscription of 5 s. 6 d. per quarter, 'afforded them the refreshments of porter and tobacco;'—who then removed to the *Founder's Arms* in Lothbury;—who soon afterwards returned to their auncient haunt, the *Twelve Bells*; from whence these restless beings *sitted*,—or crawled rather;—for *sitting* seems too *volatile* a term,—to the *Queen's Arms* alehouse, which too they left, and now drag on a miserable and precarious existence at some tavern in the city.

What species of *curiosity* must that be which can be gratified by our Author's annals, of the concert at the *Castle Tavern* in Pater-Noster-Row, or of that at the *Angel and Crown Tavern* in White Chapel; and by being informed, authentically we suppose, of the names and places of abode of the personages who met there 'for the purpose of musical recreation;'—'of Mr. Peter Preluur, then a writing master in Spital-fields,' or of 'Mr. John Stephens, a carpenter in Goodman's fields, &c.?' Who can possess the curiosity to peruse the minutes of the proceedings at Mr. Casson's, 'after he was settled in *Ironmonger-Row*;' and to learn that Mr. Woolaston was a sound performer on the violin; but that when ever Mr. Charles Froud, organist of Cripple-gate church came in, Mr. Woolaston gave place to him, and played the second fiddle?—that Mr. Samuel Jeacock, a baker at the corner † of *Berkeley street*, in *Red Lion street*, *Clerkenwell*, and others, occasionally resorted thither;—that, 'in the intervals of the performance, the guests refreshed themselves at a side board, which was amply furnished; and when it was over, sitting down to a bottle of wine, and a decanter of excellent ale, of *Mr. Casson's own brewing*, they concluded the evening's entertainment with a song or two of Purcell, sung to the harpsichord, or a few catches, and about twelve retired:'—walking home with the greater safety, as the stated monthly meetings were judiciously fixed 'on that Thursday of the month which was nearest the full moon.'

Honest souls!—we almost envy ye your temperate amusements and refreshments, closed by a sober and contemplative walk home by moon light;—but little surely did ye imagine, that your orderly and social meetings, and home-brewed potations would, like the *Memoirs of P. P. Clerk of this parish*, be thus minutely

† At the distance of 230 pages, we are told, that 'the shop of Samuel was at the *South-west* corner of *Berkley street* in *Red Lion street*, &c.—An antiquarian could scarce be more precise in ascertaining the true site of the temple of *Ephesus*.

chronicled for the information of posterity. As little could Mr. Samuel Jeacocke, who 'mostly played the tenor' at these meetings, suspect that his name, his life and conversation, his proficiency in swimming and ringing, nay his very shop and habitation, should become the subjects of an history, from which Orpheus and Terpander—nay Apollo, and the Nine Muses—are excluded.—Nor will Mr. Caleb Jeacocke, who, as the Author takes care to inform us, is now living, and 'was for many years-president of the Robin Hood disputing society,' be less astonished to find his name likewise recorded in *Musical Story*, for no other apparent reason than his being *now alive*, and happening to be the brother of Mr. Samuel Jeacocke aforesaid. But to recapitulate matters, and conclude:

We would seriously appeal to our Author, without intending however any disparagement to the worthy citizens abovementioned, whether a recital of their acts, civil as well as musical, is, 'in its own nature more *interesting*,' or less adapted 'to gratify an *idle curiosity*,' than a history of those ancient *musical meetings*, the Pythic or *Olympic games*; of which some of his predecessors have thought fit to treat pretty largely; though we do not find them even once mentioned in the present performance.—We would ask him, whether his *Memorabilia* of Mr. Samuel Jeacocke, who 'generally plaid a *tenor*' at the *Madrigal Society*, and of Mr. Woolaston, who played a sound violin—first, or second, according as Mr. Charles Froud did or did not appear—are more '*interesting*' than the accounts, for instance, given by his predecessor, * which we happen to have now before us, of the innovations on the lyre, the invention of musical notation, and other musical feats of *Terpander*.—And finally, to mount up to the heroic and still earlier times, surely our Author will not affirm, that even Dr. Bull, with all his merit, is a more interesting personage than Orpheus, or even than Apollo: though the latter might not be so ready as the Doctor at working a canon *recte* and *retro*, & *per Arsin* & *Thesin*, even with all the nine Muses at his back.

We are sorry to set off, in our account of this work, wholly in a style of animadversion; but the subjects on which we have dwelt, and to which we were naturally led by the Author's *Preliminary Discourse*, are two such prominent features of the work; that we could not possibly overlook them, or avoid attending to them. We will indulge the hope, however, that in our future consideration of it, we may find ourselves authorised to commend the Author's diligence, as an *Antiquary* and *Collector*; though we cannot speak well of his taste, or of his judgment in selection, as a *Connoisseur* and an *Historian*.

* Burney's History of Music, page 367, & *alibi*.

ART. XII. *A Series of Answers to certain popular Objections against separating from the Rebellious Colonies, and discarding them entirely; being the concluding Tract of the Dean of Gloucester, on the Subject of American Affairs.* 8vo. 2s. Cadell. 1775.

THE Dean, whose performance is now before us, thought proper in a former tract *, to assert, that 'when the duty on stamps was first proposed, several of the popular orators and leaders of the Americans, used considerable interest to be employed as agents in the distribution of the stamps; and that one among the rest (meaning Dr. Franklin) was more than ordinary assiduous in his application on this head; so that, had the act passed within the usual time, instead of being a flaming American Patriot, he would probably have acted the part of a Tax-gatherer and an American Publican.' The Dean afterwards proceeds to state, in his own *inimitable* manner, the means by which he would have us believe the violent opposition to the Stamp-act was excited; and he adds, 'then it was that this very man (Dr. Franklin), this self-intended publican, changed sides, and commenced a zealous patriot. Then he appeared at the bar of the House of Commons, to cry down that very measure which *he himself had espoused*; and then, as the avenging Angel of America, *he rode in the whirlwind to direct the storm.*'

False, and malevolent as this charge most certainly was, it passed for a time unnoticed; but when Dr. Franklin afterwards became particularly obnoxious to some persons in power, and when, in consequence thereof, similar calumnies were multiplied against him, he determined to call the more considerable of his known accusers to account; and even convince such of them as were open to conviction, of the injustice of their conduct towards him; and having done this he intended to have given the public a decisive vindication of every part of his political conduct †. To this end he began a correspondence with Dr. Tucker, respecting his evidence for the preceding charges; and after a succession of pitiful evasions on the Dean's part, it became apparent that he had rashly advanced these charges, without any authority, or at best, without any more than that of a loose *hearsay* (real or pretended), by some nameless or unknown person. After such a discovery, the Dean was in truth unworthy of any farther notice; but yet Dr. Franklin condescended, in a succeeding letter, to adduce facts, reasons, and arguments, sufficient to convince any unprejudiced discerning mind, that this vague

* Tract IV.

† This intention was afterwards laid aside by the advice of several of his respectable friends, who represented the falsehoods in question as meriting contempt, rather than a public refutation.

REV. Feb. 1777.

L

hearsay

hearsay could not possibly have had any foundation in truth.—The Dean, however, was averse from conviction, or at least from *owning* it; and the correspondence ended, on his part, with an appearance of sullen disappointment and chagrin, at the manifestation of Dr. Franklin's integrity. Should our account of these letters (which we have not seen for some years) be in any degree erroneous, the Dean may readily do himself justice by publishing the whole of them, as he has already been called on to do.

Dr. Franklin had scarce left England, on his return to America, when the Dean sought, and went out of his way to obtain, opportunities of again aspersing his character; a procedure, which, after the facts and reasons which we knew to have been forced upon him, appeared to us in so unfavourable a light, that we could not but censure it, as we did in our remarks on his fifth tract: (see Review, volume lii. p. 174.) This act of justice towards an injured, absent individual, drew upon us a particular attack in the Dean's 'Humble Address and Earnest Appeal, &c.' For an account of this attack, and of many particulars respecting the present subject, we must desire our readers to recur to the first number of our 54th vol. 'The Dean will there be found asserting (among other things) that Dr. Franklin, 'in the letters which passed between them,' as before mentioned, had admitted 'that he did *make interest* for a place in the Stamp-Office, when the bill had passed into a law,' and that the Dr. alleged in these letters '*that the place for which he asked*, was not for himself, but for a friend, one Mr. Hughes; who was accordingly appointed by Mr. Grenville.'—It will there also be found that we maintained, that the letters in question 'did not contain an acknowledgment from Dr. Franklin of his having ever asked or made interest for that or any other place to be given to Mr. Hughes, or any other man;' that 'we joined issue with the Dean upon this fact, with a hope of bringing his veracity to a fair and decisive trial; and that for this purpose we called on him to publish these letters faithfully, or take to himself the shame of detected intentional falsehood.'

When near twelve months had elapsed, the Dean's present performance made its appearance; and in the preface of it we find a continuation of the controversy between us, together with a publication, not of the several letters in dispute, as we desired, but of a partial extract from one of them.—We need not, however, complain of the shortness of it; for though the Dean has given much less than we desired, he has, notwithstanding, given enough, and more than enough, to fix on himself immoveably, the guilt of premeditated falsehood. The extract is, as follows, viz.

“Some

“ Some days after the Stamp act was passed, to which I had given all the opposition I could with Mr. Grenville, I received a note from Mr. Wheatley, his secretary, desiring to see me the next morning. I waited upon him accordingly, and found with him several other Colony-Agents. He acquainted us that Mr. Grenville was desirous to make the execution of the act as little inconvenient and disagreeable to the *Americans* as possible, and therefore did not think of sending Stamp-Officers from hence; but wished to have *discreet* and *reputable* persons appointed in each province, from among the inhabitants, such as would be *acceptable* to them. For as they were to pay the tax, he thought strangers should not have the emoluments. Mr. Wheatley therefore wished us to name for our respective Colonies, informing us that Mr. Grenville would be obliged to us for pointing out to him *honest* and *responsible* men, and would pay great regard to our nomination. By this plausible, and apparently candid declaration, *we were drawn in* to nominate: and I named for our province Mr. Hughes, saying at the same time, that I knew not whether he would accept of it. I was only sure, that if he did, he would *execute the Office faithfully*. I soon after had notice of his appointment.”

Our readers will easily discover that nothing could be more unfavourable to the Dean, than the preceding extract—it plainly evinces that Dr. F. had opposed, and not ‘*espoused*’ the Stamp-Act. That he was *applied to* in common with other Colony-Agents, by the then Minister’s Secretary; that they ‘were desired to point out, for their respective colonies, honest, responsible men, from among the inhabitants;’ that this was asked of them as a favour, they being told ‘*that Mr. Grenville would be obliged to them*’ for doing it; and, that being ‘drawn in by this plausible and apparently candid declaration,’ Dr. F. mentioned Mr. Hughes, without knowing ‘whether he would accept the office;’ being ‘only sure that if he did, he would execute it faithfully.’ How very different is this account of Dr. F.’s, from an acknowledgment that he had ‘*asked*’ and ‘*made interest*’ for the office in question, either for himself or for any one else; and how repugnant to the Dean’s assertion, that the Dr. ‘had been more than ordinary assiduous in his application on this head,’ &c. And yet he has the presumption to publish this his own condemnation, as matter of triumph; to call the letter which must for ever sink him in disgrace, his ‘*Voucher*;’ and to pretend to believe that *we hoped* he had mislaid it!

Farther, with a vain hope of bolstering up this fractured calumny, the Dean has introduced his extract from Dr. Franklin’s letter, by observing that ‘at the very time when Dr. F. opposed the Stamp-Act, as being unconstitutional and subversive of the

liberties of America, he was, by the favour of his present Majesty, continued post-master general of the province of Pennsylvania,—and that ‘he could reconcile it to his conscience, to enjoy this unconstitutional lucrative place.’ As this is a topic on which much has been said, and much has been mistaken, we think it proper to remark, that when post officers and post-riders were established in America, the inhabitants received them as an important public benefit; and some of the assemblies even made annual grants for their support; but by a series of ill management, the utility of this establishment was much confined, and the produce of it became unequal to the expence. In this situation Dr. Franklin formed a plan for remedying these defects; and the plan being approved, he was naturally charged with the execution of it; not as ‘Post-master general of the province of Pennsylvania,’ (the Dean’s *mistaken* expression) but as a deputy of the British post-master general. And whatever may have been the lucre of the office, it certainly was much less than that of the deanry of Gloucester; nor indeed was it certain that the office would afford any thing. If, by the advantageous execution of his own plan, Dr. F—— could draw sufficient profits from the establishment, he was promised a moderate salary, but otherwise he was to receive none. And so long as the colonists universally considered this institution as beneficial, it could not have been incumbent on him to overturn it; nor can it be thought extraordinary, that it so long subsisted in the colonies; without complaint. They perceived an important difference between paying a fair price for the postage and delivery of a letter, and the payment of a stamp-duty; one being the purchase or recompence of a real service (of which the act of parliament does but regulate the price); the other a demand for useless figures or impressions. Ireland too has perceived this difference; she is satisfied with a post office established by the British parliament; but, would she be equally content with a stamp-duty imposed by the same parliament?

The Dean next adds, that as Dr. F. ‘could reconcile it to his conscience to enjoy this unconstitutional lucrative place, so it seems, that after the Stamp-Bill had passed into a law, his conscience became less squeamish in regard to that also, as will appear by the sequel.’ This is another of the Dean’s vague inconsistent *mistakes*, nothing like it appearing either by the sequel or any thing else. Formerly we were told by him, that Dr. F. from the desire of becoming ‘a Tax-gatherer and an American Publican,’ had first ‘*espoused* the measure,’ and that he ‘afterwards appeared at the bar of the House of Commons, to try it down.’ But now we learn, that he first opposed the measure, and afterwards became reconciled to it, from a regard to the office of Stamp-master. There is, however, no truth in

in either of these strange contradictions. Dr. F.'s conduct was uniform in every part of this business.—He opposed the Stamp-Bill before it passed: He afterwards, 'to oblige Mr. Grenville, pointed out' Mr. Hughes 'as an honest, responsible man;' and when Mr. Hughes was appointed, he endeavoured to render the office of no benefit, by exerting himself to procure a repeal of the act. But we are tired of the slanders of a weak, ill-natured writer, whose insensibility to the disgrace of a detection, will probably render him for ever incorrigible.

The *objections* which the Dean has chosen to answer, are fourteen in number; very few of them, however, are such as a wise man would have chosen to urge against the proposed separation; nor is there any thing in his answers to these objections which appears of sufficient weight to alter the opinion we have before given of the Dean's ridiculous project. We call it ridiculous, because in our judgment it was such at the time and in the circumstances wherein he first proposed it.—But that time and those circumstances are unhappily gone, to return no more.—And it may now be right and necessary, though for very different reasons, to adopt the Dean's proposal, and *discard* the colonies, *because they have discarded us*; because they never can be again kept under the British government, but by force; because it is uncertain whether our utmost efforts, (even if no foreign diversion of them arises) will be sufficient for their reduction, and because, if reduced, still the benefit resulting from a forced submission, can never equal the expence of compelling and securing it.

MONTHLY CATALOGUE, For FEBRUARY, 1777.

POLITICAL.

Art. 13. *Essays, Commercial and Political, on the real and relative Interests of Imperial and Dependent States, particularly those of Great Britain and her Dependencies: displaying the probable Causes of, and a Mode of compromising, the present Disputes between this Country and her American Colonies.* 8vo. 2s. 6d. Johnson. 1777.

THIS very intelligent Author has nearly run the whole circle of British politics; but his principal attention is employed on our American contests; on which so many publications have already appeared. Should any apology be expected from him, for adding one to the number, he hopes, that if the subject be placed in a new light, it will be deemed a sufficient reason for offering this treatise to the Public. Of the manner, and order, in which he proceeds, he has, himself, given the detail, in his preface, viz. 'After illustrating the advantage Great Britain derived from the commerce of each colony respectively, with the probable causes of the insurrection, and to whose charge it ought to be laid, I have endeavoured to point out the specific difference, and consequences of exercising the right of *laying*

laying on duties in general, or port duties only, and to shew that the interest of the empire requires, that our fellow-subjects in America should be exempt from all taxation but external, and that, in consequence of this exemption, the American Colonies be further restrained in their navigation and fisheries than they lately were. The regulation of the commerce of its Colonies, and right of imposing external duties, it is proved this country has, consistent with the very nature of colonization, enjoyed from the beginning: How far the exercise of those powers may render all (even the northern Colonies, who rival us in export) advantageous, is largely treated on.

‘ The consequences to us of the independence of all, or part of our American Colonies, are explained; as likewise how deeply the other European states are interested in the event.

‘ The necessity of, and happy consequences attending an union with Ireland; the improvement of the revenue in Scotland, and means of increasing the fisheries of the British isles, are particularly treated of: And lastly, I have endeavoured to shew, that the British possessions in Asia, might, by proper management, be rendered far superior to all we ever held in America.

‘ As I have, with some severity, animadverted on the Americans retaining, notwithstanding their own cry for liberty, their fellow-creatures in perpetual slavery, I thought it highly necessary, not only to decry this evil, but to point out a remedy, and one of such a nature, as should not clash with the interests of those whom the laws allow to oppress a part of their species; for this reason, I have added an Appendix on the manumission of slaves, which, without this observation, might appear foreign to the subject of this treatise—Should this mode of emancipation take place, even only in a few plantations, I shall esteem myself happy in being the fortunate means of promoting the liberty of such a part of my fellow-creatures.

‘ I am not conscious of being prejudiced in favour of the one party or the other in the present unhappy contest with our American Colonies; at least I have endeavoured to be impartial, and believe I am actuated by a sincere love of my country, and earnest regard for the well-being of the whole empire.’

As this Writer appears to have taken up his pen with very honest intentions, we will give him credit for the sincerity of his declaration, that he is *unconscious* of any prejudice for or against either party, in our quarrel with the Americans; but a man is not always *certain of himself*, in these cases: the following passage will sufficiently shew how far our Author is entitled to the praise of strict impartiality, in his account of the grounds of the dispute: it is taken from the beginning of his sixth section: ‘ From all the conclusions that have been heretofore drawn, it appears the demands on the Mother-country have been just, and therefore, the present resistance of the Americans has originated from a turbulent and seditious spirit, impatient of all controul, unmindful of the most sacred ties, allegiance to, and gratitude for protection and defence against their enemies, and their peculiar felicity of bearing [but] a trivial part of all those burthens and expences that fall with redoubled weight on their fellow-subjects in Britain.’

It is evident, from the foregoing lines, that however sincere our Author may be, in 'his love for his country, and earnest regard for the well being of the whole empire,' he has not *exceeded*, in point of *candour*, in his exposition of the *motives* to resistance, by which the Colonists have been actuated, in the present unhappy contest. What worse can be said of the worst of all created beings, than he has here (and in other parts of his pamphlet) said, of the principles and conduct of the Americans !'

But if we cannot allow this Essayist the full measure of *moderation* to which he may think himself justly entitled, we freely acknowledge his abilities, as a political and commercial writer. What he has advanced on the subject of *colonization*, is very sensible, and merits the utmost attention of his readers. His section on *improvements at home*, on an *union with Ireland*, on the improvement of our fisheries in the Hebrides, Orcades, and Shetland-isles, contains many just and important observations : and the same may be said of his remarks on the ill execution of the revenue-laws in Scotland.

A favourite point with this Writer is, to make the most of our *southern* American Colonies. The more northern provinces he seems to think scarce worth contending about. He would rather have us, in particular, render the *New England* Colonies *independent*, than retain them on their former footing : and his reasoning on this subject appears to be founded in actual and solid information. He finally, proposes that we should, rather than *lose the whole*, divide part of our American settlements with some of the maritime states of Europe : but for what he advances on this head, we must refer to the book.

His concluding section consists of considerations on our *East India* affairs. These he introduces with the following remark :

' This kingdom was very powerful, and of great weight in Europe, before she had any possessions in America, and may, we have endeavoured to point out, by pursuing proper measures, become and continue to be so without them, and even without the circuitous connection we now have with them, which, in all probability, at the worst events, we should still continue ; as we find, by the channels of France, Holland, and Hamburg, the Americans have, notwithstanding they refused to take them direct from us, been largely supplied with British articles ; as from this, and the demand in Russia and Turkey, occasioned by the peace between those powers, our manufacturers have not wanted employ. But whether this circuitous traffic cease or no, we may, in consequence of taking from other powers many articles that we encouraged only from America, procure a greater vend than we should otherwise have for our woollen, hardware, cotton, and other manufactures. That by these means, advantageous treaties of commerce might be entered into, there can be no reason to doubt. However, whether America be reduced or no, there is one great source of power and riches that we ought not to neglect. Our territorial possessions in Asia might be rendered as valuable a branch of the empire as our American provinces can ever be.'

He proceeds to explain, by what means these great ends are to be answered; and endeavours to shew that every thing we can wish for, in this view, may be accomplished by *the improvement of our territorial possessions in Asia*. He concludes this important section with a recommendation of measures to be pursued, which, he apprehends, would prove highly conducive to the interest of Britain, and to the happiness of her subjects in the Indies.

The appendix, on the manumission of slaves, in America, shews not only the great benevolence of the Writer, but evinces the real extent of his knowledge, with regard to the *true and permanent interests* of the Colonies.

Art. 14. *Doctor Price's Notions of the Nature of Civil Liberty, shewn to be contradictory to Reason and Scripture.* 8vo. 2s. Becket. 1777.

This, though the *last** of the numerous answers to Dr. Price's celebrated pamphlet, is not the least in point of consequence. The Writer, Mr. John Gray, appears to have bestowed great attention on the several important topics on which the patriotic Doctor had given his opinion, and many of his arguments come recommended to us by their novelty, as well as by the ingenuity with which they are enforced. But we think that Mr. Gray, in common with most of Dr. P.'s antagonists, has failed in the respect which was due to the Dr.'s known integrity, and amiable simplicity of character; to say nothing of his learning and abilities. We must, therefore, condemn the asperity of this Writer, while we allow his merit as a politician.

M I S C E L L A N E O U S.

Art. 15. *An Oration, delivered at the Dedication of Free-Mason's Hall, Great Queen-Street, Lincoln's-Inn Fields, May 23d 1776.* By William Dodd, LL. D. G. C. Published by general request, under sanction of the Grand Lodge. 4to. 1s. Robinson, &c.

The fraternity of Free-Masons are under great obligations to their Rev. Brother, for displaying, with all the pomp of declamation, and all the parade of learning, the antiquity, the extent, the comprehensiveness, the excellence, and utility of their royal art and mystery. But the rest of the world would have been more obliged to the Doctor, if in terms level to common sense, and intelligible to the uninitiated, he had condescended to explain the true meaning and use of this mysterious institution. And his brethren of another fraternity, as respectable as the brothers of the Lodge, would have had less reason to complain, if he had not, in his zeal for the honour of Masonry, so far violated the decorum of the clerical character, as to close his harangue with an address to Deity, under the appellations of "Consummate Architect, and Wondrous Geometrician;" in which, in playful allusion to the instruments of the mason's art, he says, "Direct us to make the blessed Volume of thy instructive wisdom, the never-er'ging *square* to regulate our conduct; the *compass* within whose *circle* we shall ever walk with safety and peace; the infallible *plumb line* and criterion of rectitude and truth."

* In the series of publication, according to our list.

N. B. This article was written before a late event, in which the Orator was so greatly interested, took place.

Art. 16. *An Authentic Narrative of Facts, relating to the Exchange of Prisoners taken at the Cedars*; supported by the Testimonies and Depositions of his Majesty's Officers, with several Original Letters and Papers. Together with Remarks upon the Report and Resolves of the American Congress, on that Subject. 8vo. 1s. Cadell. 1777.

The different accounts, published by both parties, of the treatment which the American prisoners met with, after their capitulation at the Cedars, are here fairly contrasted. The principal *testimonies*, &c. have already appeared in the public papers, and are generally known. The *remarks* here offered on the subject, are intended to shew the fallacy of the *report of the Congress*, and to evince the perfidy of that body, in the *resolves*; in consequence of which the terms of the cartel, on the part of the Americans, have never been fulfilled. The report, &c. of the Congress is here reprinted.

Art. 17. *Lettre de M. Des Enfants, à Madame Montagu*. 8vo. 1s. Elmsley. 1777.

See the article next ensuing.

Art. 18. *A Letter from Monsieur Desensans to Mrs. Montague*: Translated by Mrs. Griffith. 8vo. 1s. 6d. Cadell. 1777.

The design of this letter is to vindicate the character of Monsieur de Fenelon, Archbishop of Cambray, from a reflection thrown upon it by Lord Chesterfield, in his Letters to his Son, No. 261; in which he represents him as acting the part of a pimp between Lewis XIV. and Madame de Maintenon. This charge, which is grounded on a letter in the memoirs of that celebrated lady, Monsieur Desensans has, we think, fully refuted: at the same time expressing an honest indignation against a writer, who, in the mere sportiveness of a licentious imagination, could attempt to load with infamy, the memory of a man to whom all the world had agreed to pay the tribute of veneration. The translation is executed with elegance and spirit.

Art. 19. *An Account of Proposals made for the Benefit of his Majesty's Naval Service*: shewing their general Object and Tendency,—the future Supply of Timber for the Purposes of the Royal Navy; Means of contributing to its Preservation,—the well being of the Dock-yards, Ships, Magazines, and Stores; with the reciprocal Advantages and Conveniences of its Individuals. Interspersed with Admiralty and Navy Board Regulations, and occasional Remarks of some of its honourable Members, Together with certain other Transactions. In a Letter to the Right Honourable the Earl of Sandwich, First Lord-Commissioner of the Admiralty. By Yeoman Lott, late Agent to the Royal Hospital at Plymouth. 8vo. 1s. 6d. Owen, Wilkie, &c. 1776.

In our Review for April, 1776, p. 335, we briefly recited the hard case of this Complainant, taking our idea of it from his own representation of its circumstances. We have now only to add, that the Public will learn, from this continuation of the story of an unfortunate man, that Mr. Lott persisted in his application to THE BOARD
for

for redress, till toward the close of the last year; when, after having been long and variously agitated between hope and despair, he was finally dismissed, by an answer which seems to have cruelly put a period to his painful suspense.—We are sorry to see a person of such apparent ability, and diligence in office, so ill requited for those public services which he appears to have actually performed, or laudably *purposed*.

We must not close this article without apprising our Readers, that they will find, in Mr. Lott's pamphlet, a variety of observations on subjects of *public import*, (independent of all reference to his personal concerns) as intimated in his title-page; particularly in regard to the *preservation of ship-timber*; with other matters, of great consequence to the British navy: the prosperity of which, our Author appears to have HONESTLY had in view, in his various well-intended plans of improvements, and proposals for *remedying abuses*.—In regard to the *latter*, we doubt not, many persons were interested to oppose him; and to this cause, perhaps, the defeat of all his schemes, and the creating to himself so many enemies, must be attributed.

M A T H E M A T I C S.

Art. 20. *A Supplement to Calculations of the Value of Annuities*, published for the Use of Societies instituted for Benefit of Age. Containing various illustrations of the Doctrine of Annuities, and complete Tables of the Value of 1 l. immediate Annuity (being the only ones extant by *half-yearly* Interest and Payments). Together with Investigations of the State of the Laudable Society of Annuitants; shewing what Annuity each Member hath purchased, and *real* Mortality therein, from its Institution, compared with Dr. Halley's Table. Also several Publications, Letters and Anecdotes, relative to that Society, and explanatory of Proceedings to the present Year. To which are added, a Table and Observations to elucidate the Subject of the *National Debt*, occasioned by Mr. Laurie's Remarks on Dr. Price's Observations. 8vo. 2s. 6d. Ridley. 1777.

We have done justice, on a former occasion, to the merits of Mr. Dale, as a calculator: we have now an opportunity of announcing the integrity and zeal with which he has endeavoured to open the eyes of his deluded associates, and to prevent the complicated ruin which must eventually accrue from an institution founded and continued on an insufficient and inequitable plan; but we are sorry to find that he has laboured in vain, and that the majority of the society to which he belongs, are determined to ruin themselves, or at least their successors, in *spite* of him. Reformers actuated by the best views and motives have little encouragement to persevere; and we have only to say to Mr. Dale, "Come out from amongst them and be separate." What opinion can be reasonably formed of those who contentedly receive 24 l. *per annum* instead of 15 l., and much less, after the clearest and fullest evidence of the inability of the institution to make such a payment at present, much less to continue it for the future? Many of the papers collected together in this publication relate immediately to disputes that have been agitated at different meetings of the *Laudable Society of Annuitants*; but some of them contain information of a more general nature and use. The ex-

amination of the state of the society contained in it, with the various methods employed in the investigation, will serve to illustrate and establish the doctrine of annuities, as it has been largely and accurately stated by the best writer * on this subject.

P O E T I C A L.

Art. 21. *The DIABOLIAD*; a Poem. Dedicated to the worst Man in his Majesty's Dominions. 4to. 1s. 6d. Kearsly. -1777.

In this poignant satire, the force and rage of *Churchill* seem united with the spirit and pleasantry of the unknown Bard to whom we owe the *Epistle to Sir W. Chambers*, &c. The plan of the *Diaboliad* is this :

The Devil, grown old, was anxious to prepare
A fit successor for the infernal chair.
At length he summon'd forth his chosen band,
And thus the monarch gave his last command :
" Expand your sable wings, and speed to earth !
" To ev'ry Knave of Power, and Imp of Birth,
" Statesmen and Peers, these welcome tidings tell
" That I resolve to quit the throne of hell :
" But e'er I cease to reign, 'twill be my care
" From my dear children to elect an heir."——

As soon as his Majesty's most gracious speech is concluded, his ready ministers wing their way, and arriving at this upper world of ours, they light on St. Paul's dome ; from whence they repair to the court end of the town :

————— some take their fav'rite way
To those fam'd mansions where the sons of play
By trick and rapine share a base reward,
Shake the false dye, and pack the ready card :
In solemn tone their errand they proclaim,
Their high commission, and their sovereign's name.
With joy and wonder struck, the parties rise !
" Hell is worth trying for," F***** cries,
Pigeons are left unpluck'd, the game unplay'd,
And F - - forgets the certain bet he made.
Ev'n S—l—n feels ambition fire his breast,
And leaves, half told, the fabricated jest.

The rest of Hell's industrious band resort
To the corrupted purlieus of the court ;
To lure the statesman from his deep laid scheme
To wake the courtier from his golden dream.——

Now prowling onward to the noisome caves
Where PROSTITUTION rules her needy slaves,
They tempt the lordling, by AMBITION's charms
From the rank pleasures of an harlot's arms.——
Then, with the mortal crowd, they bend their flight
To the dark realms of everlasting night.

Introduced by *Mercury*, the Sir Clement Cottrell of the lower regions, the eager competitors (after a set speech from the throne) severally stand forth, and urge their pretensions to the succession: and in these appropriated displays of their respective qualifications, the curious reader is to look for the zest and spirit and energy of the performance.—The candidates consist of celebrated characters, well known at the gaming-table, or in the drawing-room: and never were culprits more severely *cut-up*.—The contest for the infernal crown is warmly maintained; and the choice falls on some *boary* sinner of distinction †,—one more supremely diabolical than the rest; but whose identity is not so very obvious as that of every one of the unsuccessful claimants.

Art. 22. *The DIABO-LADY; or, a Match in Hell: A Poem.* 4to. 1 s. 6 d. Fielding and Walker.

An unequal imitation of the foregoing satire. The *thought* on which the piece is founded, is thus expressed:

* * now seated on the infernal throne,
Thought it not good the Devil should be alone;
And so resolved to marry, if a wife,
Fit consort, could be found, to match his life.

Accordingly, brims of quality, stage brims, and others of like fame, are introduced, as candidates for the honour of sharing the bed and throne of his infernal majesty; but there is nothing worthy of a farther extract.

Art. 23. *The Triumphs of Fashion; a Poem; containing some Hints to the fashionable World, with a Word to the Saints and Nabobs. In Three Parts. Part the First.* 4to. 1 s. 6 d. No Bookfeller's Name. Advertised for Flexney.

‘ Now on these lines your kindest influence shed,
And let them be the fashion to be read.’

If this Satirist expects to be the *Poet in fashion*, he will probably be disappointed.

Art. 24. *Ad C. W. Bampfylde, Arm. Epistola Poetica Familiaris, in qua continentur Tabulæ Quinque ab Eo excogitatæ, quæ Personas repræsentant Poematis cujusdam Anglicani cui Titulus, An Election Ball.* Austere C. Anstey, Arm. 4to. 5 s. Doddsley.

Mr. Bampfylde, of Hestercombe in Somersetshire, a gentleman distinguished by his taste for the Arts, particularly Drawing, made designs for several of the persons and incidents in Mr. Anstey's humorous poem, called, *An Election Ball* †. For the purpose of introducing these droll etchings to the Public, this Latin epistle seems principally to have been written; and we must own that the Author has preserved the same comic vein and happy facility of diction which distinguish his other pieces. The designs are worthy of Hogarth.

Art. 25. *Hagley; a Descriptive Poem.* 4to. 2 s. 6 d. Doddsley.

The Author does not seem to possess any considerable talent for description. Epithets are the colours in poetical pictures; and his

† Perhaps some profligate Peer, of a neighbouring kingdom.

‡ Vid. Review, vol. liv. p. 339.

are too general and unappropriated. The following forest piece will shew this:

Here oaks of *mighty* growth the plain embrown,
There *hoary* elms; or *branching* chesnuts frown;
Here *towering* limes the tempest's fury dare,
Or darker firs *luxuriant* shoot in air.

In this description there is hardly any thing peculiarly characteristic, or what might not be ascribed to the whole fraternity of forest trees. Spenser and Pope had given the Author proofs of better judgment; but as he is of an 'inexperienced age,' and is not defective in numbers, we may hope for better things.

Art. 26. *Wistenham-Hill*; a Descriptive Poem. By T. P.—

A. M. 4to. 2s. 6d. Blyth.

Here you will say, we have a poem *assez pittoresque*, as the French critics express it; description sufficiently appropriated and minute:

This red with cinquefoil, that grown green with rye;
Here woodlands darken, there brown fallows lye.

The corn-rick round, the harmless dewlapp'd ox,
The cow's distended dugs, the bleating flocks.

Your fame lies gasping, splinter'd is your peace.

By night on Philomela's juggling throat.

'Slaunt slopes, thro' groves, nigh grottoes, form'd by *Fans*.

No—this will not do. The descriptive poet must remember that he is addressing himself to the ear and the imagination, as well as to the eye; and whatever is low or ill modulated must be disgusting. The painter's purpose is answered if he gives the figure of his object properly disposed; but the poet must describe *his* by something peculiarly characteristic, and at the same time avoid every thing that is low or mean in expression.

In the above passages are the following faults. *Roundness* is not peculiar to a corn-rick, neither is the *dewlap* to the ox. The cow's distended *dugs* is too *low* an expression—Thomson, with more dignity, calls her the "full udder'd mother." *Bleating* has nothing to do in the *prospect* of flocks. *Gasping* fame and *splinter'd* peace are low; so is juggling throat. The last line is rendered extremely disgusting to the ear, by an injudicious alliteration. The poem is, otherwise, not destitute of imagination or spirit; and the Author, if we mistake not, has received our approbation of his more successful attempts.

Art. 27. *Bedukah*; or, *the Self-Devoted*; an Indian Pastoral.

By the Author of *St. Thomas's Mount* †. 4to. 2s. 6d. Doddsley.

The subject is an Indian wife voluntarily committing herself to the flames with her deceased husband. This dæmoniacal custom still prevails among the Gentoos; of which, however, the Author says,

'What heroism can with this compare?'

† A short review of the poetical description of *St. Thomas's Mount* was given in our 50th vol. Number for April, 1774.

The story is not well told, and the poetry is but middling. We know not why this piece is called a pastoral: that species of poetry abhors such dreadful business.

C O M M E R C I A L.

Art. 28. *A Register of the Trade of the Port of London*; specifying the Articles imported and exported, arranged under the respective Countries; with a List of the Ships entered inwards, and cleared outwards. No. I. for January, February, and March, 1776. *To be continued.* By Sir Charles Whitworth, Member of Parliament. 8vo. 2s. Flexney, &c.

Encouraged by the favourable reception given to *The State of the Trade of Great Britain*, lately published* by Sir Charles Whitworth, he has now formed the design of laying before the public 'as accurate accounts as can be procured, of the articles or subject matter of the exports and imports of the port of London;' the proportion of which, 'to the whole trade of the kingdom,' has [he thinks] been calculated 'at three-fourths.' Whether, by 'the kingdom,' he means Great Britain, is not clear; but, we imagine, he confines his estimate to England.

That a *collective view* of this kind may be useful to the public, is admitted; but we agree with a writer in one of the morning prints, that if Sir Charles would add *Tables of each article*, in order to shew the total quantity, imported and exported in the whole year, such addition would render his book exceedingly valuable.

SCHOOL BOOK.

Art. 29. *An Introduction to Reading and Spelling.* In four Parts. I. The Principles. II. Lessons in Prose and Verse. III. Select Classes of Words. IV. Monosyllables ranged by their Sounds. To which is prefixed, a Plan of the Work, with some Directions to Teachers. By William Scott, Teacher of English and Writing in Edinburgh. 8vo. 1s. 6d. Edinburgh printed, and sold in London by Richardson, &c. 1776.

A useful companion to a very important class of instructors—those who teach children to read and spell. If the directions prefixed to this small volume were properly regarded, they would prevent the nurture of bad habits in early life, which maturer age and more elaborate precepts are scarce sufficient to correct. The lessons are numerous and selected with judgment.

SERMONS preached December 13, 1776, being the Day appointed for a PUBLIC FAST; *continued*: See our last Month's Review, p. 79.

XVII. *The Prevalence of Religion and Virtue in a State, the only Assurance of national Prosperity.*—At Beenham, Berks. By the Rev. T. Stevens, D. D. Vicar of Beenham. 4to. 1s. Crowder.

The Author brings a heavy charge of the most abandoned and depraved wickedness and irreligion against our age and nation; in which, we hope, he has done us great injustice. He expresses his

* See Review for Nov. 1776, p. 334.

fears, that the horrible ingratitude and rebellion of our American brethren, affords some degree of evidence, 'that our sins *have* separated God from us—that as the sense of religion seems to be *almost wholly lost* to us, God is pleased to exercise the severe mercies of a father, that 'punishes' his obstinate and rebellious children, to recal us to a sense of duty by the rod.'—How different this harsh strain, from the moderate and candid tenour of Dr. Butler's Fast-sermon before the House of Commons! See our last, p. 78.—Dr. S. appears, nevertheless, from this discourse, to be a very sensible man, as, we doubt not, he is a truly pious divine.

XVIII. *Government not originally proceeding from Human Agency, but Divine Institution.* Preached at Ottery St. Mary, Devon. By John Colledge, Vicar of Ottery, &c. 4to. 1s. Rivington, &c.

Strongly tinged by the same accusing spirit which is so conspicuous in the discourse above mentioned; but Mr. Colledge has added a dash of the old doctrine of *passive obedience*, &c. to render his performance the more suitable to the prevailing politics of the times.

XIX. *The proper Mode of observing a Public Fast, considered and explained.* By William Carpenter, D. D. Vicar of Treneglos, cum Warbstow, Cornwall. 4to. 6d. Robinson, &c.

Although Dr. C. is not less severe than other preachers, in arraigning the principles and morals of the times, he does not presume to infer that God has forsaken us. He very properly, however, urges every motive to a lasting repentance of those sins with which we are justly chargeable, and to a speedy reformation of conduct, lest a worse thing than a provincial revolt befall us: Divine Providence having in store many other instruments of national chastisement, besides war. This is properly illustrated from David! Dreadful alternative, when he found himself under the necessity of choosing one of the three terrible calamities denounced against him, *Sam. ii. 24.*

XX. Before the University of Dublin. By Thomas Leland, D. D. Senior Fellow of Trinity College, and Vicar of St. Ann's, Dublin. 4to. 1s. E. Johnston.

Dr. Leland appears to have formed as bad an opinion of the good people of Great Britain and Ireland as any of the foregoing preachers. He warmly inveighs against the vices and follies of all ranks, and gives them no credit for any virtues; which, in truth, does not seem to be altogether *fair*, nor wholly consistent with the honest maxim which enjoins us to allow the very devil his due. How different, by the way, is the practice of the preacher and the painter: the latter making it a rule to give handsome likenesses, while the former seems to think it his duty to make *his portraits* as ill-favoured as possible! Perhaps both the *flatterer* and the *declaimer* are culpable, in proportion as they deviate from the TRUTH OF RESEMBLANCE.

Dr. L.'s sermon, however, will be distinguished from the generality of the printed discourses on the late public fast, by the superior elegance and liberality of his language, as well as by the amiable candour and benevolence with which he laments the present unhappy

* Would not this have seemed more peculiarly proper, had the Doctor been preaching to the Americans?

division

division in the British empire, and its ruinous consequences, to either party. In this respect, the worthy Author manifests not only the dutiful and loyal subject, but the pious and charitable Christian.

XXI. *A sincere, general, and constant Reformation of Manners recommended*. At Eling, Hants. By the Rev. Philip Le Brocq, M. A. Curate of Eling. 4to. 6 d. Beecroft.

The general tenor of Mr. Le Brocq's discourse is similar to what has been remarked of those mentioned in the preceding part of this list. The Preacher's loyalty is equally manifested in his keen invective against the Americans, and in his warm encomiums on 'our gracious sovereign,' and 'his most amiable queen.' This, we believe, is the only printed sermon, on the late fast, in which her majesty has been nominally introduced; and we have no objection to the just tribute of *praise* which is here offered at the sacred shrine of royalty:—we beg the Author's pardon, however,—for he declares that the queen 'is enthroned ABOVE ALL PRAISE.' Can any court-preacher of them all *go higher*?

XXII. At Hampstead. By Francis Humphreys, M. A. Lecturer of Hampstead. 4to. Cadell.

This gentleman is not one of those pious caricaturers who delight in drawing ugly resemblances. He seems (if we mistake not) to consider the age as more frivolous than wicked; in which idea, we imagine, he comes nearer the truth of estimation, than some of his reverend brethren have done, in their violent declamations. But his discourse takes, chiefly, a *political* turn. He exhibits a short 'view of the origin and progress of that unhappy dispute which has caused so much contention in this kingdom, and so much distress in America.' He throws the whole blame on the colonists; but he uses no asperity of language; appearing rather in the amiable light of an advocate for moderation, and a preacher of peace and brotherly love:—piously and ardently looking forward to that happy time (may it not be far distant!) when our *swords* shall be turned into *ploughshares*, and our *spears* into *pruning-hooks*.

C O R R E S P O N D E N C E .

MR. MAGELLAN presents his respects to the Authors of the *Monthly Review*, and requests that they would make public some small emendation on the two lines page 491 of the late *Appendix* to Vol. LV. wherein they quote his name, as mentioning, to Mons. de Castillon, *the noble telescope of four feet diameter, which M^r. de Montigny had constructed*.—It is not a *telescope*, but a large *burning lens* composed of two glass-convex-surfaces, and filled with spirits of wine.

Mr. Prudaine de Montigny is not a constructor or maker of telescopes: he is a person of rank; one of the royal counsel to the king of France, general-intendant of the *finances*, and a man of large fortune, a great lover of philosophical undertakings, &c. He has caused that great *burning lens* to be made, at his own expence, (near a thousand pounds sterling) by Mr. Berniers, a very ingenious and able engineer; who has given proofs of his abilities in many other instances.



T H E

MONTHLY REVIEW,

For M A R C H, 1777.



ART. I. *A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians.* With doctrinal and practical Observations. Together with a critical and practical Commentary on the two Epistles of St. Paul to the Thessalonians By the late learned Samuel Chandler, D. D. Published from the Author's MS. By Nathaniel White. 4to. 10s. 6d. Boards. Dilly. 1777.

IT will be a sufficient recommendation of this work, that it is the genuine production of that learned and excellent critic, the late Dr. Chandler, designed and transcribed for the press by himself, and now published from his own manuscript. The Editor very justly observes, that 'there seems to have been something in Dr. Chandler's genius and strength of mind, as well as in the unremitted course of his studies, which eminently fitted him to comment upon the writings of St. Paul, and to follow that deep and accurate Reasoner, through his continued chain of argument, so as to preserve the whole distinct and clear; though from the peculiar vigour of the Apostle's imagination, the fervour of his affection, the compass of his thought, and the uncommon fulness of his matter, his Epistles are remarkable for sudden digressions, long parentheses, remote connections, and unexpected returns to subjects already discussed. These, added to many other circumstances common to ancient writings, must necessarily occasion a considerable degree of obscurity and difficulty, which it is the business of the Expositor as much as possible to remove.'

The Paraphrase clearly and fully expresses the meaning of the sacred Writer; the notes are enriched by original quotations from Greek and Latin Authors, in order to illustrate and confirm the learned Commentator's own criticisms; and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the Apostle's reasoning, and improving the moral temper and conduct of the Reader. The

plan on which the discussion of the two first Epistles, viz. those to the Galatians and to the Ephesians, is conducted, seems to be very proper for illustrating the general scope of the Apostle's argument, as well as the connection and meaning of its various parts, and for deducing those practical reflections which the subjects treated of are calculated to suggest.

The Commentary on the two Epistles to the Thessalonians, is more diffuse: the Author has every where introduced references to original Writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages which he had previously explained by learned and liberal criticism.

After this general account of the plan of the work before us, we shall select some detached passages, as specimens both of the Author's critical skill, and of his enlarged and rational sentiments concerning theological subjects.

It is well known that the Epistle to the Galatians was designed to explain and vindicate the true doctrine of justification, and to prove, by a variety of arguments, that 'the principle of faith was of itself sufficient, without any conformity to the mosaic law, to constitute believers the people and children of God, and entitle them to the promise and hope of eternal life.' Accordingly, in a note on ver. 16. ch. 2. the learned Author observes, that the word *δικαίωσαι* which is rendered *justified*, 'hath a threefold acceptation. 1st, *To declare a person just and righteous, who really is so in himself*; in this sense it seems to be used, Luke vii. 29. where the publicans are said to have *justified God*, i. e. to acknowledge and declare him to be righteous and holy. 2dly, *Sometimes a person is said to be justified, who is condemned to death, and punished in consequence of his sentence*; because the law hath no farther demand or claim upon him. Thus *δικαίωσιν τινα θανάτω* is to punish with death, *Ælian.* v. ii. 5. 18. And a man is said to be *δικαίωμενος*, or *justified*, who is actually punished, as justice is done upon him: and to this sense of the word the Apostle Paul evidently alludes, Rom. vi. 7. he that is dead is *justified from sin*: sin ought to have no further interest in him, or demand upon him, any more than a law hath upon a person punished with death. And 3dly, It signifies, *by grace or favour, to pronounce a sinner, or criminal, acquitted from the obligations of his guilt, and to reinstate him in all forfeited privileges, as though he was in reality a just and righteous person, and had never offended*; or in other words, to justify a criminal, is to give him, by a free pardon, a new right to forfeited life, and to all the benefits and blessings attending it; whereby he becomes just in the eye of the law, which hath no farther demand of punishment upon him: and it is in this sense that St. Paul useth the word *justify*, in his letter

to the Galatians, and in that to the Romans.'—'The question therefore about justification, of which St. Paul treats in this letter to the Galatians, is plainly and precisely this: how the Gentiles, who were bred up in the most wicked and idolatrous practices—might obtain remission of their past sins, become reconciled to God, and restored to the hope of eternal life? whether faith in Christ were sufficient for this purpose, or whether it was farther necessary they should be circumcised, and submit to the law of Moses? And keeping this account of justification in view, we shall find St. Paul to be a very just and exact Reasoner, even though we should leave his character of being an inspired person wholly out of our account. And here give me leave to set before you his first argument in form, drawn from the conduct of St. Peter and the other Apostles themselves, and which he makes use of to convince them of not having behaved well towards the Gentiles, in leading them by their example to observe the law of Moses. The argument is this,—If we who are Jews and born under the law, have nevertheless believed in Christ for justification, then it is evident that we think justification is not to be obtained by the law of Moses, but by believing in Christ: but we have believed in Christ for justification; therefore we think justification is not to be obtained by the law of Moses, but by believing in Christ. Again, if we who are Jews, believe that justification cannot be had by the law of Moses, but by faith in Christ, then we are to be blamed to compel the Gentiles to conform to the law of Moses for justification; but we believe that justification cannot be had, &c. therefore we are to be blamed for compelling, &c. You see these arguments of St. Paul, are undeniable and conclusive, upon the foot of plain and solid reasoning.'—He adds in another note, that 'to be justified by the faith of Christ, is to be esteemed and accepted of God, as persons free from all past obligations of punishment, immediately as the consequence of a sincere belief of the gospel, not only without the merit of any past works, but contrary to deserts of past sinfulness and guilt; and in this sense faith alone, without any consideration of works whatsoever, is that by which sinners are justified, since it was by this that Jews and Gentiles became members of the Christian church, and entitled to the benefits of redemption by Christ Jesus. I would only further observe, that this justification or pardon extended only to those sins, which were committed antecedent to their conversion to Christianity, and not to any of those sins they should or might commit afterwards. The benefit of this justification might be lost, just as a pardoned justified criminal may forfeit his life after pardon, by new transgressions; justification, in St. Paul's argument, is the restoration only of sinners to grace and favour, by the free mercy of

God pardoning past sins; their continuance in this grace depended on their continued obedience to the gospel, and their final justification on their being *faithful to the death*. So that in these two cases the sense of the word *justification* widely differs. A Jew or Gentile converted to Christianity was justified, because constituted just in the eye of the law by a free pardon, though he had deserved death; so that here he is considered as an obnoxious criminal; but at the future tribunal of the great God, men will be justified, or pronounced and treated as just and righteous, only according as their works shall be found good; and in this sense they are considered properly as righteous persons, who have complied with the terms of the gospel covenant, and have purified themselves *even as Christ is pure.*

Chap. iii. 2. 'By the *Spirit*, the Apostle here means, not what divines call the ordinary assistances of the Spirit, but those extraordinary gifts of God, which were frequently bestowed on the first converts to assure them of their justification, and being constituted the children of God; which gifts are expressly called the Spirit or the Holy Ghost.'—'Hence the Spirit in his extraordinary gifts, is called the Spirit of adoption, Rom. viii. 15.'—The argument in this verse is stated in the following syllogistic form; 'Those who are justified by faith in Christ need not conform to the law of Moses for justification; but Christians are justified by faith, therefore, &c.' That Christians are justified by faith is thus proved; 'Those who have received by faith that Spirit from God, which is the great evidence of their justification, are justified by faith; but Christians have received, therefore, &c.'

Our Author observes, in his separate remarks on the doctrine of justification, that the expression of *imputing righteousness* is but twice mentioned in scripture, viz. Rom. iv. 6, 7, 8—11.—'and in neither place can possibly signify the imputation of one person's righteousness to another, so that he who is unrighteous in himself, should be esteemed and accepted as a just and righteous man for the sake of another person's righteousness.' And in another place he asserts, 'that Christ's righteousness is never once in the New Testament said to be imputed to any person whatsoever for justification; and that faith, or the sincere belief of the gospel, is again and again said to be imputed for righteousness, i. e. reckoned to believers as that for which they are accepted and blessed of God, as just and righteous persons,'—'I say not this willingly to offend any man, but to discharge a good conscience, and I trust in the fear of God; but whether I please or displease men, I hope I shall always boldly speak what I apprehend to be the truth of Christ; and if it be unsound and erroneous doctrine to say, that a sincere faith producing all the fruits of goodness is the true righteousness of a Christian, and accepted

cepted and rewarded of God as such, I have nevertheless the pleasure to know, that I err with the great Apostle of the Gentiles, and had rather do so, than, in opposition to his scheme, be applauded for *orthodoxy* and *soundness*, by any set of men in the whole world.'

Dr. Chandler closes his Paraphrase on the Epistle to the Galatians with the following general observation: 'There is this argument or intrinsic demonstration of its antiquity and genuineness upon the very face of it, which must silence almost any objection that can be raised against it, viz. the very nature of the question itself here debated and settled by the Apostle, which must have been peculiar to the very first appearance of Christianity in the world, and could be no other than what this epistle represents it, as, whether the observation of the law of Moses was necessary to men's acceptance and justification before God, after they had embraced the Christian religion. It was natural for the Jews to imagine and inculcate such a necessity, who had been bred up in a zealous concern for this law; and to press it immediately upon the preaching the doctrine of salvation by a crucified Saviour. And accordingly this was the first contest in the Christian church; but as the progress of this notion must have put a stop to the progress of Christianity, and was indeed a very absurd notion in itself, it was necessary the controversy should be decided by the authority of an Apostle. St. Paul did actually decide it in this and several other epistles, upon which it soon died of itself, and created no farther disturbance in the Christian church. And had such an epistle as this been written in the second or third century, it would have been a very needless and impertinent labour, since at this time there was no controversy of this nature that wanted to be decided.'

Our learned Annotator apprehends that there are frequent references in the Epistle to the *Ephesians* to the statue and temple of Diana: thus, on ver. 23. ch. i. 'I doubt not (says he) but that in these expressions of the "body of Christ," and "the fulness of him who filleth all in all," the Apostle had respect to the famous statue of Diana, who was the great goddess of these Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman; to denote, as St. Jerom, on the place, tells us, 'that she was the nurse, supporter and life of all living creatures,' or as Macrobius informs us, Saturn. l. i. c. 20. 'She represented the earth, or nature, by whose nourishment the whole universe is supported. Now this gives a beautiful turn to the Apostle's expression. The church of Christ is that body, that πληρωμα or fulness, which he upholds and enriches by his bounty. Diana, amongst the Ephesians, was esteemed the nurse and supporter of all things, and her many breasts denoted her various methods and sources by which

she conveyed her nourishment to the universe: such a one, the Apostle tells the Ephesians, Christ really was: for he filleth all things with all things. He filleth the church and all its members with a bountiful and rich variety of blessings; for, as St. John, who also lived long at Ephesus, tells us in the very same manner of expression, "And from his fulness we have all received grace for grace."

Dr. Chandler is of opinion, though no interpreters or critics have taken notice of it, that the same chapter closes in the midst of the Apostle's argument; and that the three first verses of the next chapter are in the strictest connection with the last words 'who filleth all in all.' Instead of supplying the words 'hath he quickened' from the fifth verse, which would require a parenthesis of immoderate length and a change of persons, he more naturally derives the supplement from the preceding verse; *who filleth* 'even you Ephesians also, who before were dead in trespasses and sins; so habituated and abandoned to vice, as that there was no natural hope, no moral prospect of your recovery to a better life.' And it appears that this is the sense of the phrase, *dead in trespasses and sin*, from the use of the same metaphorical expression both by Jewish and Heathen Writers. "Abandoned sinners" are denoted by the single word בְּהִיָּם, or "dead men;" Philo, the Jew, speaks of bad men as "dying the life of virtue" and "living the life of wickedness." l. i. *de Allegor.* And Sophocles, speaking of those who give themselves up to pleasure, says, 'I do not think that such a one lives, but I esteem him to be dead,' in *Antigone*.

Chap. ii. v. 3. *And were by nature children of wrath even as others,* 'To explain this passage it must be considered, that these words were added by the Apostle, as the last and finishing article of the misery of the Ephesians, antecedent to their conversion, and that they are a conclusion drawn from what went before, and stand in immediate connection with it, as is plain from the copulative particle that joins them. They were before described, as persons under the power and dominion of evil spirits, influenced by their counsels, and addicted to their worship; as led by their sensual appetites and inclinations, and as habitually indulging the most corrupt desires of their bodies, and the vilest imaginations that could enter into their hearts. And for this reason the Apostle adds, "they were by nature children of wrath;" they were children of wrath, because of the evil inclinations they indulged, the corrupt reasoning and principles that influenced them, and the numerous vices they were guilty of in practice. But how did this make them children of wrath by nature? why, because these corrupt passions and appetites were, probably, in a good measure, derived from the criminal indulgences of their immediate parents, fixed in them from their earliest

earliest infancy, settled in them by education, confirmed in them by example, and strengthened in them by the superstitions and impurities of an idolatrous worship; so that as they were born and bred in a very corrupted state of the world, and trained up from their very infancy amidst debauchery and vice, and addicted to it themselves from their earliest days, they are said to be by nature, or naturally, children of wrath; because wickedness naturally renders men liable to it, and in reality prepares them for it; and because what men are by inclination, education, or early habit, they are so naturally, or by nature.

‘It is evident by the very form of expression, that the Apostle refers to their condition before their conversion, and not to that which may be at all times affirmed equally of all mankind. For he says, and *were* by nature, not *are* by nature; and therefore their being formerly children of wrath could only refer to the vices of their condition before conversion, and means no more, than their being subject to God’s displeasure, because educated and brought up in, and habituated by inclination and practice to, the worst of immoralities and vices. This is the meaning of the word in the best writers. Aristophanes, speaking of the habits of men, saith, ‘It is difficult for a man to change that nature which he hath always had, though sometimes upon admonition from others men change their manners; Σφmx. v. 1448-9. where “nature” can mean only “that course of life a man hath been long habituated to;” and speaking of a person he introduces, he gives him this character, “that he was wise by nature,” which he himself explains, of “his being ingenious from his childhood.” Nab. v. 875. Ælian, describing the natural enmity between the Trojans and Greeks, says, “they were enemies by nature;” Var. Hist. l. 3. c. 22. i. e. “bred up in a national enmity and inveterate hatred to one another.” See also 1 Cor. xi. 14. Rom. ii. 14.

‘In like manner the best Writers of Greece and Rome speak of the characters of nations in general. Josephus saith of the Pharisees, ‘they are by nature gentle in their punishments;’ Isocrates of the Persians, ‘that they are men exceedingly corrupt by nature;’ Herodian, ‘that the Barbarians are covetous by nature;’ Cicero, of the Lacedemonians, ‘that their virtue was strengthened both by nature and discipline; and Livy, ‘that the nature of some nations inclines them to anger, others to boldness, others to fear, others to lust, others to wine.’ So that by nature, men are of very different and contrary dispositions; some naturally inclined to particular virtues, others to particular vices. A thousand instances more of this kind may be brought to demonstrate, that by “nature,” is meant either the prevailing disposition of nations and particular persons, which their particular genius leads them to, or which they have been formed into by early education, immemorial custom, and prevailing example.

And thus both Jews and Gentiles were by nature children of wrath, because trained up and educated in, and thereby addicted to, even from their birth, those vices and sins, which wherever they are indulged, expose men to the displeasure and wrath of God. "Their being children of wrath" was evidently, in the Apostle's account, the effect only of their corruptions and idolatries. As these corruptions and idolatries were national, fixed by the general education, and propagated age after age, they are said to be natural, or by nature; and for this reason, Jews and Gentiles, as far as chargeable with them and brought up in them, were as naturally children of wrath.'

In a note on v. 8. ch. 3. Dr. C— remarks, that the peculiar beauty and propriety of these expressions, *I am made a minister—less than the least of all saints—is this grace or favour given—the unsearchable riches of Christ*—will appear, if we compare them with what profane Writers deliver concerning the priests of Diana's temple. Xen. *de Exped. Cyr.*—Plaut. *in Bac.*—Spanh. *de Num.* p. 717, 718. Thus Strabo tells us, l. 14. p. 950. 'that it was an office of very great dignity, and that those who obtained it were held in very high esteem.' They were called *Νεωκόποι*, "the keepers of the temple;" a word applied to the whole city of Ephesus, because of their devotion to the goddess, Acts xix. 35. In opposition to these, St. Paul styles himself *Διακονος*, "the minister of the gospel of Christ;" and to shew the dignity of it, declares it to be "the free gift of the grace of God, given him according to the working of his power;" and to express his own obligations for so high an honour conferred on him, he calls himself less than the least of all saints.' These priests of Diana had farther the custody of her treasures; Pausan. p. 533. in whose hands pledges of money were deposited to be by them restored to those who had the proper claim to them. In opposition to these treasures, St. Paul speaks of "the unsearchable riches of Christ," of which he was to preach "the glad tidings to all nations;" riches of infinitely more worth than all the treasures of Diana's temple. The mysteries of Diana were also very sacred, and it was accounted the highest honour to be initiated into them; to this St. Paul opposes the communion of that mystery which was hid in God, in which he was appointed to enlighten all nations by the gospel of Christ, and the knowledge of which was attended with the most valuable privileges and benefits.' Our learned Writer supposes, that the Apostle alludes again in v. 15. of the same chapter, to Diana of Ephesus, who was the common goddess of the Asiatic cities; and in opposition to her claims, he tells the Ephesians, that they belonged to a nobler family, whose common father was God. A similar allusion to the temple of Diana, he supposes, is discoverable in v. 18. and he applies the terms
breadth

breadth and length, &c. which are the properties of a building, not to the love of Christ, as interpreters have commonly done, but to that spiritual temple, which was founded and erected by God; the breadth and length of which extended as wide as the universe, comprehending believers of all nations; and its depth and height was from earth to heaven, including angels and men. This allusion is very beautifully traced out and illustrated in other passages.—But we must not enlarge.

We see, through this whole work, evident traces of an original interpreter; who is not employed in laboriously collecting and comparing the criticisms of other commentators, but who explores the true sense of the sacred Writer by native strength of judgment, and by calling in the assistance of extensive reading, and intimate acquaintance with the language of the Writer, and of the customs of the age in which he lived. We shall further only express our concern, with the Editor, that any part of St. Paul's Epistles has been omitted by this learned Writer, and our wish, if any posthumous works of the same kind remain, that those in whose hands they are deposited, may meet with sufficient encouragement to make them public.

ART. II. *Reflections on Gaming, Annuities and usurious Contracts.* 8vo.
1s. Davies. 1776.

THERE are few Pamphlets more seasonable or better adapted to the purpose for which it is designed, than that which is the subject of the present article. The evils the ingenious Writer proposes to restrain, and correct, are very general and prevailing; their dangerous and destructive tendency is here exhibited in a masterly manner; and we heartily wish that those who are immediately concerned, would advert to these *reflections*, from a presumption that they could not peruse them without profit. They will serve, however, to guard the yet uncorrupted; and should be put into the hands of such as are likely to be exposed to those temptations, against which they are offered as an antidote.

Gaming, (says our anonymous Author) particularly in high life, has no decent advocate to appear in its cause, but is from the very beginning, a sordid, ungenerous, dishonest passion, to appropriate what is neither wanted on one side, or can be spared on the other; its object is pursued with care and inquietude, possessed without enjoyment, and lost with sullenness and chagrin. Its victims appear more like criminals dragged by force before an inquisition, than friends assembled for recreation; every countenance is the caricature of some ugly passion; for in the alternate whirls of fortune there is no time for any sensation but uneasiness; the cup of their pains and pleasures is so

so mixed and dished with each other, that it is one continued, nauseous, brackish dose, which increases the thirst; and leaves both disgust and desire behind it. Such are the joys it brings to its votaries; let us view its consequence to society.

‘ If noblemen, and the heirs of splendid fortunes, after having squandered their present possessions, or anticipated their future prospects, were to sink backwards into the lower ranks of mankind, and to mingle again with the crowd from which the virtue or industry of their predecessors originally called them, the gaming of the great would hardly be a national evil; but when the ruined peer continues to be indefeasibly a legislator, and the nominal possessor of an estate, which a Jew broker enjoys, has still the superiority over a county or a borough, and takes almost an hereditary seat in the senate, he must be a shallow politician who does not foresee the destruction of the purest and most durable constitution. The science of legislation and the intricacy of political calculation, is a very different study from the chances of hazard; the honour that must stand the siege of corruption, and fulfil the sacred trust of the people, is not the same principle with the honour of a gamester. Every man incumbered with the consequences of his vices or his follies, who comes into parliament, is a mill-stone about the neck of his country. He that has had so little thought for himself will have still less for the public; the man who has dismembered his fortune, will dismember the empire to recover it.

‘ The contagion of example has circulated this madness through every gradation of life, where in the lower ranks it oftener ends in the murder of others than suicide; the streets are infested with thieves, and the roads with ruffians; for gaming not only occasions poverty, by the loss which one party must ever sustain, but in the luxury and expence which always attends it, and in the annihilation of every idea of the value of money. For to the great, five guineas or five shillings is the same expence for a dinner at the tavern, when the stake is for a thousand; and the tradesman in the ale-house, allured by the uncertain idea of gaining a crown, does not count upon the certain loss of half a crown that is scored up against him at the bar. In a very short time bankruptcy follows; it runs like wild fire on every side, and spreads misery and devastation all around. The jails are filled with debtors which languish away unheard-of; and the gibbets bend with the bodies of assassins; the women turn prostitutes, and if not swept away by the arm of justice, are left to rot by inches in the streets, to poison the sources of the rising generation, and nip population in the bud; while the children, who in a few years should be ready to arm in defence of their country, when so many clouds are thickening.

thickening over her, are left to perish for want of care, or survive only to infect society with their vices.

‘Such is the picture of *England*, drawn from enquiry and observation, and not from fancy. Such were not the men nor the manners that established our political system, and begot a characteristic, awful to the world: a characteristic which we still boast of as an inherent radical principle, which nothing can destroy, which is to do every thing for us, and which our historians have fondly prophesied to be immortal. Conclusions which I pray God may not soon be contradicted by experience.’

After this delineation of the pernicious consequences of gaming, the Author proceeds to examine and expose ‘the futility of penal statutes, in the correction of this most destructive vice,’ and he therefore proposes that they should be entirely repealed, ‘so that it may be no kind of offence to play to any amount, and then passing an act of parliament that all sums over and above forty pounds to be won by any individual within the space of twenty-four hours, should immediately vest in, and become appropriated to the use of the Sinking Fund, or to the furtherance of any public object, which the legislature might think fit to direct.’ ‘Few, he supposes, would be so patriotic as to cock a card for the Sinking Fund, or so charitable as to go at every thing for Chelsea or Greenwich hospitals. But it is to be feared, that gaming is too strongly entrenched in the houses of the great, to be thus boldly attacked in front:’ and therefore he believes ‘it will be found more expedient to proceed by sap than by storm, and that no remedy will prove so sure as to dry up the source from whence the evil is fed, by rendering it impossible, or at least difficult to raise the supplies for carrying on the campaign — So that the most eligible and effectual scheme would be that of incapacitating gamesters from raising money by the sale of annuities and other usurious contracts; and he considers this plan ‘in every light that equity or policy can require it to be viewed in.’ He concludes the previous inquiry with expressing his astonishment ‘that annuities for the life of the seller, as they are generally transacted, have been so long permitted to wear the mask of law, and to set the seal of a court of justice to enforce the most abominable and oppressive fraud that avarice can possibly inflict, or necessity can suffer.’

The usual method of obtaining annuities, even at six years purchase, whereby an interest of twelve or thirteen *per cent.* is secured to the purchaser without running any risque, after insuring the life of the seller, is shamefully iniquitous; but scenes in this way of traffic have been lately laid open, in which the purchase is much more inadequate to the real value of the annuity, and the gain much more exorbitant and oppressive. Annuities of this kind are examined by our Author both in their
reference

reference to the seller himself, and to the public at large; and many of the ill consequences attending them are properly represented and exposed.

‘ That it is the indispensable duty as well as the indisputable right of the legislature, either to dry up this source of destruction, or to confine it by proper regulations, cannot, I think, be denied; but here a more important question arises—how to reconcile mercy and justice together, how to give the statute a retrospective operation, without deviating from the purest spirit of equity, and without that blot upon legislation, an *ex post facto* law.’ Our Author shews what provision should be made in equity for those who have already purchased annuities; and he proposes that the retrospection of an act should be such as that all annuities should be abolished for the future, and the holders of those already granted reduced as nearly and as favourably as possible, to the condition of lenders at *five per cent.*

Objections against a retrospective statute of this kind are canvassed and answered. ‘ I am highly sensible, says the Author, of the great difficulties that must attend any attempt to reform mischiefs so various and universal. Usury is a Proteus which puts on more shapes than I have either leisure or knowledge to pursue, and which must be all crushed together, or the remedy would be insidious and defective; a thing impossible by the most judicious single regulation, without a severity inconsistent with freedom, and which would defeat its own purpose; when either physic or laws are too severe, they are vomited up again, and never enter the circulation. But there is no mischief that can stand before a pursuing, persevering legislature; even the Popish clergy were hunted out of all their strong holds, though earthed in the very center of the human heart. But this was not the pursuit of a sessions, it was a chase of three hundred years, from the time that Becket was unkennelled in the reign of Henry the Second; till the modern era of the reformation.

‘ It has been said that a great Personage, whose illustrious example in itself should have a diffusive weight, has expressed a desire that some immediate step should be taken for the prevention of the growing evils which have been the subject of this little essay; if this be true, it is to be hoped that either some remedy will be attempted, or that a change of manners among the great may render it unnecessary. Since we hazard so much by the influence of the Crown, it is but fair that it should be made up to us by the influence of the Royal character.’

A bill has been brought into the House of Commons, and is now depending for restraining and preventing the evil which our Author has exposed; and we hope that it will provide a radical and effectual remedy.

ART. III. *Historical Memoirs of M. de Voltaire*, concluded. See our last, p. 113.

WHILE Mr. Voltaire was employed, and amused, as already related, in our last month's Journal, a worthy old gentleman, M. du Tillet, master in ordinary of the Queen's household, recommended to his protection, an almost friendless young lady, — the grand daughter of the great CORNEILLE. Our Author readily accepted the charge, observing, with his usual pleasantry, 'that it was no more than the duty of an old soldier to serve the grand-daughter of his general.' Miss Corneille arrived at his country-house [*Delices*] near Geneva; where Madame Denis * received her with the greatest benevolence, and cheerfully undertook to finish her education; and at the end of three years, M. Voltaire had the satisfaction of seeing her married to M. Dupuis, of the *Pays de Gex*, a Captain, and since a field officer of dragons. Mr. and Madame Dupuis continued to live with their generous patron; and beside the portion which M. Voltaire gave with the lady, he set about a Commentary on the works of PIERRE CORNEILLE, which he proposed to publish by subscription; and so great was the success of his undertaking, that in a little time Madame Dupuis had 50,000 livres for a wedding present †.

A variety of instances of our Author's philanthropy, and of his munificence on particular occasions, are recorded in these memoirs; but his active benevolence has been most illustriously manifested in the memorable and well-known affair of the *Calas* family, and in that of the *Sirois*. As we need not, now, repeat the particulars, we shall only observe, that his generous conduct, with regard to these transactions, will ever remain his noblest monument; and may even serve, in some measure, to atone, with pious and orthodox Christians, for whatever may have peculiarly offended them in his writings: whose his abhorrence and contempt of the frauds and impositions of Popery, may have provoked him, like Jack in the Tale of a Tub, to rend the coat, while he was too eagerly employed in tearing away the fringe.

The city of Geneva having been immersed in intestine divisions and troubles, which had been increasing since the year 1763, M. de Voltaire was induced, by these disturbances, to give up his house of *Delices* to Messrs. Tronchin, and to reside altogether in his castle of Ferney; which he had entirely re-

* Voltaire's niece.

† The King of France subscribed 10,000 livres; and some other princes followed his Majesty's example; as did also the French nobility, Madame Pompadour, &c. &c.

built, and adorned with gardens 'laid out with agreeable simplicity.'

'The quarrel among the citizens at Genoa, rose to such a pitch, that on the 15th of February, 1770, the one party fired upon the other; some people were killed, and a number of tradesmen with their families, came and begged an asylum with M. de Voltaire, which he immediately granted. He received some of them into his castle, and in a few years had fifty houses of hewn stone built for the rest: so that the village of Ferney, which at the time of his purchase, was only a wretched hamlet tenanted by forty-nine miserable peasants, devoured by poverty, disease, and tax-gatherers; very soon became a delightful place, inhabited by twelve hundred people, comfortably situated, and successfully employed for themselves and the nation. The Duke de Choiseul protected this infant colony with all his power, so that they were soon in a situation to establish a considerable trade*.

'One thing worthy of attention is, that though this colony was composed of Roman Catholics and Protestants, it would have been impossible to discover that there were two different religions in Ferney. We have seen the wives of the Swiss and Genevans, with their own hands, prepare three repasoires for the host, against the procession at the festival of the holy sacrament. They assisted at the ceremony with the deepest reverence; and Mr. Hugonet, the new clergyman of Ferney, a man of a tolerating generous spirit, took an opportunity of thanking them in his discourse. When a Catholic was sick, the Protestants went to nurse him, and they met the like assistance, when they had occasion for it.

'This was the effect of those principles of humanity, which M. de Voltaire had recommended in all his works; but more particularly in his treatise on toleration. He always said that we were all brothers, and it was from facts that he reasoned. The *Guyones*, the *Nonottes*, the *Patonillets*, the *Paulians*, and other zealots, bitterly reproached him with it; but it was because they were not his brethren.

'Behold this inscription, DEO EREDIT, upon the church I have built, said he, to those travellers who came to visit him. It is to God, the common father of all men. Perhaps it is the only church we have, which is dedicated to God alone.

'More than one sovereign prince may be reckoned among the number of strangers, that came in crowds to visit Ferney. Several of them, whose letters are in our hands, honoured him with a constant correspondence: the most uninterrupted, was that of the King of Prussia, and his sister Madame Wilhelmina Margravine, of Bareith.

'The most interesting period of this correspondence, was that which passed between the battle of Kolin, (on the 18th of June, 1757) when the King of Prussia was defeated, and the affair of Rossbach, where he was victorious, on the 5th of the following No-

* In another place we are informed, that the Empress of Russia, alone, and in the very heat of the war against the Turks, bought watches at Ferney, to the amount of 50,000 livres.

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vember: a rare instance of a correspondence being kept up between a simple man of letters, and a royal family of heroes; of which the following memorable letter is a very eminent proof:

* Letter from her Royal Highness the Princess of Bareith, of the 12th of September, 1757.

" I was sensibly affected with your letter; and yours to the King, addressed to my care, had the same effect upon him. I hope you will be pleased with that part of his answer, which concerns you; but you will be as little satisfied with his resolutions, as I am. I flattered myself with the hope that your reflections would have made some impression upon his mind, but by the inclosed note, you will see the contrary. If his fate proves unfortunate, nothing remains for me, but to follow it. I never prided myself on being a philosopher, but I have done my endeavour to become one. The little progress I have made, has taught me to despise riches and grandeur; but I have found nothing in philosophy, which can heal the wounds of the heart, except it be the getting rid of all ills, by ceasing to live. My situation is worse than death. I see the greatest man of the age, my friend and brother, in the most dreadful extremity. I see my whole family exposed to perils and dangers; my country torn to pieces by mercileless enemies: the country where I am at present, perhaps threatened with similar misfortunes. I wish to heaven that these evils which I now mention to you, were to fall upon me alone—I would suffer with steadiness.

" Pardon this detail; but the share you take in whatever regards me, engages me to open my heart to you. Alas! even hope is almost banished. Fortune when she changes, is as constant in her persecutions, as she was in her favours. History is full of these examples, but I have never seen a situation like to ours, nor so cruel or inhuman a war, carried on among civilized nations. If you knew the situation of Germany and Prussia, it would draw tears from your eyes. The cruelties which the Russians commit in Prussia, make nature shudder. How happy are you in your hermitage, resting under the shade of your laurels, where you may deliberately philosophise upon the misconduct of men! I wish you all possible happiness there.

" If Fortune should smile again, you may depend upon my acknowledgments. I shall never forget the proofs of attachment which you have given me; my sensibility shall be my pledge; I am never a friend by halves, and I shall always be truly one to brother Voltaire.

" WILHELMINA.

" Present my compliments to Madame Denis. I entreat you continue to write to the King."

" We may see by this affecting and well-written letter, what an excellent heart the Margravine of Bareith had, and how well she deserved the encomium bestowed upon her by M. de Voltaire, in an ode lamenting her death, which was printed with his other works. But what may be chiefly observed is, the dreadful misfortunes which wars, undertaken upon slight pretences by Kings, bring upon the public; they likewise may see to what they expose themselves, and how unhappy they are in being the cause of misery to whole nations.

" Then, and during the whole time of that fatal war, the Recluse of Ferney gave every possible proof of his attachment to the Margravine;

vine; of his zeal for the King, her brother, and of his love of peace. He engaged Cardinal Tencin, who had at that time retired to Lyons, to commence a correspondence with the Margravine, in order to bring about the wish'd-for peace. The letters both of the Princeess and the Cardinal passed by way of Geneva, a neutral state, and through the hands of M. de Voltaire.

After all the misfortunes consequent of the King of Prussia's defeat at Kolin, the resolution taken by that monarch, to march towards Saxony, near Merzbouurg, and confront the combined armies of France and Austria, that were greatly superior in numbers, while Marechal de Richelieu was at so great a distance with a victorious army, will be looked upon as a very singular epoch. That monarch, in the midst of all his misfortunes, had so much presence of mind, and was sufficiently master of his ideas to make his will in verse. In writing it he did not conceal his misfortunes, but he spoke of them like a philosopher, and looked upon death with a calm and steady eye. We have this piece, which is a matchless monument, written entirely by his own hand.

We have a still more heroic monument of this royal philosopher;—it is a letter to M. de Voltaire of the 9th of August, twenty-five days before his victory at Rossbach.

*" Je suis homme, il suffit, Et né pour la souffrance ;
Aux rigueurs du destin j'oppose ma constance.*

Enough—I'm man, and therefore born to woes,
To rigorous fate my firmness I oppose.

" But though these be my sentiments, I am far from condemning Cato and Otho.—There was not a single glorious moment in the life of the latter, but that which concluded it.

*" Voltaire dans son hermitage
Peut s'adonner en paix à la vertu du sage
Dont Platon nous traça la loi :
Pour moi, menacé du naufrage,
Je dois en affronter l'orage
Penser, vivre Et mourir en Roi."*

Voltaire in sweet retirement laid,
Beneath his fav'rite Ferncy's shade,
May practice Plato's sacred lore ;
For me, embark'd on stormy seas,
No succour nigh, no fav'rite breeze,
My ship far distant driven from shore.

Though fiercely tumbling wave on wave,
My shatter'd sides the tempests lave,
And round my head the wild winds sing ;
Yet must I meet their fiercest hate,
Prosperous, or adverse be my fate,
Think, live, die, as becomes a king."

" Nothing can be finer or more noble than these last verses. Corneille, in his best days, could not have written any thing better; and when

when a battle is gained after such perils, the sublime can reach no higher.

The following account is given of the scheme for making a statue of our Author, by subscription: to be executed at Paris, by the famous Pigal.

This compliment was first proposed in the year 1770, by a foreign lady, to some truly learned men, to make Mr. V. amends for all the insipid libels and ridiculous calumnies which fanaticism and ignorance had heaped upon him. It was Madame Necker, the wife of the resident from Geneva, who first conceived this project. She was a woman of a highly cultivated understanding, and if possible, her worth was even superior to her genius. Her idea was eagerly caught at by all her visitors, upon condition that none but men of letters should be subscribers to the undertaking.

The King of Prussia, as a man of letters, to which title and to that of genius surely no man has a better claim, wrote to the celebrated M. d'Alembert, and expressed his desire to be among the first to subscribe. His letter of the 28th of July, 1770, is lodged in the archives of the academy.

"The handsomest monument of Voltaire is that which he hath erected himself, in his works. They will last longer than the dome of St. Peter's, the Louvre, and all those buildings which vanity has consecrated to eternity. When the French language shall be no more spoken, Voltaire will be translated into the language which shall next succeed. In the mean time, while I am filled with the pleasure which his productions, so various, and each so perfect in its kind, have given me, I cannot, without ingratitude, reject the proposal which you have made to me, of contributing to the monument which is to be erected for him as a proof of public gratitude. You have only to let me know what is expected from me;—I will refuse nothing for a statue which does more honour to the men of letters who erect it, than it possibly can to Voltaire. It will be said, that in the seventeenth century, while so many men of letters were tearing one another in pieces through envy, there were some found so truly noble and generous, as to do justice to a man whose genius and talents were superior to every age;—that we deserved to possess Voltaire;—and our latest posterity will envy us that singular advantage. The distinguishing celebrated men, and doing justice to their merit, is the way to encourage superior talents. It is the only recompence of worthy minds, and is justly due to those who cultivate letters in an eminent degree. They procure the pleasures of the mind, which are more lasting than those of the body;—they soften the most savage manners;—they spread charms over the whole course of life;—they render our existence more supportable, and death less terrible. Continue then, Gentlemen, to protect and celebrate all those in France who apply to, and are so happy as to succeed in, these pursuits. It will be the greatest honour you can possibly do your nation.

FREDERIC."

"The King of Prussia did more: he caused a statue of his old servant to be made in his fine porcelain, and sent it to him with the word *Immortel*, inscribed upon the pedestal."

Rev. Mar. 1777.

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This unexpected honour served, as Voltaire foretold, to give fresh provocation to his enemies. ‘All the fanatic writers of the *Pont neuf* *,’ says our Author, ‘were upon him;’ and in a letter to M. Tiriot, he pleasantly made the following acknowledgment :

‘All these gentlemen deserve statues much better than I do; and I confess that here are some of them, whose effigies ought to be stuck up in the Greve †.’

Our Author adds, that the ‘Nonottes, the Frérons, the Sabotiers, and their companions, loudly declaimed: but he who persecuted him with the greatest cruelty and absurdity, was a foreign mountaineer, who was fitter for sweeping chimnies, than directing consciences. This very familiar gentleman wrote to the King of France, in the stile of one crowned head to another, to beg the favour of him to expel a sick man, of seventy-five years of age, from the house which he built, from the lands which he had cleared, and from a hundred families, who derived their subsistence from him. The King thought the proposal was dishonest and unchristian, and gave orders that the tatter *Crape* might be told so.’

The mention of a *sick man of 75*, seems to have brought in a particular account of the well-known affair of M. Voltaire’s sending for a parson, at this juncture, in order to receive *extreme unction*, &c. The detail is pleasant enough; and the account of the *forgeries* to which this adventure gave birth, in order to render the *sick recluse* completely ridiculous, is curious; and serves to confirm the suspicions we entertained, at the time, that the *declaration* and *profession of faith* said to have been made by Voltaire at the performance of the *holy ceremony*, were mere *forgeries*. The following letter was written by our Author, on this occasion :

“I am not offended with those people, who have made me speak the words of holiness, in a stile both barbarous and impertinent; they could have expressed my true sentiments but badly; they might have repeated in their jargon, what I have so frequently published in French, but they have not even expressed the substance of my opinions. I agree with them; I join in their faith; my enlightened zeal second their ignorance, and I recommend myself to their Savoyard prayers. I only beg the pious forgers, who digested the deed of the 15th of April, to consider that they ought not to counterfeit deeds, even in favour of the truth. The more the Catholic religion is true, (as all the world knows) there is the less need of telling lies for it. These little liberties which are but too common, may authorise more dangerous impositions. People may very soon think they may be allowed to fabricate false wills, false donations, and false accusations, for the glory of God. Most horrid forgeries have been committed on former occasions.

* The *Grub-street* of Paris.

† The *Greve* is the place of execution for criminals.

"Some of the pretended witnesses confess that they were suborned; but they were made to believe that they were doing good. They have declared, that they only told lies with a good intention.

"All this was done no doubt with the same charitable intentions that the recantations were imputed to Messrs. de Montesquieu, de la Chalotais, de Montclar, and a number of other people. These pious frauds have been in fashion about sixteen hundred years: but when these good works go the length of falsehood, it is risking a great deal in this world, in expectation of the kingdom of heaven."

In the remainder of these memoirs, which end with the year 1774, we have an account of the horrid prosecution and death of the chevalier de la Barre, at Abbeville, and of the zeal and success with which our Author espoused the cause of the poor young gentleman, a friend of the Chevalier's, who had been involved in the same prosecution. The crime for which they were so cruelly condemned, is here said to have been—

"not kneeling in time of rain, before a procession of capuchins, who had passed about 60 paces from them; they were also accused of singing a rakish song of 100 years old, and repeating Piron's ode to Priapus.

"This ode of Piron's was a lewd flight of a young man, and looked upon as such a venial trespass, that the King of France, Louis XV. hearing that the author was poor, gave him a pension out of his privy purse. Thus he who composed the piece was rewarded by a good king, while they who repeated it, were condemned to suffer the most dreadful punishment, by some inhuman monsters of a village.

"Three judges of Abbeville conducted the prosecution, and the sentence was as follows: That the Chevalier de la Barré, and his young friend (of whom we have been speaking), should be put to the torture ordinary and extraordinary, their hands be cut off, their tongues torn out with pincers, and their bodies burnt alive."

We have, likewise, toward the conclusion of this work, a recital of the means by which M. Voltaire freed his territory in the *pays de Gex*, of the plague of the *Sbirri*, or officers of the inquisition; who tormented the poor people, and involved the country in the most dreadful misery.

An account also is here given of a Mr. Clement, one of Voltaire's literary persecutors; and whose severity towards our Author, is pretty handsomely retaliated,—though in a few words.

Speaking of Mr. Voltaire's *later* works, it is observed, that "there are a sort of tempers, which, having once contracted a habit of writing, cannot relinquish it in their most advanced age;—such were Huet and Fontenelle. Though our author was weighed down with years and disorders, he was always chearfully employed. His Epistle to Boileau, his Epistle to Horace, the *Tactics*, the *Dialogue of Pegasus and the Old Man*, *John who Laughs and Cries*, and several

* See an account of his *Investives*, Rev. 49, 50, 51.

other pieces of that kind, were written at the age of *eighty-two*. In conjunction with two or three men of learning, he wrote three-fourths of *The Questions on the Encyclopædia*. As soon as each volume made its appearance, several editions of it were printed, and the whole are very incorrect.*

The following anecdote is equally notable; and shews, as our Author remarks, that 'the eyes of envy are not always clear-sighted. That article already printed in the great Paris edition, was written by Mr. Polier de Bottens, chief pastor of the church of Lausanne; a man truly respectable, both for his virtue and learning. The article is sensible, instructive, and of profound erudition;—we have the original in the author's own hand. While it was believed to be written by M. de Voltaire, there were a hundred faults found; but when it was known to be the work of a clergyman, it became truly christian.'

We have now given sufficient extracts from these very entertaining memoirs; of the authenticity of which, we have already hazarded our opinion, in the beginning of our first article. Subjoined to the memoirs, are a considerable number of 'Genuine Letters of M. de Voltaire.' That they *are* genuine, we have no doubt: and many passages from them might be extracted, for the amusement and information of our Readers; but we must hasten to other subjects.

ART. IV. *An historical and classical Dictionary*: Containing the Lives and Characters of the most eminent and learned Persons, in every Age and Nation, from the earliest Period to the present Time. By John Noorthouck. 2 Vols. 8vo. 12s. Cadell. 1776.

WE have had many biographical collections, from Moreni, Bayle, the *Biographia Britannica*, &c. in *folio*, down to a variety, of inferior note, in *octavo* and *duodecimo*. The present work is the last compendium of the kind, and consequently the most will be expected from it with regard to *new* lives and *additional* anecdotes; and if the Public be not too unreasonable in its expectations, it will not be wholly disappointed. Mr. N. appears to be a diligent and judicious compiler;—of which we have had *other proofs*, in his history of London*. He writes like an honest, sensible, intelligent man,—enlived by no party, and enslaved by no system.

The Author's main design, as himself expresses it, in his preface, is 'to convey to his Readers, in a distinct and concise manner, the name, time, country, character, principal actions, or literary works, of the personages most distinguished in history; so as to include the outlines of a general system of biography.'

Both the utility of such a work, and the difficulty of extracting it from the voluminous materials which were to be collected

* See Rev. Vol. xlix. p. 36, and 96.

for his purpose, are sufficiently obvious; and while the Author assigns the former as his reason for undertaking the task, he offers the latter as an apology for any defects which may appear in the execution of his design; pleading, that the attempt to condense that abundance of matter which lay before him, within the proposed limits, might at first sight appear impracticable; and that to search out and abstract such large memoirs, demands a closer attention than those who have never submitted to such labour, will readily conceive.

In a compilement of this kind, the greater part of the articles must undoubtedly be copied from preceding publications; and consequently, it will be no wonder if many of the errors of former compilers should have escaped this Author's detection. But, whatever are the unavoidable defects of such a performance, the candid reader will readily allow him the praise which is his due; and which is, briefly, that of giving us a better compendium of general biography than we were before possessed of. Where he has borrowed from his predecessors, he has left out much of their superfluous matter; he has made occasional additions to such articles as appeared to require them; and he has interspersed many names, worthy of such distinction, which had not before found a place in any work of the kind.—The two following lives are selected as specimens.

I. The account here given of that celebrated mechanician, Mr. Harrison, is not the same with that inserted in the Appendix to the *Biographia Britannica* †; and contains, on good authority, (as we have reason to believe) several particulars not mentioned there.

* Harrison (John) a most accurate mechanic, the celebrated inventor and maker of the famous *Time-keeper* for ascertaining the longitude at sea, and also of the compound, or as it is commonly called, the gridiron pendulum; was born at Foulby, in the parish of Wragby, near Pontefract in Yorkshire, in 1693. The vigour of his natural abilities, if not even strengthened by the want of education, which confined his attention to few objects, at least amply compensated the deficiencies of it; as fully appeared from the astonishing progress he made in that branch of mechanics to which he devoted himself. His father was a carpenter, in which profession the son assisted; occasionally also, according to the miscellaneous practice of country artists, surveying lands, and repairing clocks and watches. He was, from his early childhood attached by any machinery moving by wheels, as appeared while he lay sick of the small-pox, about the 6th year of his age; when he had a watch placed open upon his pillow to amuse himself by contemplating on the movement. In 1700. he removed with his father to Barrow in Lincolnshire, where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident from which he might collect information: frequently employing all, or great part of his nights, in writing, or drawing: and he always acknowledged his obligations to a clergyman who

† That account is said to be grossly erroneous.

came every Sunday to officiate in the neighbourhood, who lent him a MS. copy of professor Saunderson's Lectures; which he carefully and neatly transcribed, with all the diagrams. His native genius exerted itself superior to these solitary disadvantages; for in the year 1726, he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention: these surpassed every thing then made, scarcely erring a second in a month. In 1728, he came up to London with the drawings of a machine for determining the longitude at sea; in expectation of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, he referred him to Mr. George Graham; who discovering he had uncommon merit, advised him to make his machine before he applied to the board of longitude. He returned home to perform this task, and in 1735, came to London again with his *first machine*; with which he was sent to Lisbon next year for a trial of its properties. In this short voyage he corrected the dead reckoning about a degree and a half, a success that proved the means of his receiving both public and private encouragement. About the year 1739, he completed his *second machine*, of a construction much more simple than the former, and which answered much better: this, though not sent to sea, recommended Mr. Harrison yet stronger to the patronage of his private friends and of the public. His *third machine*, which he produced in 1749, was still less complicated than the second, and superior in accuracy, as erring only three or four seconds in a week. This he conceived to be the *ne plus ultra* of his attempts; but in an endeavour to improve pocket watches, he found the principles he applied, to surpass his expectations so much, as to encourage him to make his *fourth Time-keeper*, which is in the form of a pocket watch, about six inches in diameter. With this Time-keeper his son made two voyages, the one to Jamaica, and the other to Barbadoes; in both which experiments it corrected the longitude within the nearest limits required by the act of the 12th of queen Anne; and the inventor therefore, at different times, though not without infinite trouble, received the proposed reward of 20,000l. These four machines were given up to the board of longitude. The three former were not of any use, as all the advantages gained by making them, were comprehended in the last: they were worthy however of being carefully preserved as mechanical curiosities, in which might be traced the gradations of ingenuity, executed with the most delicate workmanship! whereas, they now lie totally neglected, in the royal observatory at Greenwich. The fourth machine, emphatically distinguished by the name of the *Time-keeper*, has been copied by the ingenious Mr. Kendal; and that duplicate, during a three years circumnavigation of the globe, in the southern hemisphere with captain Cook, answered as well as the original. The latter part of Mr. Harrison's life, was employed in making a *fifth improved Time-keeper*, on the same principles with the preceding one; which at the end of a ten weeks trial, in 1772, at the king's private observatory at Richmond, erred only $4\frac{1}{2}$ seconds. Within a few years of his death, his constitution visibly declined, and he had frequent fits of the gout, a disorder that never attacked him before his 77th year: he died at his house in Red-Lion square, London, on the 24th of March, 1776,

aged

aged 83. The reclusive manner of his life in the unremitted pursuit of his favourite object, was by no means calculated to qualify him as a man of the world; and the many discouragements he encountered in soliciting the legal reward of his labours, still less disposed him to accommodate himself to the humours of mankind. In conversing on his profession, he was clear, distinct, and modest, yet like many other meer mechanics, found a difficulty in delivering his meaning by writing; in which he adhered to a peculiar and uncouth phraseology. This was but too evident in his *Description concerning such Mechanism as will afford a nice or true Mensuration of Time*, &c. 8vo, 1775; which his well known mechanical talents will induce the Public to account for from his unacquaintance with letters, from his advanced age, and attendant mental infirmities; among which may be ranked his obstinate refusal to accept of any assistance whatever in this publication. This small work includes also an account of his new musical scale; or mechanical division of the octave, according to the proportion which the radius and diameter of a circle, have respectively to the circumference. He had, in his youth, been the leader of a distinguished band of church-singers; had a very delicate ear for music; and his experiments on sound, with a most curious monochord of his own improvement, are reported to have been not less accurate than those he was engaged in for the mensuration of time.

With respect to the opinion of the Monthly Reviewers, in relation to Mr. Harrison's inventions, and improvements in clock work, his treatise, just mentioned, entitled, *Description*, &c. and his conduct with regard to the Public, and the rewards which he received, the curious reader is referred to our Number for October 1775.

II. The life of Luther appears to be judiciously compiled from Dr. Robertson's History of Charles V. viz.

Luther (Martin) the great reformer, was the son of a miner, and born at Isleben in Saxony in 1483. He went through the usual courses at the university of Erfurt, and entering into the Augustin order in 1507, became a professor in the new university founded at Wirtemberg by Frederick elector of Saxony. Leo X. having exhausted his treasury by his generous and enterprising temper, and being obliged to exert all his invention to raise money, published a general sale of indulgences; and farmed out the produce of Saxony and the countries round the Baltic, to Albert, abp. of Mentz and Magdeburg. The Augustin friars had usually been employed in Saxony to preach up the indulgences, and had derived both profit and consideration from the trade; but Albert now employed the Dominicans, who over-acted their parts, and by their licentious practices and lives, exposed the indulgences to contempt: they even boasted "of having so large a commission from the pope, that though a man should have despoiled the virgin Mary, yet for money he might be pardoned." Luther, as an Augustin friar, resenting the affront put upon his order, began to preach against these abuses in the sale of indulgences; and being naturally of a sanguine temper, and provoked by opposition, he proceeded even to decry indulgences themselves; and was thence carried by the heat of dispute, to question the authority of the pope, from which his adversaries de-

rived their strongest arguments against him. As he enlarged his reading to support this contest, he still discovered some new abuse or error in the church of Rome; and finding his sentiments eagerly adopted, he was encouraged to proceed to more dangerous lengths, than he originally meditated; so that by sermons, writings, and conferences, he daily augmented the number of his disciples. All Saxony, all Germany, all Europe, were soon filled with the voice of this daring innovator; and men, as if roused from a long lethargy, began to question the most ancient and most received doctrines. The elector of Saxony favouring Luther's designs, protected him from the violence of the papal resentment; the republic of Zurich even reformed their church according to his new model; many sovereigns of the empire shewed a favourable disposition to it; and Luther, naturally inflexible, could never be prevailed on, either by promises or threats, to relinquish the glory of heading so formidable an opposition to papal tyranny, and of dictating religious faith and principles to multitudes. Henry VIII. of England, who had not then quarrelled with the pope, wrote a Latin treatise against the principles of Luther; for which Leo conferred on him the title of Defender of the Faith: Luther, without regard to the dignity of his antagonist, retorted sharply; and this treatment, added to the circumstance of his having publicly entered the lists against him, were sufficient to withhold Henry from receiving his doctrines, when other motives might have so disposed him. Nevertheless Henry's book, which for a king was not contemptible, and Luther's advantage over him in argument, gave the reformer fresh lustre, so that the attention of mankind was still more turned to him; and the Lutheran doctrine gained new converts in every part of Europe. In 1524, Luther flung off the monastic habit, and the year after married Catharine de Bore, a nun, who sometime before had escaped from her convent with eight more sister profelytes to a tract he had wrote against vows of virginity: he confessed, among other reasons, that this choice of a wife was partly made as concurring with his grand-scheme of opposing the catholics; and this spiteful union was probably in her favour, by endearing her to him, for he found himself extremely happy in his conjugal state; especially when his wife brought him a son, and he had three in all. Important as the events of Luther's life were in their consequences, our limits will not allow descending to particulars. Keeping therefore to generals, it need only be added, that at the latter part of his life he had little to do but sit down and contemplate the mighty work he had effected! for such it might be deemed, that a single monk should give the haughty church of Rome so rude a shock, that there needed but such another to overset it totally. The remainder of his life was spent in exhorting princes and states, and universities, to confirm the reformation; and in publishing from time to time such writings as might aid and encourage them so to do. He died in 1546, and was buried at Wirtemberg with the greatest pomp that perhaps was ever bestowed on a private man: Melancthon pronounced his funeral oration. There is nothing extraordinary in Luther's character being represented in two very opposite lights: one party foaming with rage, imputed to him all the vices of an infernal being; while the other, warmed with admiration and gratitude, ascribed to him perfections beyond human attainment. From his

conduct we may however credit him with a zeal for truth, intrepidity in asserting it, abilities to support it, and industry in propagating it: his manners were pure even to austerity; and his disinterestedness may be pleaded in favour of his sincerity: he left honours and emoluments to his disciples, remaining satisfied with his original appointments of professor in the university, and pastor of the town of Wirtemberg. It would have been strange if he had been exempt from the passions of human nature, and his adversaries put them to a sufficient trial; but he manifested no corruption or malevolence of heart; and we must always be just enough to estimate men by the maxims and manners of their own times. In consequence of Luther's strenuous endeavours to expose the crafty usurpation of the church of Rome, the kingdoms of Denmark, Sweden, England, Scotland, and nearly one half of Germany, renounced the jurisdiction of the pope; and in those countries which did not openly revolt, the disaffection broke out with different degrees of violence, or rankled secretly. Lastly, beside dismembering the dominion of the Roman pontiff, he even effected a reformation in their system of politics, and taught them to govern the nations that still adhered to them upon milder maxims, and with a more lenient hand.

Although we acknowledge the utility of this work, we cannot so far accede to the opinion which the Author has laboured to support, in his preface, as to think the *alphabetical* form the most eligible for collections of this kind. After all that has hitherto been done, in this walk of literature, a *Chronological Biography*, extracted from original authors, in which the lives of men of real eminence should be given in their proper classes, and in the order of time, appears to us, to be still an important *desideratum*. — See more on this head in Rev. vol. xxxviii. p. 33—34.

ART. V. *The Matter of Agistment Tythe of unprofitable Stock, in the Case of the Vicar of Holbeach, as decreed by Lord Chief Baron Parker, Baron Smythe, &c. in the Court of Exchequer in Michaelmas Term, 1768.* By Cecil Willis, D.D. Vicar of Holbeach, and Prebendary of Lincoln. 4to. 1 s. Newbery. 1776.

A Gistment tythes are such as are due upon the pasturage of unprofitable cattle; and unprofitable cattle are such as, having neither been brought to the plough nor to the pail, yield no tytheable produce.—To these may be added sheep, from the time they are shorn, to the time they are sold to the butcher, or otherwise disposed of. What is most material to the clergy in the present case, is the mode of paying these tythes. Dean Watson, and, if we mistake not, Gibson and Burn, and other writers of ecclesiastical law, have propounded that the tenth of the total, or of the improved value, should be paid to the parson, that is, if an ox bred by the farmer, and never used in the plough is brought to market, the tythe of what he is sold for shall be paid; but if he has been brought at

at a certain age and afterwards sold, the tenth of the improved value shall then be paid. This was a vague and uncertain method; and, in fact, not founded on any legal principle. For it is not the tythe of the value of the cattle, (which might be more or less according to the skill or ignorance, the good or ill fortune of the farmer) which is due *de jure* to the parson: it is the tythe of the produce of the earth consumed during the time such cattle are kept in an unprofitable state, that is primarily and *ab origine* due. This then must be the mode of payment. A farmer breeds an ox, and at three years old sells him to a grazier for seven pounds.—According to the above-mentioned authorities, the parson would be entitled to fourteen shillings, but it shall appear that he is not; for, upon the same principle, he would have been entitled to the tenth part of the carcase, had the farmer killed him,—whereas he could have no such right, his claim being founded exclusively on the tenth of the produce consumed by the animal. He must therefore be paid thus,

	£.	s.	d.
What is the price of keeping 1st year?	1	0	0
What the second?	1	15	0
What the third?	2	5	0

5 0 0
Tenth 0 10 0

When the ox is in the hands of the grazier, a second tythe arises, probably to another parson in another parish. He keeps him twenty weeks and sells him to the butcher for ten guineas. The improved value is 3*l.* 10*s.* but the parson shall not be intitled to seven shillings for agistment tythe; for then he would avail himself of the skill, address and judgment of the grazier, who, for ought he knows, may have over-reached the butcher, and sold the animal for more than he will yield. It is the tenth of the price of keeping him twenty weeks that he may claim, which amounting to forty shillings, leaves him four. And so it is with respect to colts and other animals coming under this denomination; and this is the legal and equitable mode of payment. The matter, however, is not so clearly set forth in this pamphlet.

ART. VI. *The Fingal of Ossian*, an ancient Epic Poem, in Six Books. Translated from the original Gallic Language by Mr. James Macpherson, and now rendered into Heroic Verse. By Ewen Cameron. 4to. 15 s. Boards. Robson. 1777.

OSSIAN is fallen with the mighty. His beard is like the thistle of the pastures, when the northwind whistleth on the hills. Ewen hath mowed it with his cutlass, as the wild-goat

goat croppeth the flower. The beard of Ossian was as the foam of waters, white with the multitude of moons. The thin down streameth through the air;—it falleth on the hunter in the morning, when the red dog howleth on the heath. He moveth it not from his cloak. The beard of Ossian was sacred!

Dirge was thy cutlass, Ewen, Ewen of recent times:

Dirge was thy cutlass, Ewen, Ewen that couplest rhymes.

So much by way of dirge on this melancholy occasion! We shall now attend to the ancient bard's misfortunes in humble prose. An attempt to reduce the desultory manner and wild measures of Ossian's poetry to the tame and regular march of the couplet, shewed such an entire want of taste and judgment, that we could not possibly hope any thing from this performance, and, of course, we were not disappointed.

On perusing the first couplet,

By Tura's lofty wall Cuthullin lay,

Beneath the shadow of a rustling tree [tray].

We concluded that the transposer had written in blank verse, but we soon found that this was nothing but *the Brogue* [for the *Brogue* is not peculiar to Ireland] of which here are many curious instances:

Innumerable foes the land invade,

And Swaran seems determin'd to succeed [succade].

Bright from their sides of steel a thousand beams [bames]

Incessant flashing—set the heath on flames.

We have proceeded no farther than the fifteenth page, yet might we, surely, without impeachment of our candour or mercy, pass sentence on the book without opening another sheet—But in publications of considerable size and expence, we generally suffer an arrest of judgment, and in compassion to a poet's pocket, at least, try all we can to save him. To proceed, then;—

Mean time ascends the crashing din of arms,

The gray dogs howl amidst the loud alarms.

This is a happy mixture of the sublime and the familiar, and conveys a perfect idea of a battle between two butchers' dogs and their masters (which is not rarely the case) at the same time.

Roar through the pride of Lochlin's thick array,

And routed drive them headlong to the sea [say].

This is addressed to a chief, previous to his attacking the enemy; and neither is the language nor the idea common; for he is taught to attack them with *roaring*. Now this implies a similitude, which, being barely understood, heightens the surprise. The latitude of the idea too is extensive; the chief may attack them either as an hyæna, a bull, a lion, or an afs:

For

For novelty's sake, which is the soul of the surprising, we will suppose the last.

Fatigu'd, reply'd the chief, I stepp'd in here.

An instance of the easy and familiar—I stepp'd in, Mistress, to warm my fingers and my toes.

Concerning a dispute between two heroes for a pied bull, the Author says,

About this beast arose such fierce debate,
That often sword in hand the heroes met.

This, too, is easy and familiar, but seem'd to be exceeded in that way by the following,

For I a valiant chief nam'd Comal knew,
Who inadvertently his mistress slew.

As the poetical gardener said of the statues of Cephalus and Procris,

He bent his bow and shot at random,
And kill'd his wife for a memorandum.

Mr. Macpherson endeavoured to make Homer speak like the English Ossian; this Writer has attempted to make Ossian speak like the English Homer: both have failed: but some respect was due to the former, as to a man of genius, whose labour was misemployed; the latter, equally void of talents and taste, has no claim to our attention.

* * A former translation of Fingal was published in 1772; see Review, vol. xlvii. p. 71. Of this, a new edition has just made its appearance. It is by no means so defective a performance as the work which is the subject of the present Article; but we cannot give it our approbation.

ANV. VII. *The Goat's Beard: A Fable.* 4to. 1 s. 6 d. Doddsley. 1777.

FABULISTS, in verse or prose, are moral preachers. The text of the sermon before us lies in the 4th book and 14th chapter of Phædrus, where it is thus written:

Barbam Capellæ quum impetrassent ab Jove,
Hirci merentes indignari cœperant,
Quod dignitatem sceminae sequassent suam;
"Sinite, inquit, illis gloriâ vanâ frui,
"Et usurpare vestri ornatum muneris:
"Pareas dum non sint vestris fortitudini."

Hoc argumentum monet ut sustineas tibi
Habitū esse similes, qui sint virtute impares.

The purport of the above Fable is this. When the She-goats had, by their intreaties, obtained of Jupiter the privilege of having Beards as well as the Males, the He-goats grew angry; and complained, that he had degraded their dignity by admitting the females to equal honours with themselves.

‘ To which the God replied, That if they would take care to preserve the real and essential advantages which their sex gave them over the other, they would have no reason to be dissatisfied with letting them participate in what was merely ornamental.’

From these words the present Lecturer (who has the honour of being Poetical Chaplain to his Majesty) has given the sexes many ingenious documents. After an oblique reflection on the *Bucolics* of Virgil, intimating that the poet has assigned to Mantua the scenery of Naples, our English Phædrus (or rather Fontaine, for the fable is more in his manner) represents a *coterie* of the goats addressing Jupiter to render them equal to the males, by honouring their chins with a beard. Jupiter, in a frolic mood, grants their petition, which occasions a remonstrance from the *Goaterie* of males, and obliges the God to *convene the states*, in order to determine the claims of both sexes :

The God appear'd, in proper state,
Not as the arbiter of fate,
With all those ensigns of command
Which sway the air, the sea, the land,
But yet with dignity, to draw
Attention, and becoming awe.
“ Approach :” he cry’d, “ your idle strife
“ Has rais’d a thought: I’ll give it life.
“ For know, ye-Goats, my high behests
“ Shall not be thrown away on Beasts.
“ When *Sexes* plead, the cause is common ;
“ Be *Goats* no more, but *Man and Woman*.”

Having wrought this transformation, Jove proceeds to descend on the original destination of the several sexes :

“ When first I different sexes form’d,
“ Happy myself, with goodness warm’d,
“ I meant you help-mates for each other ;
“ The ties of father, son, and brother,
“ And all the charities below
“ I kindly meant should spring from you.
“ Were more exalted scenes your lot,
“ I kindly meant, as who would not,
“ The Fair should sooth the Hero’s case,
“ The Hero should protect the Fair ;
“ The Statesman’s toils a respite find
“ In pleasures of domestic kind ;
“ And Kings themselves in social down
“ Forget the thorns which line a crown.
“ In humbler life, that Man should roam
“ Busy abroad, whilst she at home
“ Impatient for his dear return
“ Should bid the crackling incense burn,
“ And spread, as fortune might afford,
“ The genial feast, or frugal board.
“ The joys of honest Competence,
“ The solace even of Indigence.”

After

After having laid down these general principles, he particularly addresses the ladies; and in his discourse to them, as well as in his more solemn harangue to the gentlemen, we think the Heathen Godhead rather inclined to be pedantic, and that he discovers too great an inclination to shew his reading, which seems to lie rather out of his way, as he deals chiefly in modern history. Much of what he says, however, is not unworthy the attention of his fair auditors. We are particularly pleased with the following passages:

† Some dames of less athletic mold,
By mere misfortune render'd bold,
Have drawn the dagger in defence
Of their own spotless innocence,
O'er these the pensive Muse shall mourn,
And Pity's tear shall grace their urn.
† Others, a more heroic part,
By just revenge to fury led,
Have plung'd it in a husband's heart,
And triumph'd o'er the mighty dead.
Though laurels are *their* meed, 'tis true,
Let milder females have their due,
And be with humbler myrtles crown'd,
Who † suck'd the poison from the wound.

Glorious, no doubt, it is, to dare
The dangers of the Sylvan War,
When foremost in the chace you ride
Some headlong steed, you cannot guide,
And owe, by providence, or chance,
Your safety to your ignorance.
But ah! the consequential ill
Might *there* restrain ev'n a woman's will.
The furrough plough'd by Tyburn || hat
On the fair forehead's Parian flat;
The freckles, blotches, and parch'd skins,
The worms, which like black-headed pins
Peep through the damask cheek, or rise
On noses bloated out of size,
Are things which females ought to dread.—
But you know best, and I proceed.

† ' *Some* } Of these two assertions the Author does not chuse to
† ' *Others* } give examples, as *Some* might be thought fabulous,
and *Others* invidious.

† ' *Suck'd the poison*] Whether the story of Eleanor of Castile, wife to Edward the First of England, is fictitious or not, the Eleanor Crosses existing at present, are a sufficient testimony of her husband's affections, and his gratitude to her memory.'

|| ' *Tyburn hat*] The small round hat; which acquired its name from its being the distinguishing mark of a pick-pocket: it is now adopted by gentlemen and ladies.'

In modern days, the female pen
Is paramount, and copes with men.
Ladies have led th' instructive crew,
And kindly told us all they knew.
In France, in Britain, many a score.—
I mention none—to praise the more.
And yet in that same little isle
I view, with a peculiar smile,
And wish to name a chosen few ;
A — —, or a — — — — —,
Or—But I won't. It envy raises.
Few men can bear each other's praises,
And in the Fair one would not see
A *Genus irritabile*.

Be wise, be learn'd, be brave, nay fear'd—
But *keep your sex*, and † *HIDE THE BEARD*.

Having thus closed his most gracious speech to the ladies,
he turns, or rather *affects* to turn, to the gentlemen, for the
majority of his precepts still continue less applicable to the
males than to the females. From that source indeed he draws
the most striking, the most edifying, and most entertaining parts
of his discourse. The following strictures on the modish de-
portment of the sexes are a just, though severe, comment on
real life :

———— the present page,

The refuse of an iron age.

Speaking to the men of quality on their stile of behaviour to
the women of rank, and its consequent effect, Jove delivers
himself thus :

But now, when *you* appear before 'em,
You want all deference, and decorum ;
And, conscious of good Heav'n knows what,
Noddle your heads, and slouch your hat ;
Or, careless of the circling throng,
Through full assemblies lounge along,
And on a couch politely throw
Your listless limbs without a bow,
While all the Fair, like Sheba's Queen,
Croud eager to th' inviting scene,

† *'Hide the Beard.*] A certain Grecian painter, who had usually
exerted his talents on lascivious subjects, was commanded by the
State under which he lived, to atone for his errors by forming a
piece which should damp the most licentious appetite. He accord-
ingly drew a naked Venus with all the charms his imagination could
suggest, and then, to make her totally disgusting, clapped her on a
beard.'

And

And o'er that couch in raptures hang
 To hear their Solomon's harangue.
 No doubt 'tis edifying stuff,
 (For gentle ears are cannon-proof)
 And wise the doctrines which you teach.
 But your Examples more than preach.
 For 'tis from hence your high-bred lasses
 Lose, or despise, their native graces.
 Hence comes it that at every rout
 They hoyden in, and hoyden out.
 The modest dignity of yore,
 The step chafis'd, is seen no more.
 They hop, they gallop, and they trot,
 A curtesy is a thing forgot.
 Th' affected stare, the thrust-out chin,
 The leer, the titter, and the grin,
 Supply what "hung on Hebe's cheek,
 "And lov'd to live in dimple sleek."
 Nay, some who boast their sixteen quarters
 One might mistake for chandlers daughters.
 Ah, could these triflers of a day
 Know what their masters think and say,
 When o'er their claret they debate
 Each pretty victim's future fate;
 With what contempt and malice fraught
 They sneer the follies they have taught;
 How deep a blush their cheek would fire!
 Their little breasts would burst with ire;
 And the most heedless mawkin there,
 The loveliest idiot, drop a tear.
 Virtues have sexes, past a doubt,
 Mythologists have mark'd them out;
 Nor yet in excellence alone
 Have this peculiar difference shown:
 Your Vices—that's too hard a name—
 Your Follies—should not be the same.

He winds up his doctrine of *propria quæ maribus* in these words:

Whether you fix your fancied reign
 In brothels, or in drawing-rooms,
 The little *Something* still retains.
 Be Gamesters, Glattons, Jockies, Grooms,
 Be all which Nature never meant,
 Free-thinkers in the full extent,
 But ah, for *Something* be rever'd,
 And keep your Sex, and show THE BEARD.

This little piece has, we think, a considerable degree of merit. It is easy and spirited. It might perhaps have been rather more compressed; and more attention should have been paid to the rhymes, the inaccuracies of which, in such short poems, is scarcely excusable.

ART.

ART. VIII. *Asses Ears*: A Fable. Addressed to the Author of *The Goat's Beard*. 4to. 6d. Riley. 1777.

AN ill-natured and satirical attack on the Laureat, for his lively fable, which is the subject of the preceding Article. It is not, however, void of pleasantry. In the following characters of the candidates for the laurel, or rather *Asses Ears*, our Readers will readily recognise a *rough draught* of two of their old acquaintance; the first of whom his friends have dignified with the title of *the English Aristophanes*, and the last of whom has been branded by his enemies with the name of *Lexiphanes*:

First starts the sprightly *Monkey* forth,
Depending on his comic worth;
But hisses sent from every side,
Confound at once his silly pride,
This active mimic might beguile
Their features from the placid smile,
And by his oft repeated joke,
Convulsive laughter might provoke,
Laughter, proscrib'd by *Stanhope's* pen
Amongst the better sort of men,
Fit only *Mamus* to surprize,
And shake the galleries of the skies.

Next shaggy *Bruin* to be heard,
With leer uncouth, his suit prefer'd:
What though his form could boast no grace,
No gentle smiles adorn'd his face,
His mental graces all must own,
To all his polish'd sense was known;
Gay had in verse proclaim'd of yore,
How well his hands could grasp the oar,
Contract with cautious care his sail,
Or spread his canvass to the gale,
Since which with venturous bark he had try'd,
New shores, and climates far and wide;
Had dar'd the rage of winds and seas,
Eager to view the *Hebrides*,
From whence he knew full well to write,
Of *Ossian* and the *second fight*.
The crowd at first with clamorous breath,
Cried *Bruin* well deserv'd the wreath,
When *Eury* with malignant tongue,
Of other writings instant sung,
Where sense and genius had been found;
Soon went this sentence harsh around:
• Though for your voyage the envied meed,
• Might to your brows have been decreed,
• And well your tracts of politics,
• Might on your head the trophy fix,

Rev. Mar. 1777.

• Yet

‘ Yet as some things which once you writ,
 ‘ Are stigmatiz’d with sense and wit,
 ‘ We deem you for the place unfit.’

The portrait of *the Ass* is particularly invidious, and in our opinion uncandid and unjust. Of the amplification of Phædrus by the modern fabulist, the Laureat has himself spoken much more pleasantly than his adversary :

And now from eight old Latin lines,
 Where some small spark of genius shines,
 To wire-draw many sheets are able,
 Then call the monstrous work a fable.

Ass's Ears.

In eight terse lines has Phædrus told
 (So frugal were the Bards of old)
 A Tale of Goats ; and clos'd with grace
 Plan, Moral, all, in that short space.
 Alas, that ancient Moralist
 Knew nothing of the slender twist
 Which Italy, and France, have taught
 To later times to spin the thought,
 They are our masters now, and We
 Obsequious to their high decree,
 Whate'er the Classic Critics say
 Will tell it in a modern way.

Goat's Beard.

The laurel was said by the ancients to have the power of screening those under its shade from thunder ; yet it cannot defend modern laureats from the artillery of their cotemporaries. If our present

— New year's songs and birth-day odes
 are not equal to Pindar or Homer, they are not ridiculous, like these of Shadwell and Cibber. Their annual productions rendered the laurel contemptible ; but the present Laureat, as Ophelia says, “ wears his rue with a difference, and you may call it *Herb o' Grace* on Sundays.”

ART. IX. *A Commentary on the Four Evangelists and the Acts of the Apostles ; together with a new Translation of St. Paul's first Epistle to the Corinthians, with a Paraphrase and Notes.* By Zachary Pearce, D. D. late Lord Bishop of Rochester. [*Article concluded.*]

FROM the account given of Dr. Pearce in our last Review, it appears that he was greatly celebrated for philological learning. Those who are acquainted with his edition of *Longinus*, and his *Cicero de Oratore*, and *de Officiis*, need no other proofs of his skill in the learned languages. His two *Latin Epistles*, first published in the year 1721, shew how early his attention was turned to the study of the New Testament. These circumstances naturally raise our expectations concerning the work before us, which we now proceed to examine. We shall endeavour to do justice both to the Author and the Public, by
 laying

laying before our Readers such extracts from the Commentary as shall best enable them to form a true judgment concerning it.

On Matthew i. 1. he observes, that instead of *Jesus Christ*, we should every where read, *Jesus the Christ*.

Ver. 21. *He shall save his people from their sins*, that is, *from the punishment due to their sins*, *scelus* being put for *pœna sceleris*, in Latin authors. We see no reason however to reject the common interpretation, which supposes that one part of Christ's design was *to turn us away from our iniquities*, Acts iii. 26. Tit. ii. 14.

On Matthew ii. 1. he has the following ingenious conjecture: 'from the first Herod, Herod the Great, being spoken of here, and Luke i. 5, as *King of Judea*, without any mark to distinguish him from *Herod Agrippa* the elder, who was King of Judea, as well as his grandfather, and was the first *King* after him of *Judea*, it may seem probable that both Matthew and Luke wrote their gospels before Herod Agrippa began to reign in Judea, i. e. within ten years after the crucifixion of Jesus: for the Emperor Claudius, at the beginning of his reign, gave that kingdom to him, which none of the first Herod's family enjoyed, as King, but he; Archelaus having been an ethnarch only, and Herod Antipas a tetrarch only, and of Galilee only.' On the mention of which last, he adds, it may be proper to lay before the Reader an ancient inscription, which Spon has published, and which favours the above-mentioned conjecture on the addition of the word *King* in this place: "*Herod the Tetrarch, son of Herod the King.*"

The following conjecture does not seem to carry any great probability with it, viz. that the *Magi*, mentioned Matth. ii. 1. were *Jews living in the colleges of the Magi*. The general opinion is in favour of their being Heathens. Nor is it a sufficient reason for rejecting this opinion, that Christ's personal ministry was, for wise reasons, confined to the Jews; for the same reasons did not hold against an early revelation of his birth being made to the Gentiles, to whom he had been promised long before, and who had an equal interest in him with the Jews. He has produced several instances from Heathen writers to shew that they called a meteor, or any kind of short and transient light in the atmosphere, by the name of *ἀστὴρ* and *stella*. But why he should suppose the star, or light, which the wise men saw, to be of the nature of what the Jews called the *shechinah* or divine glory, we are at a loss to determine.

We read in Matthew ii. 6, *Thou Bethléhem in the land of Judah, art not the least amongst the princes of Judah*: which is directly contrary to Micah v. 2, both in the Hebrew text and the Greek Seventy version. To remove this difficulty, Gro-

tius and others proposed reading and translating both by way of interrogation, *Art thou Bethlehem the least amongst the thousands of Judah?* No. In confirmation of this sense, Dr. Pearce offers the three following very just observations: 1st, 'The Hebrew word in Micah rendered *little* in the English translation, may be rendered *the least*, as it actually is there frequently, particularly in Judg. vi. 15, 1 Sam. ix. 21, Jerem. xlix. 20, and chap. l. 45. 2dly, Both in the Hebrew and in the Greek of the Old and New Testament, it is not unusual for a sentence to be understood by way of interrogation, though there is no mark placed at the beginning of the sentence, used in either of the languages for a mark of interrogation. Instances of this in the Hebrew are found in 2 Sam. xviii. 29, 1 Kings xxi. 7, Job ii. 10, chap. xli. 1, Zech. viii. 6; and in the Greek, the same is found frequently in passages of the Old and New Testament, as in 2 Sam. xviii. 29, Matth. xi. 3, Mark xiv. 61. 3dly, When words are used thus interrogatively, there is often at the end of them an answer of *Yes* or *No* to be supplied in the sense, though it is not expressed in the words. This is very common with those who write in the Hebrew language, and with those, who, being Hebrews, write in the Greek. In the New Testament the word *No* is to be supplied in 1 Cor. x. 19, 20, τί ἔν φημι; ὅτι εἰδωλον, τί εἰν; ἢ ὅτι εἰδωλόθυτον, τί εἰν; *What say I then? that the idol is any thing? or that which is offered to idols is any thing?* No. See also 1 Cor. xii. 31, Acts viii. 31. An instance where *Yes* is to be supplied, is to be found in 1 Cor. ix. 10. Hence it follows that to ask, whether any thing is *the least*, and to answer *No* (as the Hebrew text and Seventy version do) is the same as to affirm, that it is not the least, as Matthew here does.'

In Matthew iii. 7, we are told, *that many of the Pharisees and Sadducees came to his (John's) baptism.* On this passage our Author has the following note: 'It is observable, that Matthew does not say here, *to be baptized by him*, which are Luke's words concerning the multitude, chap. iii. 7. And that this was not the intention of the Pharisees and Sadducees in general (if it was of many of them) appears probable from Matth. xxi. 32, where it is said, that they (the chief priests and elders of the people) *did not believe in John*; the consequence of which was, that they did not receive his *baptism as from heaven*, (*lb.* ver. 25.) Besides, it is said by Luke, (chap. vii. 30.) that the Pharisees had *not been baptized of John*; and it is less likely that the Sadducees had been. It seems, he adds, most probable, that this coming of the Pharisees and Sadducees to John's baptism, is the same with the coming of the priests and Levites (John i. 19) to ask John, *Who art thou?* For those priests and Levites might be some of the one sect, and some of the

the other.'—This is a very ingenious, and, withal, a very probable conjecture. Nevertheless, it is possible that many, both of the Pharisees and Sadducees, might come with the intention of receiving John's baptism, and yet afterwards refuse it when they became acquainted with the severity of his doctrine, and were at the same time exasperated with the sharpness of his reproofs. See Matthew iii. 7.

In order to shew that oaths imposed by authority are not included in that prohibition, *Swear not at all*, Matth. v. 34, he observes, that Josephus (Bell. Jud. ii. 8, vi. 7) says concerning the Essenes, that *they never swear, their word being stronger than an oath*; τὸ δὲ ὀμνῶν αὐτοῖς περιττάται, χεῖρόν τι τῆς ἐπιρκιάς ὑπολαμβάνουτες, *swearing was superfluous in them who thought it something worse than perjury*. And yet the same writer, who has expressed their not swearing at all in such very strong terms, has assured us that, when they first entered into the society of the Essenes, *they took horrible oaths* (ὄρκους φοβεράς) to observe several parts of religion, which that historian mentions.—We do not remember to have seen this passage cited on this occasion by any other writer; and nothing could be more to our Author's purpose.

The following criticism is peculiar to our Author; and we submit it entirely to the judgment of the Reader: *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy*, Matth. v. 43. 'I find God, in Levit. xix. 17, 18, commanding in this manner, *Thou shalt not hate* (ὁ μισῆσεις) *thy brother in thy heart—thou shalt love thy neighbour as thyself*. And this passage perhaps Jesus had in view: if so, then in Matthew's account of his words, the word *not*, by mistake, have been early left out in the Greek copies. Insert the word *not*, and then you have (as it seems to me) the sense of what the law says about *loving neighbours, and not hating enemies*, in the above cited passage. The addition, which Jesus makes to this command in the next verse is obvious, with this alteration: *but I say*, that ye shall not only *not hate*, but ye shall *love your enemies* so far, as by praying for them, blessing them, and doing good to them. To all this let me add, that Josephus (in Vit. c. 26) says, ἀπηγόρευται ἡμῖν ὑπὸ τῶν νόμων μὴδὲ τὰς ἐχθρὰς ἀποσερεῖν, *that it was not allowed by the Jewish laws to defraud even their enemies*.'

The words which we render, *Pray to thy Father which is in secret*, are by our Author more truly rendered, *Pray in secret to thy Father*. Our English translation, he observes, represents the Father as being *in secret*; whereas it is most natural to suppose that the person here said to be *in secret*, is the person who, *when he had entered into his closet, had shut the door*. And the words of Matthew will carry this sense with them, if instead of

πάλι τῷ ἐν τῷ κρυπῶ, we suppose him to have written πάλι ἐν τῷ κρυπῶ, agreeably to what is found in the M^{SS}. Cant. & Reuchl. and also in the Vulg. and Arab. versions. Mangey, τῷ ἐν τῷ κρυπῶ, says, 'prius τῷ potest abesse.'

The following words in Matthew x. 23, *Ye shall not have gone over the cities of Israel, till the Son of Man be come*, are generally understood to mean, that the disciples would not have time to finish their progress through the cities of Israel, until Christ came to take vengeance on their persecutors. But Dr. Pearce explains it of the disciples not *finishing* or converting the inhabitants of these cities before the destruction of the Jewish state. In support of this interpretation he argues in the following manner: 'The words τελεῖν ὁδόν, or τελεῖν with ὁδόν to be supplied in the sentence, signify to *go* or *finish a journey*: but I have not yet seen any sufficient authority for rendering τελεῖν πόλεις by *going over cities*. It is well known, that τελεῖν is sometimes used for what is done with regard to mysteries, such as those of Ceres, &c. amongst the Heathens: from hence comes τελεῖν μυστήρια, *peragere mysteria*, and τελεῖν τινὶ ἀπόρρητα, *aliquem mysteriis initiare*, mentioned by the Greek lexicographers. Greg. Nazianz. applies this phrase to a person who is made a Christian, and calls him τελεσθεὶς τῷ βαπτισμῶσι, *one perfected or initiated by baptism*. In a sense not much different from this, Ovid has used the word *perfecit*, as in his Art. Amat. l. i. 11. Phyllyrides puerum citharâ perfecit Achillem, i. e. *perfecit eum in doctrinâ citharæ*, *perfected him*, and made him an adept in that science. For the reasons above-mentioned, I am inclined to think, that Matthew here meant to make Jesus say, that the *cities* (or rather the inhabitants of the cities, as in ver. 15, and in chap. iii. 5) of *Israel*, would not be perfected or initiated into Christianity, and become members of the kingdom of the gospel of Jesus, before the ruin of the Jewish state, and his coming to take vengeance upon it. See Leigh's *Critica Sacra*, p. 328. Heinſius, *Doctrinâ Perfeceritis*; and so Auſtor Parergôn. Virg. Æn. iv. Hæ Gætulæ urbes, genus insuperabile bello.'

The Reader, we believe, will be particularly pleased with the explication which our Author has given of the following passage, which has perplexed most interpreters: *Ye shall not see me henceforth, till ye shall say* (i. e. till I come to destroy your city, and then you will say) *Blessed is he that cometh* (or rather, *that came*) *in the name of the Lord*, Matth. xxiii. 39. 'The words ὁ ἐρχόμενος are a title, by which the Christ or Messiah was spoken of; they meant in those prophecies him who was to come. See chap. xi. 3, and xxi. 9, and note on this last. But here ὁ ἐρχόμενος signifies (I think) *he who came*; for these words are supposed to be what would be used by such Jews

as, after Jesus's death, lived long enough to see the ruin of their church and state. As if Jesus had said, then they will remember what they did to me, when I was amongst them; then they will acknowledge that I was *the Christ*, the person *who came in the name of the Lord*. Accordingly, Eusebius in Hist. Eccles. iii. 35, tells us, that upon having seen that destruction, *μῦροι ὅσοι vast multitudes came over from the circumcision to the faith of Christ*. That ὁ ἐρχόμενος may be rendered *he who came*, appears from John ix. 25, where the blind man says, *one thing I know, that (τυφλὸς ὦν) whereas I was blind, I now see*. So in 1 Thess. i. 10. ὁ ῥυόμενος is, *who delivered*: and so probably ὁ ὦν signifies in the following places, John i. 18. (see note there.) John iii. 13, and chap. vi. 46. See also Acts. xi. 7. Agreeable to this use of the participle, we read in Xenophon's Cyrop. p. 168 (ed. Hutch.) ἀρχόμενος, *who had begun*, and in p. 174, ὡς οἰχομένη τῷ πατρὶ, καὶ ἀπωλότων πάντων σφῶν, *as if his father was dead, and all his affairs were ruined*.

We cannot forbear transcribing the note on Matth. xxvi. 25, not merely for its own sake (though that would be a sufficient reason) but also on account of a farther use that may be made of it. When Judas asked his master, *Is it I?* Jesus replied, *Thou hast said*, i. e. it is thou. 'That this expression, *thou hast said*, signifies, *it is thou*, seems to depend upon the idiom of the Hebrew language; in which there is no present tense, and therefore in short sentences the verb is left out, when something present is spoken of. So here when Judas spake in the Hebrew (or rather in that mixed language, called the Syriac in Jesus's days) he said *האני* *I?* i. e. *Is it I?* But in this expression the verb substantive being left out, something which answers to, *it is*, might be as well supplied to make out the sentence; and therefore taking it for granted, that, *it is*, might be supplied for that purpose, the replier often says, *thou hast said*, when he means, thy words, supplied as I supply them, do acknowledge this to be true. See an instance of this in ver. 63, 64, compared with Mark xiv. 61, 62. See Luke xxii. 70, compared with ver. 71; and see John xviii. 37. If this be a true account of the phrase, it will follow, that, when the Greeks or Latins make use of the like way of speaking, they borrowed it from the Eastern languages. I find that where Plautus in Merc. i. ii. 52, makes one man say, *Scio, jam miserum dices*, he makes the other say, *Tu dixisti, ego taces*. Terent. Phormio, Act. i. Sc. 4. Ge. *Modo apud portum* (sc. vidi patrem.) An. *Meumne?* Ge. *Intellexisti*, for *Yes*. So in Xenophon, Cyr. Exp. when he says *ἐπὶ ὁ Ὁρόνιος*, his meaning is, *Orotius confessed it to be so*, p. 62. Ed. Hutch.'

Our principal design in transcribing this excellent note is for the sake of observing, that when Christ was asked by the Roman governor, *Art thou the King of the Jews?* There was no ambiguity in his reply, *Thou sayest*; for he would be understood to mean, *I am*.

We do not know any writer who has given so full and clear an account of the different language in which the day of Christ's resurrection is described. Most commonly it is said, that he was to rise on the third day: but in Matthew, xii. 40. we read as follows: *As Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.* The Jews, like us, had no one word by which to express a day of twenty-four hours, or a *νυκθήμερον*, as the Greeks called it, i. e. a *night-day*, as we might call it. They sometimes styled it a day, as we do; but at other times, *a day and a night*, or *a night and a day*: so that we are to understand by the expression, *three days and three nights*; *three days* (as we should express it), reckoning inclusively the first and the last for two days, though only parts of days, and counting those parts of days for whole days. Aben-Ezra, on Lev. xii. 3. speaking of the law for circumcising an infant on the eighth day, says, that, 'if the infant was born but one hour before the first day was ended, it was counted for one whole day; and so, for the same reason, the part of the day that was past when the infant was circumcised, was reckoned a whole day, if it was only one hour that was passed, of the evening with which that eighth day began.' And to the same purpose, Porphyry, in his *Treatise de Homer. Quæst. 14.* speaks thus: '*he, that is at home in the evening, and goes abroad on the morning of the third day, is said to be from home on the third day, though there is only one day complete, which is the middle one.* Matth. xxvii. 63. is thus explained by our Author: *We remember that this deceiver said, while he was yet alive, After three days I will rise again; that is, in three days, or on the third day.* So in 2 Chron. x. 5. where Rehoboam said to the people, *Come again unto me after three days*, it is added in ver. 12. *that they came unto him on the third day, as the king had commanded, saying, Come again to me on the third day.* The same thing may be concluded from what we read in 1 Sam. xx. 12. compared with ver. 9. For in ver. 12. Jonathan said to David, *When I have sounded my father, about to-morrow any time, or the third day*; and in ver. 19. he said, *And when thou hast stayed three days, then thou shalt go down quickly, &c.* Thus also, whereas we are told in Gen. vii. 24. *that the waters prevailed upon the earth an hundred and fifty days*; it is said in chap. viii. 3. *that after the end of the hundred and fifty days the waters were abated.* In the same manner of speaking, Josephus (*Antiq. i. 12. 2.*) says of Isaac, that he was circum-

cised

cised (μετὰ ὀγδοὴν ἡμέραν) *after the eighth day*, meaning thereby on the eighth day: and so what in Bell. Jud. i. 13. 1. he expressed by μετὰ ἑτῇ δύο, he expressed by δευτέρῳ ἔτει in his Antiq. xiv. 13. 3. To this may be added, that Cicero uses the expression *post* in the same way as μετὰ is used here; for in Tusc. Disp. i. 47. he says *Apollo se id daturum ostendit post ejus dies diem tertium, qui ut illuxit, mortui sunt reperti*. And (to cite no more) Ovid in Fast. vi. 774. says,

Post septem lucis Junius actus erit.

Meaning, that on the seventh day, the month of June will be at an end.' We will only add, that the chief priests and Pharisees understood our Saviour in the sense explained above; for they add, *Command that the sepulchre be made sure until the third day*, Matth. xxvii. 64.

The extracts already made from our Author, are sufficient to shew how good a use he has made of his philological learning, and what sort of entertainment may be expected from the perusal of his commentary. We cannot however forbear laying before the Reader some farther extracts. The following criticism deserves examination. In Luke ix. 51. we read, *When the time was come that he should be received up*; which our Author renders, *When the days of his retiring were compleated*. 'I think,' says he, 'that the word ἀναλήψεως, must signify Jesus's retiring or withdrawing himself, and not of his being received up; because the word συμπληρῆσθαι, as here used before it, denotes a time compleated, which that of his ascension was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem (where he was born) as he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. The phrase ἡμέραι τῆς ἀναλήψεως αὐτοῦ is the same with ἡμέραι τῇ ἀναλαμβάνειν αὐτόν, or *sui recipiendi*: which expressions the Greeks and Latins use, when they would signify, that a man withdrew himself from some danger to which he was near, or from something with which he was tired. The former was the case of Jesus, who (as John says in chap. vii. 1.) *walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him*: the latter was the case of Proteus, (in Virg. Georg. iv. 403. where it is said)

In secreta senis ducam, quo fessus ab undis

Se recipit.

It must be acknowledged, that this interpretation suits better with what follows, than any other we have seen. For after saying, that *when the days of his retiring was compleated*, Luke adds,

adds, *he steadfastly set his face to go to Jerusalem*; he now firmly resolved to go to that seat of his enemies, notwithstanding his knowledge of their intention to destroy him. And our Author observes, 'that all which follows here in Luke, to ch. xix. 45. is represented by him as said and done by Jesus, in his last journey from Gallilee to Jerusalem.' Certain it is, that till this time, Christ had frequently withdrawn himself from his enemies; and that he had been blamed for not shewing himself more openly to the world. We could wish, however, that our Author had produced the authority of some Greek writer to justify his explication of the word ἀναλήψεως. Scapula says, 'metaphorice quoque dicitur, ἀναλαμβάνειν ἑαυτὸν, ut Latini, *colligere se*, apud Isocr. in Archidamo.' And Constantine says, that ἀναλαμβάνω, denotes sometimes retraho, detineo, ut ἀναλαμβάνειν τὸν ἵππον, equum freno sistere & coercere. So that the expression of the evangelist may import, that hitherto Christ had restrained himself, both with respect to his doctrine and conduct, (not trusting himself to any, John ii. 24. nor openly divulging his sufferings and death,) as well as withdrawn himself from danger.

Our Author frequently undertakes to correct the text, and expunges words and whole verses that he supposes to be interpolations, without the authority of a single manuscript. 'To me,' says he, 'the whole 17th verse of the 1st chapter of Matthew is an interpolation.' In his note on Matth. xxvii. 16. he says, 'I am inclined to think, that the words, *for many be called, but few are chosen*, are in the Greek an interpolation.' And it must be confessed that they have no near relation to the parable of the labourers hired at different hours of the day, as he has explained it, but are very pertinent upon the common interpretation. See his notes on Matth. vii. 19. chap. ix. 10. chap. xxvii. 8. Luke ii. 2. chap. xii. 1. chap. xxii. 36. John vi. 4. 44. Acts xviii. 17. chap. xxiii. 8. We are far from taking upon us to say, that there are no interpolations in the sacred text; but our Author sometimes at least has recourse to them without reason, at least without necessity. He rejects Matth. viii. 17. *Himself took our infirmities, and bare our sicknesses*; because 'it is not obvious' (as he says) 'how this prophecy has any relation to Jesus's healing diseases.' Never was any prophecy more pertinently applied. Christ took upon himself our infirmities and sicknesses by his tender sympathy, and by the labour and fatigue he underwent rather than lose an opportunity of healing them, whereby they became a heavy load to him: he likewise bore them away, or removed them by his miraculous power. Compare Gal. vi. 2. Rom. xv. 1. The words of the evangelist are a literal translation of the original, If. liii. 4.

And

And had they been used only by way of accommodation, our Author, on his own principles, (see his note on Matth. ii. 17.) could not have condemned the evangelist.

It must be matter of surprize to most readers, to find the Bishop taking much pains to discredit, though he does not professedly reject, the miracle, which, according to Luke, (chap. xxii. 51.) Jesus performed upon the ear of Malchus. Three objections he has urged against it. 1st, 'It is observable, that the three other evangelists say nothing about Jesus's touching the ear of Malchus and healing it.' Strike out of the evangelists the several facts peculiar to each, and how great a blank will be made in the Gospel-history? The gospel of John in particular must be almost totally expunged. 2d, 'It seems not probable, that Jesus should work a miracle then, when (as he said to Judas and the rest) it was their *hour and the power of darkness*.' This argument, did it deserve the name, would prove that Christ's power was not exerted in striking to the ground those who came to apprehend him, John xviii. 6. 3d, 'Still less it is probable, that such a miracle should not have had so much weight with the multitude, as to astonish them, and incline them to let Jesus depart quietly out of their hands.' This objection likewise, did it conclude at all, would conclude more strongly against the credibility of the miracle performed upon the persons sent to seize him. The fact is, that Jesus, after giving sufficient proof of his power to escape from his enemies, voluntarily surrendered himself into their hands.

Whatever praise may be due to Dr. Pearce as a grammarian, we cannot always commend him as a critic of taste and of judgment. His interpretation of many passages is liable to just objections. It was usual with our Saviour to take occasion, from particular incidents, or occurrences, to deliver some general instruction. On Martha's wanting to call away Mary from her attendance on Christ's discourse, to assist her in preparing an entertainment for him and his apostles, Christ reproves her too great solicitude on this occasion, and then adds that most important apophthegm, *One thing is needful*; which he farther explains by adding, *Mary has chosen the good part* (viz. that of receiving his doctrine) *which shall not be taken away from her*. Nevertheless our Author, after Theophylact, Basil, and others, (whom he does not cite) explains *the one thing needful, of one dish of meat*; though it is evident that one dish could not suffice for so large a company, who lay on different couches.

In his account of the institution of the Lord's supper, he supposes that those words, *which is shed for you*, refer, not to *the blood of Christ*, but to the cup, or wine in it, just poured out of a larger vessel for them to drink, (Luke xxii. 20.). Can any interpretation be more frigid and trifling? The language

of Matthew is expressly against it, and refers the words in question to the blood of Christ, *which is shed for many for the remission of sins*, chap. xxvi. 28. Can this be true of the cup, or of the wine poured out of a large vessel for all the company?

We were particularly displeased with his note on Acts ii. 2. where the historian tells us, that before the descent of the Holy Ghost on the apostles, *suddenly there came a sound from heaven, as of (that is, somewhat resembling) a rushing mighty wind*; a circumstance that seems to have been intended to impress an awe upon their minds, and to represent the strength and power of those gifts which they were going to receive. Our Author illustrates this by a passage from Justin, (l. 24. c. 6.) which ascribes the oracle at Delphi to a cold vapour, arising from a deep hole in the earth, and driven upwards by a certain force, as it were a wind, which pushed on the minds of the prophets to madness. 'Luke,' says our Author, 'represents the wind as coming from above, and Justin as from beneath; but this latter sufficiently shews, that this circumstance in inspiration was agreeable to the notions of the heathens.' But Justin only says, the vapour was driven up, '*vi quadam, velut vento,*' and our Author knew that the prophetic vapour entered the belly of the Pythia. But what affinity is there between this vapour, forced into the virgin's body, and that sound from heaven which filled the house where the apostles were assembled? In neither case was there any thing more than some resemblance to a wind.

In Acts xxiv. 25. we are told, that as Paul *reasoned of righteousness, temperance, and judgment to come*, Felix trembled. Here Dr. Pearce says, 'The reason of Felix's fear seems to have been, lest Drusilla, who was a Jewess, and knew, that what she had done, was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her be disturbed.' Did Drusilla shew any signs of uneasiness? Had Paul appealed to the law of Moses? Is it certain that Felix felt no remorse of conscience on this moving occasion, merely because he did not afterwards act up to his present conviction?

Some may be desirous of knowing what sentiments were entertained by our learned prelate on subjects of controversial divinity. We shall gratify their curiosity by laying before them his comment on two passages which have been the subject of angry debate, without interposing our own judgment. On the first verse of the first chapter of John, he expresses himself in the following manner: '*In the beginning, i. e. of time, or (what is equivalent) from all eternity, was the word, i. e. Jesus the Christ, and the word was with God, or rather with the God, i. e. with God the Father, and the word was God.*' On these last

last words he observes, 'that in many places of this gospel, particularly in ver. 12, 13, 18. of this chapter, the article *ὁ* is not found before *θεός*, though it is plain, that the true and proper God is meant by it.' The other passage is Acts xiii. 48. *As many as were ordained to eternal life, believed*; that is, as many as were prepared (or disposed) for eternal life, having no vices or prejudices to hinder them from embracing Christianity. Compare 1 Cor. xvi. 15. It reflects great honour upon this learned Writer, that he discovers no bigotry, nor undue attachment to any party of Christians. He proposes his own sentiments with calmness, and never inveighs with bitterness against those who differ from him in opinion. In this respect he is worthy the imitation of all the various denominations of Christians.

On the whole, we apprehend Dr. Pearce deserves to be ranked with other writers of eminence, who have employed their philosophical learning in illustrating the sacred writings. We may however be allowed to add, that the useful observations peculiar to our Author, might have been reduced within a much narrower compass than two large quartos. This observation will apply to more modern commentators than Dr. Pearce. They would be more useful, because more read, in some abbreviated form.

Beside his Commentary on the first epistle to the Corinthians, he has given us a new translation of it, more critical and exact in some instances, than the present; but like all other modern translations of the New Testament that we have seen, liable in many cases, to great objection. We can see no necessity for sacrificing delicacy to grammatical nicety, in explaining the following passage, 1 Cor. vii. 18. *Is any man called being circumcised? let him not become uncircumcised; 'let him not by arts of surgery endeavour to pull down the foreskin again.'* Nor can we approve of his rendering *κλητὸς ἀπόστολος*, chap. i. 1. *the called, the apostle*, and referring the former to his being called to the faith of Christ; for it was St. Paul's intention to affirm, that he was a *called apostle*; that is, called by God to this high office, not appointed to it by men.

His translation of 1 Cor. ix. 5. is greatly preferable to that now in use, 'Have we not a right (*ἐξουσίαν*) to lead about (*ἀδελφὴν γυναῖκα*) a Christian wife, as the other apostles, and the brethren of the Lord, and Cephas do?' 'St. Paul always means, by *ἀδελφός* or *ἀδελφὴ*, a brother or sister in the christian religion; that is, a Christian.—And he insists upon his having a right to marry, and have his wife maintained at the expence of his converts, provided she was a Christian wife; which limitation he lays down in chap. vii. 39. as a rule to all believers.'

We could with pleasure produce other instances in which his translation deserves to be commended. But we must refer the reader to the work itself; which, though it may not gratify his high-raised expectation, will repay his labour in perusing it.

At the end of the second volume of the Bishop's Commentary, are reprinted, his *Miracles of Jesus vindicated*, which is the best answer to Woolston; — *Two Letters to Dr. Waterland on the Eucharist*, in which he differs widely from his learned friend concerning the nature of that ordinance; — and his well known, and very curious *Epistola Duæ*, which were occasioned by Dr. Bentley's proposals for printing an edition of the New Testament. As the Public has long been in possession of these pieces, they do not now come under examination. There is a new dissertation of Dr. Pearce's prefixed to his Commentary; the subject of which is, *The Year of the Birth of Christ, with a Chronological table*. Of this tract, which is but short, the Reader will not expect any abridgment. He will easily imagine, that a work of this kind is at best unentertaining, and often proceeds upon principles that are very doubtful, or difficult to be ascertained. The inference the Bishop draws from the whole is, that we may reckon Jesus to have been born on December 25th, in Herod's thirty-third year; and this will bring us, he thinks, to the truth at last; 'and Christ will, when his birth is reckoned from that period, have been, in the first or second month of Tiberius's sixteenth year, beginning to be about thirty years old complete.'

ART. X. *The Life of David Hume, Esq;* Written by himself. 8vo. 1s. 6d. Cadell. 1777.

WHen men of such PARTS, and such PRINCIPLES, as those which distinguished the character and writings of Mr. Hume, come to face the immediate terrors of death, the world is always curious to learn in what manner they support the trying conflict: whether the near approach of that awful change of situation which they are about to experience, (in an hour wherein one would think, the boldest mortal would not dare either to DISSEMBLE or to TRIFLE) has produced any change in their minds; whether they continue fixed, and steady to their past professions; or, whether 'new light' is let into 'the soul's dark cottage,' as the poet expresses it, 'through the chinks' of its ruins,—opening wider, at the moment when the batter'd fabric is tottering to its dissolution.

The late departure of the celebrated philosopher just mentioned, is an event of this kind; and the public will, no doubt, be highly gratified by this UNQUESTIONABLE account of his LIFE, and of his DEATH.

The

The following advertisement is prefixed to the account of Mr. Hume's Life :

' Mr. Hume, a few months before his death, wrote the following short account of his own Life; and, in a codicil to his will, desired that it might be prefixed to the next edition of his works. That edition cannot be published for a considerable time. The Editor, in the mean while, in order to serve the purchasers of the former editions; and, at the same time, to gratify the impatience of the public curiosity; has thought proper to publish it separately.'

The narrative is entitled '*my own Life*;' and begins, after a modest apology, with a brief account of the Author's family-connections. He then proceeds to mention his education, his studious, industrious, and sober disposition, his unsurmountable passion for literature and philosophy, and the publication of his first work, *the Treatise on Human Nature*; which made its appearance at London in 1738. This work was totally disregarded by the Public; or, to use the Author's own words, it fell *dead-born from the press*, without reaching such distinction*, as even to excite a murmur among the zealots.

In 1742, he published the 1st part of his *Essays*, which being favourably received, made him soon forget his late disappointment.

In 1747, he was invited by General St. Clair to attend him as Secretary, in his military embassy to the courts of Vienna and Turin. He then wore the uniform of an officer, and was introduced at those courts, as aid-de-camp to the General.

On his return from Italy, he spent some time with his friends in Scotland, and there composed the second part of his *Essays*, which he called *Political Discourses*, and also his *Enquiry concerning the Principles of Morals*. In these works, together with his *Enquiry concerning Human Understanding*, which was published while he was at Turin, he 'cast a-new,' and interwove his first unfortunate work; conceiving that the ill success of the *Treatise on Human Nature* sprung rather from the inattention that he had paid to the manner in which it was written, than to any other defects of that performance.

His works now began to sell briskly; new editions were demanded; *Answers*, by reverends and right reverends, came out, two or three in a year;—

* We remember however, that it was *distinguished* by the *Reviewers* of that time, though not in a manner suitable to the expectations or wishes of the Author. It was treated with some degree of contempt by the Writer of *the History of the Works of the Learned*, vol. ii. for the year 1739; who, nevertheless, prognosticated *better things*, from the maturer age of the [then young] author. There is a pleasant story of David's paying a visit to the Critic, and threatening to put him to the sword; but as we cannot duly authenticate the particulars, we do not chuse to repeat them.

‘ And I found,’ says he, ‘ by Dr. Warburton’s railing, that the books were beginning to be esteemed in good company. However, I had fixed a resolution, which I inflexibly maintained, never to reply to any body; and not being very irascible in my temper, I have easily kept myself clear of all literary squabbles. These symptoms of a rising reputation gave me encouragement, as I was ever more disposed to see the favourable than unfavourable side of things; a turn of mind which is more happy to possess, than to be born to an estate often thousand a year.’

‘ We shall now proceed a little farther, in the Author’s own words :

‘ In 1751, I removed from the country to the town, the true scene for a man of letters. In 1752, were published at Edinburgh, where I then lived, my Political Discourses, the only work of mine that was successful on the first publication. It was well received abroad and at home. In the same year was published at London, my Enquiry concerning the Principles of Morals; which, in my own opinion (who ought not to judge on that subject), is of all my writings, historical, philosophical, or literary, incomparably the best. It came unnoticed and unobserved into the world.

‘ In 1752, the Faculty of Advocates chose me their Librarian, an office from which I received little or no emolument, but which gave me the command of a large library. I then formed the plan of writing the History of England; but being frightened with the notion of continuing a narrative through a period of 1700 years, I commenced with the accession of the House of Stuart, an epoch when, I thought, the misrepresentations of faction began chiefly to take place. I was, I own, sanguine in my expectations of the success of this work. I thought that I was the only historian, that had at once neglected present power, interest, and authority, and the cry of popular prejudices; and as the subject was suited to every capacity, I expected proportional applause. But miserable was my disappointment: I was assailed by one cry of reproach, disapprobation, and even detestation; English, Scotch, and Irish, Whig and Tory, churchman and sectary, freethinker and religionist, patriot and courtier, united in their rage against the man, who had presumed to shed a generous tear for the fate of Charles I. and the Earl of Strafford; and after the first embellishments of their fury were over, what was still more mortifying, the book seemed to sink into oblivion. Mr. Millar told me, that in a twelvemonth he sold only forty-five copies of it. I scarcely, indeed, heard of one man in the three kingdoms, considerable for rank or letters, that could endure the book. I must only except the primate of England, Dr. Herring, and the primate of Ireland, Dr. Stone; which seem two odd exceptions. These dignified prelates separately sent me messages not to be discouraged.

‘ I was, however, I confess, discouraged; and had not the war been at that time breaking out between France and England, I had certainly retired to some provincial town of the former kingdom, have changed my name, and never more have returned to my native country. But as this scheme was not now practicable, and the subsequent volume was considerably advanced, I resolved to pick up courage and to persevere.

‘ In

In this interval, I published at London my Natural History of Religion, along with some other small pieces: its public entry was rather obscure, except only that Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school. This pamphlet gave me some consolation for the otherwise indifferent reception of my performance.

Mr. Hume goes on to relate the various success which attended the publication of the subsequent volumes of his history. On the whole, we find that his writings, at length, grew into such vogue, that the copy-money given him by the booksellers 'much exceeded any thing formerly known in England.' The prices of literature have, however, greatly risen since the time in which our Author thus, with grateful exultation, acknowledges how amply and nobly he thought himself rewarded for his learned labours.

Being arrived at the age of fifty, our Author (having happily attained not only what he deemed an *independence*, but even *opulence*) proposed to pass the remainder of his life in philosophic retirement, in his native country of Scotland;—when in 1763, 'I received,' says he, 'an invitation from the Earl of Hertford, with whom I was not in the least acquainted, to attend him on his embassy to Paris, with a near prospect of being appointed secretary to the embassy; and, in the meanwhile, of performing the functions of that office. This offer, however inviting, I at first declined, both because I was reluctant to begin connexions with the great, and because I was afraid that the civilities and gay company of Paris, would prove disagreeable to a person of my age and humour: but on his Lordship's repeating the invitation, I accepted of it. I have every reason, both of pleasure and interest, to think myself happy in my connexions with that nobleman; as well as afterwards with his brother, General Conway.'

He proceeds,—'I was appointed secretary to the embassy; and, in summer 1765, Lord Hertford left me, being appointed Lord Lieutenant of Ireland. I was *chargé d'affaires* till the arrival of the Duke of Richmond, towards the end of the year. In the beginning of 1766, I left Paris, and next summer went to Edinburgh, with the same view as formerly, of burying myself in a philosophical retreat. I returned to that place, not richer, but with much more money, and a much larger income, by means of Lord Hertford's friendship, than I left it; and I was desirous of trying what superfluity could produce, as I had formerly made an experiment of a competency. But, in 1767, I received from Mr. Conway † an invitation to be Under-secretary; and this invitation, both the character of the person, and my connexions with Lord Hertford, prevented me from declining. I returned to Edinburgh in 1769, very opulent (for I possessed a revenue of 1000 l. a year), healthy, and though somewhat stricken in years, with the prospect of enjoying long my ease, and of seeing the increase of my reputation.

† Secretary of State for the northern department.

* In spring 1775, I was struck with a disorder in my bowels, which at first gave me no alarm, but has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution. I have suffered very little pain from my disorder; and what is more strange, have, notwithstanding the great decline of my person, never suffered a moment's abatement of my spirits; inasmuch, that were I to name the period of my life, which I should most choose to pass over again, I might be tempted to point to this later period. I possess the same ardour as ever in study, and the same gaiety in company. I consider, besides, that a man of sixty five, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation's breaking out at last with additional lustre, I knew that I could have but few years to enjoy it. It is difficult to be more detached from life than I am at present.

To conclude historically with my own character. I am, or rather was (for that is the style I must now use in speaking of myself, which emboldens me the more to speak my sentiments); I was, I say, a man of mild dispositions, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments. My company was not unacceptable to the young and careless, as well as to the studious and literary; and as I took a particular pleasure in the company of modest women, I had no reason to be displeased with the reception I met with from them. In a word, though most men any wife eminent, have found reason to complain of calumny, I never was touched, or even attacked by her baneful tooth: and though I wantonly exposed myself to the rage of both civil and religious factions, they seemed to be disarmed in my behalf of their wonted fury. My friends never had occasion to vindicate any one circumstance of my character and conduct: not but that the zealots, we may well suppose, would have been glad to invent and propagate any story to my disadvantage, but they could never find any which they thought would wear the face of probability. I cannot say there is no vanity in making this funeral oration of myself, but I hope it is not a misplaced one; and this is a matter of fact which is easily cleared and ascertained.

By way of continuation of Mr. Hume's account (which carries his Life down to a period * within about four months of its final close) we have, in a letter from the celebrated Dr. Adam Smith to William Strahan, Esq; a circumstantial detail of the manner in which he supported his last illness: the Doctor's account begins, where Mr. Hume's ends.

Though; in his own judgment, his disease was mortal, yet he allowed himself to be prevailed on to try the effects of a long journey. He repaired to London, and his disorder seemed to yield to exercise and a change of air. He was, next, ad-

* Mr. Hume's paper is dated April 18, 1776.

vised to go to Bath, to drink the waters ; which appeared, for some time, to have so good an effect upon him, that even himself began to entertain a better opinion of his own health. But, the Doctor adds, ' his symptoms soon returned with their usual violence, and from that moment he gave up all thoughts of recovery, but submitted with the utmost cheerfulness, and the most perfect complacency and resignation. Upon his return to Edinburgh, though he found himself much weaker, yet his cheerfulness never abated, and he continued to divert himself, as usual, with correcting his own works for a new edition, with reading books of amusement, with the conversation of his friends ; and, sometimes in the evening, with a party at his favourite game of whist. His cheerfulness was so great, and his conversation and amusements ran so much in their usual strain, that, notwithstanding all bad symptoms, many people could not believe he was dying.'

The following remarkable instance of Mr. Hume's happy serenity of mind, and even *pleasantry*, in what may, almost, be styled his dying moments, is thus related ; but, first, we must attend to the particular circumstance which led to it :

In a conversation, one day, with the Author of this *Letter*, when Dr. Smith was expressing some ' faint hopes,' from his friend's cheerfulness, he answered, " Your hopes are groundless. An habitual diarrhœa of more than a year's standing, would be a very bad disease at any age : at my age it is a mortal one. When I lie down in the evening, I feel myself weaker than when I rose in the morning ; and when I rise in the morning, weaker than when I lay down in the evening. I am sensible, besides, that some of my vital parts are affected, so that I must soon die." " Well," said I, " if it must be so, you have at least the satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that he felt that satisfaction so sensibly, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him ; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. " I could not well imagine," said he, " what excuse I could make to Charon in order to obtain a little delay. I have done every thing of consequence which I ever meant to do, and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them ; I, therefore, have all reason to die contented." He then diverted himself with inventing several jocular excuses, which he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. " Upon further consideration," said he, " I thought I might say to him ; Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the Public receives the alterations." But Charon would answer, " When you have seen the effect of these you will be for making other alterations. There will be no end of such excuses ; so, honest friend, *please step* into the boat." But I might

still urge, "Have a little patience, good Charon, I have been endeavouring to open the eyes of the Public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition." But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy loitering rogue."

The foregoing conversation happened on the 8th of August. He was now become so weak, that the company of his most intimate friends fatigued him; for his spirits continued in such a flow, and his social disposition remained still so unbroken, that when any friend was with him, he could not help talking, with greater exertion, than suited the weakness of his body. At his own desire, therefore, Dr. Smith agreed to leave Edinburgh—on condition that Mr. Hume should send for him, whenever he wished to see him: Dr. Black, the physician who attended him, promising in the mean time to send Dr. S. occasionally, an account of the state of Mr. Hume's health.

On the 22d of August Dr. Black informed Dr. S. by letter, that although Mr. Hume grew still weaker, he continued quite free from anxiety, impatience, or low spirits; and that he passed his time very well, as usual, with the assistance of amusing books.

The next day Dr. Smith received a letter from Mr. Hume himself; of which an extract is given in this pamphlet. He made use of his nephew's hand, in writing it, as he "did not rise that day." He says, "I go very fast to decline, and last night had a small fever, which I hoped might put a quicker period to this tedious illness, but unluckily it has, in a great measure gone off. I cannot submit to your coming over here on my account, as it is possible for me to see you so small a part of the day, but Dr. Black can better inform you concerning the degree of strength which may from time to time remain with me. Adieu, &c."

On the 25th, two days after writing the above letter, Mr. Hume expired,—in such a happy composure of mind, that nothing could exceed it*: so Dr. Smith expresses it; and to which we may add the genuine and pious exclamation of a reverend and truly orthodox divine, on reading the account, at length, from which we have extracted the foregoing particulars,—"OH! WHAT GOOD CHRISTIAN WOULD NOT WISH TO DIE SUCH A DEATH!"

* 'He never,' says the Doctor, 'dropped the smallest expression of impatience; but when he had occasion to speak to the people about him, always did it with affection and tenderness.'

Dr. Smith's letter concludes with the following summary of Mr. Hume's character :

Thus died our most excellent, and never to be forgotten friend ; concerning whose philosophical opinions men will, no doubt, judge variously, every one approving, or condemning them, according as they happen to coincide or disagree with his own ; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I have ever known. Even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded, not upon avarice, but upon the love of independency. The extreme gentleness of his nature never weakened either the firmness of his mind, or the steadiness of his resolutions. His constant pleasantry was the genuine effusion of good-nature and good-humour, tempered with delicacy and modesty, and without even the slightest tincture of malignity, so frequently the disagreeable source of what is called wit in other men. It never was the meaning of his railery to mortify ; and therefore, far from offending, it seldom failed to please and delight, even those who were the objects of it. To his friends, who were frequently the objects of it, there was not perhaps any one of all his great and amiable qualities, which contributed more to endear his conversation. And that gaiety of temper, so agreeable in society, but which is so often accompanied with frivolous and superficial qualities, was in him certainly attended with the most severe application, the most extensive learning, the greatest depth of thought, and a capacity in every respect the most comprehensive. Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit.

*** There is a good engraving of Mr. Hume, prefixed to the Life, by way of frontispiece.

ART. XI. *Additional Observations on the Nature and Value of Civil Liberty, and the War with America, &c.* By Richard Price, D.D. F. R. S. 8vo. 2 s. 6 d. Cadell, 1777.

DR. Price has prefixed to this new publication, an introductory view of its contents, from whence we shall abstract, in our own way, a few particulars.

He first remarks, that in his former pamphlet he had given a brief account of the nature of LIBERTY in general, and of civil liberty in particular. That account, he says, appears to him, after carefully reconsidering it, to be just ; and he acknowledges that he does not think it in his power to improve it : to this his answerers, perhaps, will reply, that *they* have done it for him.

In order, however, to be as explicit as possible on this subject, and to remove those misapprehensions of his sentiments, into

which some have fallen, he has thought it proper to add the supplemental and explanatory observations which will be found in the first part of this pamphlet. In this reconsideration of the subject, the Doctor has established some very important distinctions; and has, at least, given us a clear view of what civil government *ought* to be.

Part the second opens with remarks on some particulars in Lord North's speech, at opening the *budget** in April last; and here we have the Author's farther observations on the surplus of the revenue, on the quantity of coin in the kingdom, and on paper credit. He then proceeds to take into farther consideration the state of the nation, the war with America, and the schemes for raising money by public loans: with respect to the American war, the Dr. continues to affirm that he cannot expect any other than a tragical and deplorable issue from it; whether, in this place he means *tragical* with respect to Britain, or to America, or both, is not clear. But, he adds, 'let events turn out as they will, I shall always reflect with satisfaction, that I have, tho' a private person, of little consequence, born my testimony from deep felt conviction, against a war which must shock the feelings and the reason of every considerate person.'—

As his prospect of the state of the kingdom is, without doubt, a melancholy one, he premises that this is not the effect, as some have intimated, of either a natural disposition, in the writer, to gloominess, or of sinister views. Few, says the worthy Doctor, 'who know me, will entertain such a suspicion. Valuing *most* what politicians and statesmen value *least*. I feel myself perfectly easy with respect to my interest as a citizen of this world; nor is there a change of situation that can make me happier, except a return to privacy and obscurity. The opinion I have entertained of the present danger of the kingdom is, therefore, the effect of evidence, which appears to me irresistible. This evidence I have stated to the public; and every one may judge of it as he pleases.'—

In the third part we have, 1. an abstract of our exports and imports, from 1697, to 1773, with remarks, in order to shew the progress of our foreign trade, and its effect on the nation from the beginning of this century; and particularly, to point out an unfavorable change which seems to have taken place since 1764:—*viz.* that the balance has been *against* us.

In the second Section of the last part, the Author has given an analysis 'of all the different articles of the national debt,

* The Doctor has not scrupled to repeat this *Tinker's* term; he, perhaps, thought himself countenanced by those who introduced it in the House of Commons,

which will probably inform every person of *most* that he can wish to know concerning them.'

Section 3. treats of the debts and resources of France; a subject, at all times, but at present particularly interesting to this nation: the Doctor tells us that 'having been informed of some important facts relating to it, he has thought it proper to lay them before the public, with such reflections as have offered in mentioning them.' From the facts which he has stated, and from the Author's reflections upon them, it is evident,—to use his own words, that 'we ought not to be drawn into security, by any assurances of the weakness of France.'—'If we do, we may find ourselves fatally deceived.'

In Section 4. we have remarks on the earl of Stair's account of the public income and expenditure*. The whole concludes with an account of 'a resolution drawn up in a committee of the American congress in 1775, *disclaiming independence*, and offering an annual contribution to Britain for discharging its debts.'—This is a fact of much importance†; but it appears that this resolution was not entered in the minutes of the congress: 'a severe act of parliament happening to arrive at that time, which determined them not to give the sum proposed.'

Throughout the whole of this work, the Doctor has avoided 'entering into any controversy with the crowd of writers who have published remarks on his former pamphlet.' Unwilling; however, to overlook them entirely, he once for all, proceeds to settle accounts with them, in about four pages of his *introduction*. In this general answer, Mr. L—d, Author of three letters to Dr. Price, [See Rev. for Aug. last, page 152] is the only writer who is particularly noticed: he is mentioned as a man of distinguished ability; but his ideas of civil liberty are treated, here, with as little respect as those of Dr. P. have been by Mr. L. himself.

Our Author concludes with the following declaration: 'I now leave an open field to all who shall please to take any farther notice of me, wishing them the same satisfaction that I have felt in *meaning* to promote peace and justice; and looking higher than this world of strife and tumult,—I withdraw from politics.'

We cannot take leave of this respectable writer, without expressing our concern to see a person of his amiable character so reviled and unworthily treated, as he has been, by some of his numerous opponents.—At a very important crisis, he has

* See Review Vol. liv. page 326.

† The declaration of the committee is printed at length in Dr. P—d's pamphlet.

acted the part of a good citizen, by calling the attention of the public to objects and enquiries, which appeared to him to be highly interesting to his country. He has done this without abusing any one, and (as he professes—and none who know him will doubt his sincerity) without the most distant expectation of serving any kind of interest. Those, therefore, who may pity him as a mistaken man, have no reason to be angry with him for the honest avowal of those principles and sentiments which he apprehends to have received the sacred sanction of truth.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

THE following work which has been long expected with impatience, by the *Epicures* in Belles Lettres, and Poetical Productions, and which the name of its Author will strongly recommend to the curiosity of the public, is just fallen into our hands: *Les Incas*, &c. i. e. *The INCAS; or the Destruction of the Empire of Peru*. By M. MARMONTEL, Historiographer of France, and Member of the French Academy, Paris. 2 Vols. large 8vo. with elegant plates, 1777.

The conquests of the Spaniards in South America (which are consigned to the execration of all ages by every mark of atrocity and profligate fanaticism that can degrade humanity and inspire horror) form the ground-work of this animated and noble production; and its design is, if we may give *unbounded* credit to the Author, to render *fanaticism* more and more detested, to prevent its being confounded with a *religion*, whose essence is charity and mercy, and to excite in the mind of the Reader, the highest love and veneration for the one, and the keenest aversion to, and hatred of, the other. The work is properly a poem in prose, tho' the Author renounces all claim to poetical merit; it contains too much matter of fact to pass for a romance, and not enough to admit of its being considered as an history. "It is rather (says Mr. MARMONTEL) a plain recital, founded on real facts, than a fable artfully composed; and the fictions which I have interwoven in the thread of the narration, are such only as are compatible with historical truth."—Be that as it may, the most striking characters are brought upon the scene in this interesting piece, and they exhibit the strongest contrasts that can be imagined. Faith, piety, a pure and tender zeal, candid virtue, in a word, the spirit of christianity in all its amiable simplicity, are presented to our view in the character and conduct of Bartholomew de Las-Casas; while Fernandes of Lucca, Davila, Vincent de Valverde,

Valverde, Requelm, and others of that odious class, are held forth as examples of that fanaticism, which degrades the man and perverts the christian.—The typographical merit of this book is uncommon, and the plates are beautifully designed and engraved.

II. *Essai Geometrique & Pratique sur l'Architecture Navale, &c.* i. e. *A Geometrical and Practical Essay concerning Naval Architecture for the Use of Seamen.* By M. VIAL DE CLAIRBOIS: 8vo. 2 Vols. with cuts. This is a useful book well executed, and more accomodated to the instruction of the generality of navigators, than the ample and voluminous productions, on the same subject, of Messrs. Du Hamal and Bouguer.

III. *Anecdotes des Beaux Arts, &c.* i. e. *Anecdotes relative to the Fine Arts, in which is contained whatever is Curious and Interesting in Painting, Sculpture, Engraving, Architecture, Music, &c. and in the Lives of Artists of all Nations, from the Origin of the Arts to the present time: accompanied with Historical and Critical Notes.* By M. M***, 8vo. 2 Vols. Paris. 1776. This work, notwithstanding some defects with which it may be chargeable, is full of instruction and amusement. The first volume relates to the origin of painting, its different kinds, its singular effects, its state in Greece, in ancient Rome, and in modern times, in Italy, Flanders, France, Spain and Germany, together with a multitude of entertaining anecdotes and stories of Grecian, Roman, Flemish and other painters. The second volume, (after an account of the Dutch, German, Swedish, French, Spanish, Portuguese and English painters, together with those of Switzerland and Geneva, who are very few in number, and puny in merit) treats of sculpture; points out the origin and progress of that fine art, and describes the principal pieces it has produced in different nations.

IV. *Trigonometrie Rectiligne & ses Usages: i. e. Rectilineal Trigonometry and its Uses.* By the Abbé ROSSIGNOL, ancient Professor of Mathematics and Natural Philosophy in the University of Milan, 8vo. Paris. 1776. A judicious collection of the most useful and important parts of the science in question; and happily suited by its simplicity and perspicuity, to even ordinary capacities. The six sections into which it is divided, treat principally of the construction of tables of sines, the resolution of triangles, the measure of distances by land, at sea, and in the heavens; in all which we find interesting problems of different forms.

V. *Les Caractères du Messie vérifiés, &c.* i. e. *The Characters of the Messiah verified in Jesus of Nazareth.* By Mr. CLEMENCE, Canon of the Church of Rouen; 8vo. 2 Vols. 1776. The Author determines the characteristical marks of the Messiah with precision and accuracy; points out, in consequence of these characters

characters (which are drawn from the clearest predictions) the prophecies that, taken in a literal sense, regard the Messiah; and by a comparison of these prophecies with the events, sets the divine mission of Christ in the most striking light. There is a great deal of good erudition and sound critical judgment in this work.

VI. The Abbé AUGER, Professor of *Belles Lettres* at Rouen and Member of the Academy of Sciences in that city, has published in five Volumes 8vo. a French Translation of the whole Works of Demosthenes and Æschines. We should not have mentioned this translation, were it not accompanied with remarks upon the genius and productions of these two great orators, with critical notes on the Greek text, a preliminary discourse concerning Eloquence, a *Treatise* on the Jurisdiction and Laws of Athens, and other pieces, relative to Grecian Laws and Literature, which have real merit.

VII. The following work is too intimately connected with the improvement of the cotton manufactories, not to deserve a particular attention: Its title is: *L'Art de la Teinture des fils & étoffes de Coton*, &c. i. e. *The Art of dying Cotton, both in the Thread and in the Piece*; to which is prefixed, *a new Theory of the true Causes of the Fixation or Permanence of Colours,—together with Directions relative to the Cultivation of Pastel, Woad and Madder*. By M. LE PILEUR D'APLIGNY. 12mo. Paris. 1776. This work has met with the highest approbation, as containing researches of the utmost importance to the improvement of the useful art of dying.

VIII. *Exposé des Moyens Curatifs & Preservatifs*, &c. i. e. *The Preservatives and Methods of Cure that may be employed in the contagious Disorders among the horned Cattle*. By M. VICQ D'AZYR, Doctor Regent of the Medical Faculty at Paris, Commissary General of Epidemical Diseases, &c. Paris. 8vo. 1776. The journal of observations and experiments of this eminent physician, that was published at Auch in 1775, and other pieces of his, relating to the contagious disorders among cattle that have appeared since, shew the sagacity, care and assiduity with which he had studied the important subject; that is treated in the publication now before us. Tho' the modest and truly learned Author does not pretend to have found out a certain remedy for this destructive contagion, yet his book opens very important views of the subject, and is full of useful information and excellent directions, that may be reduced to practice with the greatest facility.

IX. A book relative to the foregoing subject has just fallen accidentally into our hands, which was published at Vienna in the year 1775, by Mr. J. S. MICHAEL SEGER, under the following title: *Abhandlung von dem Melchiltau*, &c. i. e. *A Treatise concern-*
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ing the Mildew, considered as the principal Cause of Epidemic Diseases among the Cattle, with Directions concerning the Manner of treating these Diseases. This Author observes, that mildew, which he considers as a kind of rust, is of such a sharp and corrosive nature that it raises blisters on the feet of the shepherds, who go bare-footed, and even consumes the hoofs of the cattle. He suspects that it has more or less the quality of arsenic, tho' he does not pretend to affirm this positively. Its pernicious influence, according to him, is rendered still more powerful by a variety of circumstances, such as sending the cattle into the fields too early in the spring, their drinking water mixed with ice or but lately thawed, their being kept in stables that are too close and filthy, and are not sufficiently aired; the mildew, producing the disease, is that which dries and burns the grass and leaves. It falls usually in the morning, particularly after a thunder-storm. Its poisonous quality, (which does not continue above twenty-four hours) never operates, but when it has been swallowed immediately after its falling. The disorder, it occasions, attacks the stomach, is accompanied with pimples on the tongue, with loss of appetite, with the desiccation of the aliments in the stomach, with a cough and a difficulty of respiration. As a preservative the Author prescribes purging in spring and in winter. The medicine he advises is composed of thirty grains of sulphur of antimony and sixty grains of resin of jalap. He is against vomiting, and every thing that is of a heating nature.

X. The Abbé SAURI, whose *course* of philosophy, for the use of the French universities, has gone thro' several editions, has now compleated that course, by two publications, meriting particular notice. The first is, *La Morale du Citoyen du Monde, ou la Morale de la Raison*: i. e. *The Moral System of a Citizen of the World, or the Morality of Reason*.—The second is, *A Course of Natural Philosophy, Theoretical and Experimental*. 8vo. Paris. 1776. The moral system is divided into two sections; of which one relates to the *internal* state of society, and treats, among other objects, of religion, suicide, duelling; of the opinions of philosophers concerning the nature of virtue and the principle of approbation; of the conduct and manners of man in society; of the origin of moral sentiments, and the practical rules of moral conduct. The other section, more ample and extensive, presents a tabature of the *external* state of civil society, which comprehends agriculture, population, manufactures, commerce, navigation, war, positive laws, legislative power, political interests, connections, and rights, internal policy, &c. All these subjects are treated with judgment, precision and perspicuity.

XI. The

XI. The same judicious and learned writer has published, in 4 Vols. 12mo. Paris. *A Course of Natural Philosophy, (Cours de Physique Experimental & Theorique)* divided into eleven sections; in which the various branches of that important science are treated under the following heads,—the mechanism of bodies, hydrodynamics*, the theory of physical powers, tastes, odours, sound, optics, physical astronomy, tides, electricity, magnetism, water, fire, air, all kinds of meteors and their influence on vegetation. The memoirs of all the learned academies of Europe, and the most celebrated works in the class of astronomy and natural philosophy, that have appeared in modern times, have furnished to the industry and judicious choice of the Abbé SAURI, the materials for this excellent course.

XII. *Recherches Philosophiques sur la Nature de l'Air Nitreux & de l'Air déphlogistiqué: i. e. Philosophical Researches concerning the Nature of Nitrous Air and Air deprived of its Phlogiston.* By the Abbé FELIX FONTANA, Director of the Royal Cabinet of Natural History at Florence. 8vo. Paris. 1777. This little work, which is not beyond the size of a pamphlet, is interesting in its contents, and may be considered as an improvement upon the justly celebrated discoveries of Dr. Priestley, relative to the element we breathe, and its modifications and properties. The Abbé divides his work into two parts; in the first, he inquires into the nature of nitrous air, and finds it composed of a nitrous acid saturated with phlogiston. Hence he proceeds to several curious researches concerning the nature and properties of other kinds of air, and he determines the principles and degrees of the salubrity of the different kinds of air we breathe, by the diminution they suffer in their union with nitrous air. In the second part the Abbé FONTANA treats of dephlogistigated air, of the origin of common air, and of the *revivification* of metals without the addition of the phlogiston. He has been convinced by a series of experiments made with the utmost care, that *dephlogistigated* air and even the atmospherical air are nothing more than the nitrous acid decomposed and deprived of its natural phlogiston. These experiments seem to prove that mercurial calx or powder, such as *red precipitate*, is reduced to metal, by the intervention or influence of the phlogiston, which the nitrous acid leaves in these calcinations, when it becomes *dephlogistigated air*, or, in other words, is deprived of its phlogiston.—The subject thus treated, by the ingenious Abbé, merits the attention of natural philosophers and chemists.

* A term which signifies the powers of fluids, particularly water.

I T A L Y.

XIII. The congregation of the *Propaganda* at Rome, have published under the inspection of the Abbé Amaduzzi the Director of their Printing-house and the R. F. Carpani, formerly a Missionary in Pegu, in an *Ottavo* Volume, *The Barman or Boman Alphabet of the Kingdom of Ava and the adjacent Countries*.—The Latin title is, *Alphabeticum Barmanum seu Bomanum regni Avæ, finitimarumque Regionum*. The kingdom of Ava situated in the 21st degree of longitude, lies contiguous to Tibet, and Chinese Tartary, and is surrounded by the kingdoms of Pegu, Tangut, Laos, Cassi or Assam and Arrakan. The dominion of the Monarch of Ava is extensive, comprehending Tangut, Pegu, Assam, Prum, Pagan, Martaban, the provinces Talvai and Tenasserim and the Isle of Nigralia. The *Barman* or *Boman* language derives its name from the term *Bomas*, which signifies a strong man or a great nation, and it is spoken in all the territories of the King of Ava; its alphabet consists of thirty-three radical letters, and several compounded ones: it begins with K and ends with A. It has not the Q nor the F; but it has three kinds of the I and two of the V and the O. Besides their vulgar language the inhabitants of Ava have another of great antiquity, which is consecrated to the expression of their religious doctrines and ceremonies, and is called *Bali* or *Balia*. This language is only known by an order of priests, called *Talapains*, who live much in the same manner as the monastic orders of the church of Rome. The savages of these countries have also a peculiar language, which they call *Carian* and which is palpably distinct from the two others.

Although the inhabitants of these countries are idolaters, who worship under the denomination of *Godoma* the famous *Buffa*, or Deity of the Tibetans, the Barnabite Missionaries have found means of erecting among them thirteen churches.

XIV. The lovers of ancient Italian literature will not be displeased to find the *Orfeo*, or Orpheus, a tragedy of Angelo Politian, published for the first time entire from two old manuscripts, and illustrated by the notes of an observant monk, Father Affo de Buffeto, Professor of Philosophy in the Royal Schools of Guastalla. This work has been lately published at Venice, in 4to. under the inspection of Father Lewis Anthony of Ravenna. 1776. Politian is well known, as bearing an eminent rank among the wits and *literati* of the fifteenth century; but it is not so well known, that, at the age of eighteen he composed this tragedy, which he began and finished in the space of two days. It is a noble composition, and notwithstanding its defects, which are those of its age, it is written

written with that beautiful simplicity, which characterizes the ancient dramas.

XV. *Le antiche Camere delle Terme di Tito, &c. i. e. A Description of the ancient Chambers, which contained the Thermae or Baths of Titus*, illustrated by *Plans, Views, &c.* delineated, engraven and illuminated by L. Mirri, by the abbot JOSEPH CARLETTI, Folio. Rome. 1776. This elegant publication, which exhibits a description of these famous baths, and of the paintings that adorned them, accompanied with learned and ingenious notes, will undoubtedly meet with the favourable reception they deserve, from all the lovers of architecture, and of the fine arts. A beautiful picture of Venus and Adonis, and another representing the Centaur Eurytus embracing Hippodamia, whom Theseus delivers from the Monster, are among the principal pieces in this curious work.

XVI. *Opusculi di Fisica Animale, &c. i. e. Philosophical Treatises relative to the Animal and Vegetable Worlds*, by the Abbot SPALANZANI, Professor of Natural History in the University of Pavia, Member of the Royal Society of London, together with *Letters, addressed, on Occasion of these Treatises to Mr. Bonnet of Geneva, and other learned Men.* Vol. I. 8vo. Printed by the Typographical Society at Modena, 1776.

This first volume (of what M. Spalanzani call *opusculi* or little works) contains but one treatise, the subject of which is those minute animals that are rendered visible only by the microscope, which arise, in multitudes from vegetable or animal seed infused, and which are called on that account, *Animalcules of Infusion*. This subject has an intimate connection with the generation of organized bodies, concerning which profound secret of nature the hypotheses of learned and fanciful observers have been so various and unsatisfactory. The hypothesis of Mr. Needham is combated with great strength of reasoning, seconded by experiments, in the volume before us. Mr. Needham supposes matter endowed with (what he calls) a *vegetative* force, which sets it in motion, electrifies it, and communicates to it a kind of *vitality*, distinct from sensibility. To this force he attributes the productions of animalcules of infusions, and to prove that these minute beings do not proceed from specific germs, he alledged his having observed that they existed in vessels placed upon fire, which must of necessity have destroyed such germs. Our abbot, to invalidate this observation, placed vessels hermetically closed in boiling water, and declared, that in this experiment no animacules were produced from the infused substances. He related this experiment in his *Essay containing Microscopical Observations on the System of Messrs. Needham and Buffon, relative to Generation*, published in 1765. Mr. Needham translated this essay into French, and in his notes
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gave the following answer to M. Spalanzani's observation, first, that the ebullition (which according to the abbot's account had continued for an hour) might have diminished greatly, or perhaps destroyed entirely the *vegetative* force of the infused substances, and secondly, that it might have also diminished the elasticity of the air contained in the vessels. In the volume now before us Mr. Spalanzani shews, and in our opinion with considerable strength of evidence, that neither of these cases exist;—he proves, in answer to the first, by conclusions deduced from a variety of experiments, that the length of the ebullition instead of being prejudicial to the production of animalcules, encreases the number in all the different seeds he employed, except in the corn of Turkey,—that seeds roasted in the fire, like coffee, reduced to powder and then infused, had more animalcules than those which had experienced smaller degrees of heat, and that the most intense degrees of heat did not at all diminish the fecundity in question. In answer to Mr. Needham's second observation, the abbot shews by different experiments, that, by the act of closing hermetically earthen vessels, the internal air is not rarified, and of consequence loses nothing of its elasticity, nay, that on opening vessels thus closed, a sort of flame is observed to shoot forth, which is a clear indication that the elasticity of the internal air has increased, instead of diminishing.

After having considered the microscopical animals, as they are affected by heat, and compared them, in this respect, with those that are visible to the naked eye, our Author considers each of these classes as they are affected by cold. From this inquiry (which has suggested to the industrious abbot many curious observations and experiments, related in an interesting manner) he proceeds to general considerations on the action of heat and cold on all living creatures, beginning with man. And here he refutes M. de Buffon, who attributes the torpid state of several animals during the winter, to the natural coldness of their blood, which the warmth alone of the atmosphere can maintain in a state of fluidity: our Author observes, on the contrary, that of the animals, which are in this situation, several have the blood extremely warm, such as hedge-hogs, marmots, and bats; and tho' it be true, that during the state of torpor the blood is chilled or stagnant in these animals, yet he is persuaded that the torpor of the animal does not so much proceed from this chillness of the blood as from the numbness of the solids: various experiments on frogs, which have been recalled to life, after having lost all their blood, confirmed the abbot in this hypothesis.

In the second part of the volume, M. Spalanzani attacks the consequence which Mr. Needham deduced from his hypothesis,

thesis, even that the animalcules of infusions were so many plants, transformed into real animals. Mr. Needham pretended to demonstrate this consequence by experiments. His antagonist repeated these experiments; but tho' they gave him occasion to observe the production of the microscopic plants, described by Needham, yet he could not discern in these plants any real marks of spontaneous motion or transformation, and he even perceived that the motion which deceived Mr. Needham was produced by circumstances totally different from vitality. From hence our Author proceeds to a very curious inquiry concerning the generation of these animalcules, and after repeating in various ways and with all possible precautions against illusion and error, the experiments of M. de Saussure of Geneva, on that subject, he concludes that these animals are re-produced like the fresh-water polypus, by division and, as it were by shoots; we must refer the reader to the work itself, for an account of the different ways in which this division is effectuated according to the different sorts of the little beings in question. In his way, M. Spalanzani refutes the hypothesis of Mr. Ellis, with respect to the generation of the animalcules of infusions, and afterwards proves, by a detail of nice and decisive experiments, that some of them are viviparous, others oviparous, and all of them hermaphrodites in the most rigorous sense of that term. He then returns, again, to Mr. Needham (*Ecce iterum Crispinus!*) who maintained that these animalcules are only induced with vitality,—and proves, against him, that they bear all the true characters and distinctive marks of animality, which are defined in an accurate and philosophical manner in the conclusion of this volume.—The second volume of this *Opusculi*, which must be interesting to the lovers of Natural History, shall be the subject of a future article, as soon as it comes to hand.

XVII. *Compendio della Storia Geografica, &c.* i. e. *An Abridgment of the Geographical, Natural, and Civil History of Chili.* 8vo. Bologna, 1776. Chili, tho' placed in the torrid zone, is remarkable for the mildness of its climate and the fruitfulness of its soil. It abounds with useful and agreeable plants, produces almost all the wild vegetables known in Europe; and many plants, which require among us the most careful and diligent cultivation, grow naturally in that kingdom. The description, however, of these productions of nature, is not the part of this publication which is the most recommendable. In general, the branch of Natural History is here treated in a manner less entertaining and methodical than the others. The Civil History of Chili is well composed, instructive and entertaining: the Author makes us acquainted with the different provinces of that kingdom, the language of its inhabitants, their religion, (which resembles much that of the other Indians) the civil and military govern-

government of the Araucanians, their manner of living, their dress, amusements, exercises, and every thing relating to that warlike people, who pride themselves in that liberty and independence, which they have always maintained against the Spaniards. The History of the Spanish Conquests and Settlements concludes the work.

XVIII. *Saggio d' Intruzione, &c. i. o. An Essay concerning Theological Instruction*; dedicated to his Holiness Pius V. 4to. Rome. 1776. Father *Gerdil*, a Barnabite, one of the most acute and most philosophical geniuses in Italy, who has acquired an illustrious rank among the metaphysicians, by his remarks on *Locke's Essay on the Human Understanding*, is the Author of this work. And, indeed, there is in it a strange mixture of the Philosopher and the Barnabite. It is a pity to see this celebrated pen displaying alternately, throughout this volume, its uncommon powers in defence of the best and the worst cause. His defence of revelation is excellent; his attacks upon deism and materialism are victorious; but when he puts on his conjuring cap to maintain the *unity* of the church and the *indefectibility* of St. Peter's chair, we are tempted to say of him, as *Swift* said of himself, before his looking-glass, when he began to doat, *poor man!*

XIX. *Musæi Capitolini antiquæ Inscriptiones à Francisco Eugenio Guasco; Alexandrino, ejusdem Musæi Curatore P. nunc primum Editæ, Notisque illustratæ: i. e. The ancient Inscriptions of the Collection kept in the Capitol, now first published together and illustrated with Notes*, by the Marquis *GUASCO*, &c. Vol. I. 4to. Printed at Rome by *Salomoni*. These inscriptions, which are divided into classes by the noble and learned Editor, must be singularly interesting to the lovers of antiquity and philology, as there is not, perhaps, one of them that does not throw light upon some point of erudition. The inscriptions, contained in this first volume, relate to the names and attributes of gods and goddesses, their temples, altars, statues, priests; as also to the Roman Emperors, Consuls and Prefects of the city. Some of these inscriptions have already been published, in a scattered manner, without any explication, and ill-copied; but no such defects will be found in the present publication. A second and third volume will soon be published, and will complete this valuable collection.

GERMANY.

XX. *Erzœhlungen Merkwürdiger Kranken Geschichte, &c. i. e. An Account of several remarkable Cases in the Practice of Physic*. By Mr. *Holdesfreund*. Brunswick. 1776. The twelve cases contained in this curious collection, and on which the Author has communicated his observations to the public, are, first, a madness, cured by a sternutative, composed of powder of hellebore

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and oil of marjoram, which made the patient evacuate a large quantity of fetid water, and of worms, similar to those which are found in cheese—The perforation of the intestines by a worm of the round kind, half an ell long, which was discovered by an ulcer, which made way for it, and was drawn out of the wound without any bad consequences—The bite of a mad dog, which was cured by mercurial frictions, producing a salivation—The return of the *menfes* in a woman at the age of seventy—An itch which succeeded a suppression of the *menfes*—A cholic in the stomach, which returned weekly, and was accompanied, at each fit, with a kind of jaundice, and evacuations of yellow urine—A woman, who brought forth seven strong and healthy children, before her *monthly courses* began—A head-ach accompanied with convulsions, and such thickness of humours, that the blister, raised by the blistering-plaister contained a real jelly; this disorder was not cured—A Placenta, composed of bladders—A constipation of thirteen days, which the strongest clysters were unable to remove, and which was cured by a fright; something like this has often happened.—An ulcer, which contained a stone—A hemorrhage in the nose, which supplied the want of the *menfes*.

.XXI. There are also several cases and observations worthy of the attention of the learned in the following collection, *Abhandlungen und Beobachtungen, &c. i. e. Medical Dissertations and Observations*, by a Society of Physicians at Hamburg, published by Mr. P. D. Giske, Doctor of Physic, and Professor of Natural Philosophy. Hamburg. 1776. Vol. I. in 8vo.

XXII. *Einleitung zur Allgemeinen, &c. i. e. An Introduction to the general Harmony that reigns in the Doctrine of all Nations and all Ages, relative to the Gods.* 8vo. Leipfic. 1776. The order in which the anonymous Author of this work relates the origin and progress of the ancient mythology, in a preliminary discourse, appears to us natural and plausible, and it is illustrated and supported by an extensive knowledge of antiquity. Agriculture, astronomy, the observation of inanimate nature in its different aspects of benignity and severity, in its connection with our wants and enjoyments, engendered the first forms of mythology in Egypt;—the gratitude and terror excited by public benefactors and oppressors enlarged the sphere of polytheism,—and the intercourse opened between nations by navigation, commerce and emigrations, multiplied and propagated, throughout the world, the forms of religious error and idolatry. The work itself is divided into three books. In the first, our Author treats successively in five chapters, of the origin of good and evil, of meteors, of the perfections of the deity, of these attributes *personified*, (whence polytheism) of the virtues and vices of the deities that were personified

personified under terrestrial and natural images. The second exhibits a view of *deified heroes*. Here the Author shews the harmony of sacred and profane authors until the deluge, and gives us the history of Noah, of Moses, and the heroes, with a theogonical or genealogical table of each, in the following order: Titans, Giants, Argonauts, Thebans, Trojans, Athenians, Grecians, Sylphs, Gorgons, Syrens, Chimæra.—The Reader, who has walked or wandered through all these labyrinths of erudition, is refreshed, at the end of this second book, by a *treatise* concerning Nectar and Ambrosia, which makes the whole go off *con la bocca dolce*. The third book treats of Horus, Mithrah, Phoebus, Crodo, Schwandowith, Apollo, Luna, Isis, Diana, Hecate, Holla, Ostera, Atze, Dione, Night, Latona, Niobe, Aurora, and others.—When we consider the sources of mythological knowledge, in their darkness and ambiguity, and the large, but obscure field they open for imagination and conjecture, we think the subject inexhaustible, and we venture to promise to the remotest periods of *this globe*, new elucidations, systems and opinions with respect to this science, to perpetuate their entertainment and keep their curiosity alive.

XXIII. *Abhandlungen über verschiedene gegenstände der Naturgeschichte, &c. i. e. A Treatise concerning various Objects, relative to Natural History.* By Mr. J. S. SCHROETER. Part I. 8vo. with cuts illuminated. Printed at Halle. 1776. Of seventeen articles treated in this volume, the three first relate to the influence of *Natural History* upon the duties of religion and humanity, and the expediency and means of reducing that science to a complete system; the others regard insects of various kinds, and indicate the methods of collecting, preserving and destroying them.

MONTHLY CATALOGUE,

For MARCH, 1777.

M E D I C A L.

Art. 13. *Practical Observations on the Cure of Hectic and Slow Fevers, and the Pulmonary Consumption; to which is added, A Method of treating several Kinds of Internal Hæmorrhages.* By Moses Griffith, M. D. of the Royal College of Physicians, London. 8vo. 2s. White. 1776.

WE have no reason to question either the benevolent motives which induced the Author of this little piece to address the Public, or the truth of the facts related in it. The simple unaffected style in which it is written, bespeaks the man who, being convinced himself, is therefore desirous to convince others. At the same time we must regret, that so little pains have been taken to put the practice recommended in it upon that rational footing, which distinguishes medicine as a science from mere empiricism. Without attempting

to lay down any precise ideas of the very different diseases which rank under the appellations of hectic and slow fevers, and consumptions; without endeavouring to ascertain to which ingredients of the compound medicine proposed, the salutary effects are chiefly owing; the Author troubles himself no further than to give a very summary detail of cases (apparently from memory) with copies of prescriptions from the apothecary's file. The remedy is a solution of myrrh in water, with salt of steel and salt of wormwood. Dr. Griffith anticipates a chemical objection which immediately occurs to it, on account of the decomposition which must take place on mixing the ingredients; and rightly observes, that the ochre precipitated from the salt of steel by the alkali cannot absolutely be regarded as an inactive substance, since it may be acted upon in various ways we are unacquainted with, by the juices of the stomach and bowels. But surely this is a very random way of exhibiting a medicine! In some cases we are informed, that nitre was substituted to salt of wormwood: but although this must produce a material alteration in the medicine, no attempt is made to explain the nature or effects of this alteration. With respect to any prejudices which the supposed qualities of myrrh and steel might occasion against their exhibition in febrile disorders, we are ready to acknowledge, that they ought at once to give way to well authenticated proofs of their innocence and efficacy;—and we think those adduced in the present publication well deserve the attention of the faculty.

We cannot say so much in favour of the method of curing internal hæmorrhages by a mixture of cool-drawn linseed oil and tincture of rhubarb; since it does not appear, even by the cases related, to be at all superior, or equal, in efficacy, to well-known and less empirical methods.

Art. 14. *A particular Account of the Rickets in Children; and Remarks on its Analogy to the King's Evil.* With general Directions how to cure such diseased Infants in an easy and efficacious manner. Also, Receipts for the Prevention of most Diseases of Children; and a remedy for *Convulsions* and the *Whooping-Cough*. By W. Farrer, M. D. 12mo. 1s. Johnson. 1773*.

We do not like to see a man ashamed of his vocation. Here does this good Doctor give himself and his readers much needless trouble, in attempting to ward off the charge of quackery, which he justly apprehends he is liable to incur, from this advertisement of his *Alterative Tincture* and *Antimonial Powder*. Our late acquaintance, honest Mr. Spillbury, acted with much more candour. He boldly assumed the appellation and colours of his party, and made a furious incursion into the quarters of his antagonists, the *Regulars*.

If Dr. Farrer, with his 'due Deference to the Gentlemen Reviewers,' really wishes to be informed why they cannot consider the vender of a *nostrum* in the respectable light of a promoter of useful knowledge, we can readily answer, that it is because he refuses to contribute any thing to the common stock of science; confines within a narrow circle the beneficial effects of a remedy which, if honest, he must think of importance to mankind; and is almost necessarily led

* This article has been for a long time mislaid, with a few others of the same class.

to practise unworthy arts, and make extravagant pretensions, in support of the credit of his medicine.

With regard to the introductory matter (as we may call it) of this little piece, though decently written, it contains no new information concerning the diseases mentioned in it. One sentence would lead us to suspect, that the Author was a native of a sister-kingdom. He says, 'when the child is able to walk before he can make use of his legs, he is generally supposed to have the *Rickets*.' We confess we have no very clear comprehension of the nature of this symptom.

Art. 15. *A Treatise upon the Extraction of the Chrystalline Lens.*

By George Borthwick, Surgeon of the Fourteenth Regiment of Dragoons. 8vo. 1s. Edinburgh. 1775. Sold by Murray in London.

Few points in the practice of surgery have been controverted with more warmth than the comparative merit of the two operations of *extracting* and *depressing* the crystalline lens in a cataract. We hoped, from the title of this little piece, to have met with some further evidence which might assist the practitioner to settle his judgment on this subject; but were somewhat disappointed in finding it to contain nothing, a few anatomical remarks excepted, but a description of the manner of performing the operation of Extraction. This appears sufficiently judicious, but has little claim to originality or improvement. Nothing is pronounced directly concerning the success of the operation in the Author's practice; but the following casual remark would lead us to form an unfavourable idea of it. 'In about the space of ten days, the wound of the cornea is almost united; but a *considerable opacity*, which sometimes extends a considerable way, often remains for many weeks.' This, we should fear, (and we are not told to the contrary) would sometimes remain for life.

Art. 16. *An Essay on the Theory and Cure of the Venereal Gonorrhœa, and the Diseases which happen in consequence of that Disorder.*

By John Andree, Surgeon to the Magdalen Hospital, and Teacher of Anatomy. 8vo. 1s. Blyth, &c. 1776.

After the almost infinite number of publications on the Venereal Disease in all its forms, it cannot be expected that any thing very original will be contained in a shilling pamphlet, the subject of which is so extensive as that of Mr. Andree's. This, in fact, is a judicious abstract of the most rational opinions in theory and practice now entertained with regard to the disorder on which it treats; and may prove more instructive to the young practitioner than many works of larger bulk.

P O L I T I C A L.

Art. 17. *A Political Paradox.* 8vo. 6d. Almon.

A *sing* at the ministry;—who have declared, on a solemn occasion, *their desire of restoring to America the blessings of law and liberty.* To prove their sincerity, these blessings, it is remarked, are tendered to the Americans, by the hands of 40,000 *lawgivers* from Britain and Germany. The ingenious Pamphleteer makes the most of this *paradoxical* appearance in the conduct of Government; but he has some other thoughts, relative to the state of liberty *at home*; for which the patriots will applaud him, while the advocates for administration will set him down—*satious and disaffected.*

Art. 18. *Characters.* Containing an Impartial Review of the public Conduct and Abilities of the most eminent Personages in the Parliament of Great Britain; considered as Statesmen, Senators, and Public Speakers. Revised and corrected by the *Author*, since their original Publication in the *Gazetteer*. 8vo. 2s. 6d. Bew, &c. 1777.

These characteristic delineations have obtained, from the public, a very considerable share of approbation. They appear to have been drawn with tolerable impartiality, although the ingenious Author seems to lean, in some degree, toward the party in opposition. His professed principal object, is to enable the Reader to form a just estimate of the abilities, and political *value* of our leading men in both houses of Parliament. The personages who figure in this collection, are the Dukes of Grafton and Richmond, the Lords Mansfield, Camden, Lyttelton, Chatham, Hillsborough, Suffolk, Shelburne, Sandwich, North, and Lord George Germaine; with Messrs. Burke, Thurloc, Barre, Wedderburne, Fox, Welbore Ellis, and Dunning.—The portraits of these public characters, though perhaps not correctly finished, may at least be said to have been sketched by a masterly hand.—The Author, we observe, continues to augment his list, through his original channel of conveyance, *the Gazetteer*; so that we may, in due time, expect a sequel to the present collection,

L A W.

Art. 19. *The Penal Statutes abridged, and alphabetically arranged.* Calculated to serve the desirable End of an alphabetical Common-place Book of the penal Laws. Exhibiting, at one View, the Nature of the Offence; the Penalty annexed to it, for the first, second, and third Offence; the Number of Witnesses and Magistrates necessary to Conviction; the Application of the Penalty; the Manner of prosecuting and recovering the Penalty. By George Clark, Esq. 8vo. 3s. sewed. Fielding and Walker. 1777.

In our Review for February 1776, p. 162. we gave a brief account of Mr. Addington's abridgment of the penal statutes. *That* work was given in a tabular form; *this* is arranged in the dictionary-method: to which we have, in some measure, given the preference*. A compilement of this kind may be considered as an appendix to *Burn's Justice*; for we find, particularly in this book of Mr. Clark's, (we have not Mr. Addington's at hand) a number of titles which are not comprehended in Mr. Burn's very valuable performance. We speak from a comparison of the eleventh † edition of this last mentioned work, with the present *abridgement*; which may be regarded as a kind of *Index* to the penal statutes; and in that view it may be of use.

Art. 20. *Considerations on the Laws relating to the Office of a Coroner,* and on the Practice of Coroners, in taking Inquisitions *Super visum corporis*, &c. 8vo. 2s. 6d. Newcastle printed, Sold by Baldwin in London.

The Author of this pamphlet offers many sensible remarks on the defective state of our laws respecting the inquisitions taken by coro-

* In the account of Mr. Addington's book.

† We believe there is now a 13th edition of Burn's Justice.

ners on dead bodies, and their improper execution; and modestly proposes amendments, in our apprehension, not unworthy the attention of the Legislature. The particulars on which he chiefly insists are these; that the law being entirely silent concerning the qualifications of a juror on a coroner's inquest, the juries, on these occasions, are generally summoned in a hasty and careless manner; that the jury on a coroner's inquest is not challengable, nor capable of being amerced by the coroner; that the coroner's power to apprehend and commit, is at present liable to dispute; that coroners, contrary to the main design of their inquests, which is to ascertain the means by which the deceased came to his death, refuse to hear any evidence but the evidence for the King; that, in cases of suicide, the inquest often makes a return of *Felo de se*, without any justifiable ground or evidence; but more frequently return a verdict of *Lunacy*, without having either a shadow or presumption to support them in such judgment, other than what they infer from their own partial and and capricious reasonings; that the law of Deodands is unreasonable and oppressive; that sufficient attention is not paid to the qualifications of coroners, who ought not only to be men of strict integrity, but possessed of a considerable share of juridical learning; and lastly, that there is not sufficient provision made for the punishment of misbehaviour in coroners, or for the protection of the subject from the wilful and oppressive abuse of the laws committed to their execution.

On these several topics, the Writer expresses himself in a manner which shows him to be well acquainted with his subject; and he declares it to be his intention, not to weaken or depreciate political regulations and legal authority, but to contribute in some degree toward the improvement and perfection of our excellent system of jurisprudence.

NOVELS and MEMOIRS.

Art. 21. *Liberal Opinions*, in which is continued the History of Benignus: written by himself, and published by Courtney Melmoth. Vol. V. and VI. 12mo. 6s. Robinson, &c. 1776.

Having fully expressed our sentiments concerning the literary and moral merit of the former parts of this work*, we find these concluding volumes so similar to the preceding, that we think it unnecessary to dwell upon them, farther than to remark, that they abound with delineations of character, and descriptions of scenes in low life, which show that the Author possesses a tolerable vein of pleasantry, and is no stranger to the world.

Art. 22. *The Pupil of Pleasure: or, the New System illustrated.* Inscribed to Mr. Eugenia Stanhope, Editor of Lord Chesterfield's Letters. By Courtney Melmoth. 2 Vols. 12mo. 6s. Robinson, &c. 1777.

Though we are, perhaps, as much convinced of the dangerous tendency of some of the principles inculcated in Lord Chesterfield's letters as the Author of this work, and would by no means be understood as insinuating an apology for duplicity or licentiousness; we cannot but think, that in the ardor of his zeal for morality, he has

* See Rev. Vol. LII. page 468, and Vol. LV. page 319.

done some injustice to the noble Author whom he censures, by divesting the hero of his piece of every sentiment of honour, delicacy and humanity. Whatever latitude his lordship's system may allow, in the pursuit of pleasure or the practice of dissimulation, there seems to be no foundation for loading it with the infamy of producing characters capable of every species of villany. And in this light we must consider Mr. Melmoth's *Rupil of Pleasure*; whom he has described as forming a plan of seduction against a married woman who was in the last stage of a consumption, and at length, seizing the moment of a fainting fit into which his presence had thrown her, for accomplishing his purpose by force. This part of the story is related with so many heightening circumstances, that it is impossible to read it without feeling disgust, and pronouncing the whole unnatural and shocking. In the other parts of the work, the scenes of seduction are painted in such glowing colours, that some readers may be apt to question whether Mr. Melmoth's preparation will operate as an antidote against the poison of Lord Chesterfield's writings.

B O T A N Y.

Art. 23. *The Elements of Botany*; containing the History of the Science: with accurate Definitions of all the Terms of Art, exemplified in eleven Copper plates; the Theory of Vegetables; the scientific Arrangement of Plants, and names used in Botany; Rules concerning the general History, Virtues, and Uses of Plants. Being a Translation of the *Philosophia Botanica*, and other Treatises of the celebrated LINNÆUS. By Hugh Rose, Apothecary. 8vo. 6s. Boards. Cadell, &c. 1775.

Mr. Rose appears to have executed this useful work with judgment and accuracy; and as the *whole* of this treatise had not before appeared in our language, this publication will, doubtless, prove highly acceptable to those English readers who are attached to the subject.—The Translator has added, by way of appendix, a description of some plants lately found in Norfolk and Suffolk, never before discovered in England, or not described as English plants; and illustrated with three additional copper-plates.

M I S C E L L A N E O U S.

Art. 24. *Minutes of the Trial and Examination of certain Persons in the Province of New York*, charged with having been engaged in a Conspiracy against the Authority of the Congress, and the Liberties of America. 8vo. 1s. Bew. 1776.

If this account be authentic*, it is worthy of notice. It relates the particulars which came out on the examination of Mr. Matthews, late mayor of New York, and other persons, accused of a conspiracy against the Congress, and especially against Washington. They proposed, it seems, to seize and carry off this American Samson, by the help of his Delilah, a Mrs. Gibbons, who had promised them her assistance. Matthews was condemned to suffer death: but, in a

* The anonymous Editor says, the minutes were found at New York by the British troops, among the papers of a person who appears to have been secretary to the committee of enquiry.

full meeting, Aug. 1. the Congress resolved to postpone the execution of the sentence, *sine die*, and ordered him to be carried into Connecticut, there to be kept imprisoned till further orders.

Art. 25. *A true Account of the Trial of Mr. Samuel Bruckshaw's Action for false Imprisonment*, in Guildhall, London, June 13, 1776: and also of all the former Proceedings in the Courts of Law, Folio. 6d. Kearsly.

This remarkable cause has been, for these six years past, agitated in the courts of Law; and has, at length, been determined in favour of Mr. Bruckshaw the unfortunate plaintiff; with a verdict of only *five pounds* damages: a miserable reparation, as he expresses it, *for his almost unparalleled wrongs and sufferings*.—In our Rev. Vol. L. page 412, we briefly mentioned a former publication of Mr. B.'s *On the Abuse of private Mad houses*, and on his own particular treatment, under an ill supported charge of lunacy. He had recourse to the law for redress, and we here find an account of 1027 *l. 9s. 6d.* actual expence in the litigation: to the discharge of which the benevolent subscriptions † raised for him have proved very unequal.

Art. 26. *A Dissertation upon the Epistles of Phalaris*, with an Answer to the Objections of the Hon. Charles Boyle. By Richard Bentley, D.D. Chaplain in Ordinary, and Library-keeper to his Majesty. To which are added, Dr. Bentley's Dissertation on the Epistles of Themistocles, Socrates, Euripides and others, and the Fables of Æsop; as originally printed, with occasional Remarks on the whole. 8vo. 6s. Bowyer and Nicholls. 1777.

There is a respect due to those learned men, who were engaged in the Bentleian controversy, though, in fact, they knew no more of Phalaris than they did of the colour of Myron's cow. Our Readers, therefore, will not expect that we should attempt to renew the idea of that controversy, by stating the circumstances of it, at a time when the chief point in dispute is so little interesting. We shall only observe, that the *occasional remarks* of the Editor are judicious and pertinent; and that the book was well worth reprinting, as it contains a very large fund of ancient learning.

Art. 27. *Insurance in Lotteries considered*, with a Table, shewing the Utility of the following Calculations in any Lottery that is drawn in any Number of Days, from thirty-six to forty-five, both inclusive. By a Calculator. 8vo. Leacroft. 1775.

Designed to guard against the pernicious practice of insuring lottery-tickets; and exhibiting in a series of tables the *real* value of an insurance against a blank or a prize for every day: whereby the disadvantage of insuring in the common mode and the immense profit of office-keepers, are displayed, as cautions to the unwary.

† Of the amount of the sums subscribed, the names of the subscribers, and the manner in which the money was expended, an account is given in this narrative.

ART. 28. *State of the Gaols in London, Westminster, and Borough of Southwark.* To which is added, an Account of the present State of the Convicts sentenced to hard Labour on board the *Justitia* upon the River Thames. By William Smith, M. D. 8vo. 1 s. 6 d. 1776.

We have hitherto found ourselves under the disagreeable necessity of animadverting on many of this Author's former publications; and therefore feel a sincere pleasure in being now able to speak in terms of approbation of the present performance, both with respect to intention and execution. The distresses and abuses which it presents to the view of the Public are of a nature which must interest every feeling mind, and excite an earnest desire to promote any scheme by which they may be removed. The occasion which gave rise to the present performance is this:

Sir Charles Whitworth, chairman of the *Westminster-charity*, having proposed to the committee of that institution that the Author should visit, and give medical assistance to, the sick prisoners in the gaols in London, Westminster, and Southwark; the proposal was approved of, on March 25, 1776, and the Author immediately undertook the charge. From that time, to the 14th of September, he informs us that '380 persons have been cured of various complaints, mostly of the putrid kind;' and adds that the Public will be convinced, 'from the experiment their charitable donation [that of the *Westminster-charity*] has enabled him to make, what good will arise from a permanent establishment for the relief of sick prisoners,'—at a comparatively small expence.

The Author's medical attendance on the imprisoned sick, gave him opportunities of being an intimate witness of their local distresses, and a competent judge of the circumstances by which those distresses are occasioned, or at least highly aggravated. Among these last may be reckoned, the want of fresh air, uncleanness, and the almost total inefficacy of the provisions made by the legislature, from the days of Elizabeth to the present time, respecting this particular object. It appears that even the recent act, 14 Geo. III. cap. 59, is already become a dead letter; the regulations prescribed by it being, in general, very little attended to, and in some instances totally neglected.

The detail which the Author gives of the various species of misery observed by him, in the dreadful mansions which he has visited, in discharging the duties of his function, will, we hope, by means of his pamphlet, or the present account of it, come under the notice, and excite the attention, of those who may be in a capacity to remove or alleviate them. We hope too, that this detail may stimulate them to inquire into and rectify those flagrant abuses, by which these distresses are, in part at least, occasioned.

Toward the close of this pamphlet, the Author gives a short account of the situation, behaviour, &c. of the convicts on board the *Justitia*; and though there are grounds to hope that the new mode of punishment there inflicted may ultimately produce the good effects intended by it, some further regulations appear to be wanting. Among the defects of this infant political institution, we may reckon the total

want

want of medical and ghostly advice.—‘No clergyman,’ says the Author, ‘visits the convicts, nor have they any medical assistance: twelve are now sick, and unable to move their heads from the *boards* on which they lye.—The dozen confined to the boards are ill of a low nervous fever, mostly accompanied with a purging.—Some of them have been ill a month; and others, by repeated relapses, are feeble and not able to walk;—yet they have received no medical assistance.’—They want likewise room, and air: the Author nevertheless considers the *cell* as excellent; and that ‘it already begins to shew its good effects upon those under PUNISHMENT.’

P O E T I C A L.

Art. 29. *A Monody sacred to the Memory of Elizabeth Duchess of Northumberland.* Addressed to his Grace the Duke of Northumberland. 4to. 1s. Doolley.

By no means worthy of the subject. The first line evinces a want of taste and delicacy:

“Hark! whence that loud funeral yell.”

Had the Author alluded to the grief of the tiger, which her Grace sometime kept, the ugly word *yell* might have had some propriety.

“And cheer the grave’s *dull horrors* with a song.”

The poet must have been *dull* indeed, when he gave that epithet to *horror*.

“Beneath thy smiles reviving Science rear’d

“With brighter *verdure* her immortal head.”

The head of Science is here described as green; the Writer certainly took the image from his own. His poverty of imagination has been so very distressing, that he has at last been obliged to describe the funeral ceremony:

“—— and lo! the mitred prelate stands,

“The sacred volume trembling in his hands,

“The last sad obsequies prepared to pay,”——

And the singing boys:

“As the deep chorus chaunt th’ according lay.”

Nay, the very accident that happened at the time in Westminster-Abbey, the fall of a piece of building:

“—— What meant that awful sound

“That shook the pillars of the trembling isle,

“And dash’d yon ancient portal to the ground?

“Well may thy pillars shake”——

This Monody is inferior to the Author’s *Descriptive Poem**, mentioned in our last Month’s Review, and by no means answerable to the ‘hopes’ we had conceived of ‘better things’ from the same Writer.

Art. 30. *Additions to the Diaboliad.* By the same Author, 4to. 1s. Kearsly.

Our opinion of the Diaboliad was given in the last Review. The Author has thought proper to introduce three or four new characters. He will, probably, add to his building, till he overloads the foundation.

* *Hagley.* See Review, Feb. p. 156.

RELIGIOUS and CONTROVERSIAL:

Art. 31. *An Argument for Natural and Revealed Religion: in which the Principles of Free thinkers are examined.* By the Rev. James Williamson, A. M. Fellow of Hertford College. 8vo. 1s. Oxford printed. Sold by Rivington in London.

We have carefully perused this pamphlet, in hopes of being able to lay before our Readers the substance of some new argument in favour of Natural and Revealed Religion: but, though we meet with many just ideas, they are ranged so immethodically, and expressed so obscurely, that we acknowledge ourselves at a loss to discover the drift of our Author's reasoning. If he wishes his argument to prove an effectual antidote against the principles of Free-thinkers, we would advise him to state it more logically, and to express it with more precision. Before he gives himself that trouble, however, he will do well to be certain, that his main argument is better than one which he has introduced by the way; "That the difficulties to be found both in revelation and natural philosophy, are a proof that they come from God; since it is the prerogative of his works to be unsearchable." This old doctrine of *credo quia impossibile* has had its day; it is now, surely, high time that it should be exploded—at least from our seats of learning and science; unless we mean to stamp the signature of Divinity on whim and mysticism, and to make our philosophers *Cartesians*, and our divines *Babmenites*.

Art. 32. *A Charge delivered at the Ordination of the Rev. Mr. Tho. Twining.* May. 31, 1775, in Downton, Wilts, by John Sturch; and a *Sermon* preached on the same occasion, by Joshua Toulmin, A. M. Together with an *Introductory Discourse*, by John Mills, and a *Confession of Faith*, by Tho. Twining. 8vo. 1s. Buckland, &c. 1776.

The several pieces contained in this publication, are pious and rational; and must, no doubt, prove peculiarly acceptable to the more liberal part of the Dissenters.

Art. 33. *A Theological Survey of the Human Understanding.* Intended as an Antidote against modern Deism. 8vo. 5s. Printed at Salisbury, and sold in London by Wallis and Co. 1776.

The Author's design in this performance is to establish the doctrine of divine grace communicated to the mind of man, or the known principles of reason independently of a written revelation: for this purpose he endeavours to shew, that the mind of man is supernaturally endowed with a divine principle, which counteracts the evil principle, natural to him in consequence of the lapse of his first parents, and which is the source of his faith in God, and in the immortality of the soul. He supposes that this principle, which he denominates a distinct sensation in the mind of man, and sometimes a spiritual medium or organ, is the true foundation of theology. This seems, as far we have been able to discover it, to be the general scope of his reasoning; but he has collected together such a mass of heterogeneous matter, that it is difficult to keep in sight the object at which he ultimately aims. And we much fear, however laudable his design may be, that this *theological Survey* will answer
very

very little purpose, either in the way of antidote against deism, or of instruction and edification to believers.

SERMONS preached December 13, 1776, being the Day appointed for a PUBLIC FAST; *continued*: See our last Month's Review, p. 160.

XXIII. *Judgment begun in the House of God, to be finished on its Enemies*—Preached in Duke-Street Chapel, Westminster. By G. Marriott, Rector of Althamstone in Essex, Lecturer of St. Luke's, &c. 4to. 1s. Flexney, &c.

Differs from most of the Fast Sermons, in this respect,—that *Perry* is the chief object of the Author's fears and apprehensions, and the main theme of his animated and not inelegant declamation. We approve his zeal against the Babylonish harlot, so far as it is prudently and seasonably exerted; but we do not think the Fast-day was the proper time for giving the old Jezebel her *drugging*.

XXIV. *Subjection to the higher Powers*. A Sermon by S. John Chrysostom, Patriarch of Constantinople, near 1400 Years ago, explaining that celebrated Passage upon Government, Rom. xiii. 1—11. Translated from the Greek, and preached to a Country Congregation.—To which is added, a Letter from a late Judge, concerning the Right of Great Britain to tax her Colonies. With an Appendix. By Ed. Lewis, M. A. Rector of Waterstock and Emington, Oxon. 4to. 1s. Oxford printed, and sold by Rivington in London.

What have the subjects of a free government to do with the political sentiments of this venerable slave*? St. Chrysostom's notions of passive obedience might sound well enough on the shores of Byzantium, but we are little obliged to his translator for naturalizing them in Britain.

The 'Letter from a Judge,' which is here stitched to the good Father's antique mantle, like a patch of Spitalfields tabby on a piece of old tapestry, is said to have been written, in 1763, by the late Sir Joseph Yeates, and addressed to Christopher Griffith, Esq; at that time member for the county of Berks; and contains some arguments in support of the design of taxing America, which have, since, been irrefragably answered by the advocates on the other side.

Of Mr. Lewis's amiable candor, moderation, and decency of deportment in the field of controversy, take the following specimen, from his Appendix:

After an invective, in the hacknied strain, against modern patriotism, he thus proceeds: 'Suppose that in consequence of these patriotic notions of a natural and inalienable right, &c.—I should shoot my worthy friend and neighbour, the collector of the window tax, who, backed by the authority of the whole legislature, attempted to enter my house, in order to distrain my goods, and to sell them,

* Every man is a slave, who lives in subjection to a despotic government.

to pay the said tax. Does Reason say, I should merit applause as a patriot and friend to Liberty, or that I ought to be hanged as a rebel and a murderer. Think as you please, but I am sure my conscience would fly in my face, and tell me that hanging was too gentle a death for such a villain.' [so far you say well, Mr. Lewis—go on, Sir!] 'But at the same time, does not there seem to be some reason that that factious leveller, Dr. Price, should meet with the same fate, with his liberty book, lying calculations, and city cup dangling at his backside [O fye, Mr. Lewis!] in readiness to receive [hold your nose, Reader!] the last discharge of nature [out upon you, Mr. Lewis!] in her last efforts, and for a recompence to Jack Ketch, for executing a deed of more merit, than that whereby its present owner gained it.'—Enough of Master Lewis, Rector of Waterstock and Emington!

XXV. *National Prosperity and National Religion inseparably connected.*

By C. De Coetlogon, M. A. 8vo. 1s. Oliver, &c.

We are seldom disposed to controvert the doctrines usually enforced at the Lock; and were we, at this time, inclined to animadvert on some of the *immoderately* good things advanced in the present sermon, we should be effectually withheld by the benevolent words printed at the bottom of the title-page, viz. "For the benefit of the Lock Hospital."

XXVI. *The Scripture Precept of Subjection to Civil Government, stated and enforced*—At Nottingham, by Thomas Frentice. 8vo. 6d. Booley, &c.

Another pious recommendation of the slavish doctrine of passive obedience. According to this Gentleman's principles, if taken in their full extent (of which he is, perhaps, not aware) the Glorious Revolution was a most unchristian measure. This Preacher may be a sincere, well-meaning divine, but he is a very indifferent politician.

XXVII. *The Nature of religious Abstinence, as a Means of depreciating national Calamities, and averting the heavy Judgments of God.* By the Rev. George Kelly, jun. B. A. late of Balliol College, Oxford. 4to. 6d. Bew.

Having expended our whole stock of praise on the Fast-Sermons of an Hurd, a Butler, a Radcliff, a Stebbing, a Leland, &c. we are sorry to find that we have none left for the performance of poor Mr. Kelly: who seems to be a mighty good sort of man.

Single S E R M O N S on various Occasions.

I. Preached at the Anniversary Meeting of the Clergy, in the Cathedral Church of St. Paul, May 9, 1776. By Beilby Porteus, D. D. now Bishop of Chester. 4to. 1s. Bathurst.

A pathetic and elegant recommendation of this excellent charity; including a just and proper encomium on our clergy. To the sermon is added, 'A List of the annual account of the contributions to the charity, from 1721 to 1776 inclusive; in order to shew the gradual increase and decline thereof: and it is hoped that the benevolent intention of so good an institution, by which so many valuable members to society have been raised, will never be suffered to languish, but, on the contrary, go hand in hand with the liberality of the times.'

II. Before

II. Before the House of Lords, Jan. 30, 1777. By John Lord Bishop of Bangor. 4to. 1s. Robson.

There is nothing here unfriendly to civil Liberty, as duly regulated, and supported on just and constitutional principles.

III. Before the Governors of Addenbrook's Hospital, June 27, 1776, in Great St. Thomas's Church, Cambridge. By John Warren, D.D. Prebendary of Ely. 4to. 1s. Davis, &c.

Published for the benefit of the charity;—with a state of the hospital.

IV. *The Professors of the Gospel under the strongest Obligations to labour to distinguish themselves by an eminent Degree of Piety and Virtue*:—At St. Thomas's, Jan. 1, 1777, for the Benefit of the Charity School in Gravel-lane Southwark. By Joseph Towers. 8vo. 6d. Johnson, &c.

V. *The Nature, Necessity, and Advantage of the religious Observation of the Sabbath*—illustrated, &c. For the Encouragement of a Society for suppressing the Profanation of the Lord's Day. By C. De Coetlogon, M. A. 8vo. 6d. Matthews.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

I HAVE been much pleased with the Review given, in your last Appendix, of *Busching's Tour in Brandenburg*—but I have met with some sceptical *untravelled* people, who seem not very ready to credit what you tell us, of the great extent of the city of Berlin. To the veracity of the account there given, I can, however, add my testimony as an eye-witness. I very lately passed some time in that capital; and I can, with great truth, assure the Public (by your favour) that Berlin is, certainly, one of the 'largest cities in Europe.' It cannot be much less (as to the extent of ground on which it stands) than Paris: and this, I believe, is ascertained by an excellent plan, published by Field-Marshal Schmettau. The street in which I resided, is above four English miles long, in a straight line.—The number of streets, and houses is, however, much inferior to that of the streets and houses in London and Paris; because there are, in Berlin, no little, narrow, crooked, damp, and dark streets, courts, lanes, and alleys, which disgrace the capitals of England and France; and because the houses, which, in general, are stately and spacious, have out-offices, court-yards, and gardens belonging to them. There are, also, great numbers of squares, and other open public places. Many of the principal streets are, moreover, so wide, that six coaches may run abreast in them, without incommoding the foot passengers on either side: and the cross streets are wide enough to admit of three coaches at once.

I cannot omit to mention, here, the magnificence and elegance of Potsdam; even with respect to the private houses. These are, generally, built at the King's expence. Common tradesmen, soldiers, invalids, orphans,—nay *beggars*, are lodged, at Potsdam, in edifices, which, any where else, might serve for men of rank, fortune, and taste. One of the King's valets de chambre, lives in a palace fit

fit for a sovereign prince. It is built on the plan of the customhouse at Rome, which is decorated with the noble remains of the temples of *Antoninus* and *Fanfina*. It has a magnificent flight of twelve fluted columns in the front, which are above sixty feet long. The windows consist of polished plate-glass. The Military Orphan and Workhouse is, in grandeur and neatness, perhaps equal to Greenwich Hospital; in which foreigners, and after ages, will justly admire the royal munificence of the founder, and the noble charity of this opulent and powerful nation.

I intended a few observations on the Prussian *Tobacco trade*; but, suspecting that you will not like an epistle the better for its great length, I will, for the present, only add, that I am, Gentlemen,

Your constant reader and humble servant,

March 5, 1777.

R. E. R.

ERRATA in the Reviews for January and February.

P. 21, l. 8, for *instructed*, r. *entrusted*.

— 23, l. 12, del. *nor*.

— 24, l. *penult.* for 1776, r. 1766.

— 48, par. 3, l. 2—3, r. *tragedy* of *Mariamne*.

— 50, *Roussseau*, of Geneva, being, by mistake, mentioned instead of the famous *poet* of that name, our Readers are desired to correct their copies with the pen, lest a respectable character should, in any degree, suffer, by the error continuing to stand in the page: see more on this head, p. 103, of last Month's Review.

IN FEBRUARY.

— 100, l. 7, after *virtue*, put a *comma*.

— 123, l. 2, after *purity*, a *comma*.

— 133, l. 6, for *proper currency*, r. *paper currency*.

— 144, par. 2, l. 21, for *reâs and retro*. & *per arsin* & *Tbesin*, r. *reâs & retro*, and *per Arsin* & *Tbesin*.

*. In the *Errata* at the end of January, for *Gatmia*, r. *Gabnia*.

✂ We are much obliged to L. for his list of *Errata* in our last volume, although sorry to find them so numerous; but we must, in excuse, repeat, to this Correspondent, what we have had frequent occasion to present to the notice of our Readers—the great difficulty, or, rather, *impossibility*, of rendering a periodical publication very correct.—Where Authors do not regularly see the proof-sheets of what they have sent to the press, or have not sufficient time, or opportunity, for revising them, it would be wonderful, indeed, should their works escape, altogether, such little slips as those which have, with propriety †, been pointed out by our Correspondent: whose future observations, as occasion may offer, will be very acceptable.

A. B. will find the article relating to *Roussseau*, in Review, vol. xl. p. 109. The reference in the index has a 9 instead of the cypher.

† Except in a few instances, wherein we cannot agree with our friendly Corrector.



T H E MONTHLY REVIEW,

For A P R I L, 1777.



ART. I. *The History of the Reign of Philip II. King of Spain.* By Robert Watson, LL.D. Professor of Philosophy and Rhetoric in the University of St. Andrew's. In Two Volumes. 4to. 11. 16s. Cadell, &c. 1777.

IN any period in which one country rises so far superior to all others in power and consequence, as to extend its dominions through the greater part of the world, and render its connections and influence universal, its affairs become so interwoven with those of other countries, that there may be a convenience and propriety in making its history the basis of the general history of mankind in that period. By this means, the historical picture, in the hands of a great master, while it is filled with an immense variety of figures, will preserve an unity of design; the most interesting scenes and characters will be brought into full view; and those of less importance will appear in their proper state of inferiority, in the back-ground of the piece. Thus, the histories of the Grecian and Roman states, are not improperly made the ground of the general history of the periods in which they flourished. In like manner, if, during a series of years, a single individual stands forth in public view as the principal agent in political affairs, deciding the fate of nations and empires by his superior sagacity or valour, the annals of such a prince will naturally include the general history of the times in which he lived. The history of the reign of Alexander, is, for that short period, the history of the world.

The degree of superiority to which the Emperor Charles V. arose, and which he maintained through a long course of years, entitles him to that elevated station in history which Dr. Robertson has given him. But it may be questioned, whether his son Philip has an equal claim to be exhibited at full length, as the first figure in the piece, in the succeeding period. The great events of this period might perhaps more properly have been

related as portions of the general history of Europe, or of the several countries in which they happened, than referred to the reign of Philip II. By adopting this latter plan, the Author of the present work has, we think, been sometimes led into an unnecessary minuteness of detail; and has obliged himself to close his narrative, at a time when the affairs of the Netherlands were in an unsettled state, and to leave his Readers in suspense concerning their issue.

If this be acknowledged to be a defect in our Author's general plan, he will, however, be readily allowed no inconsiderable share of merit from the execution of the work. He has collected with judgment a variety of valuable materials, and arranged them with perspicuity. His style, though not highly finished, is clear, and except in a few instances, correct. The reflections which are occasionally interspersed through the work, if they do not discover those extensive views, and that profound penetration which we admire in some of the ancient, and in a few of the modern, historians, are yet manly and judicious, and shew the Author to be a true friend to the religious and civil liberties of mankind.

When he relates the horrid persecutions which were carried on by Philip, particularly under the duke of *Alva*, against the Protestants, we often find him (without departing from the dignity of the historian) expressing an honest indignation against the hateful spirit which occasioned them. His account of the origin and effects of the establishment of the inquisition in Spain is as follows:

' This tribunal, which, although it was not the parent, has been the nurse and guardian of ignorance and superstition, in every kingdom into which it has been admitted, was introduced into Spain near a century before the present period, by Ferdinand and Isabella; and was principally intended to prevent the relapse of the Jews and Moors, who had been converted, or pretended to be converted to the faith of the church of Rome. Its jurisdiction was not confined to the Jews and Moors, but extended to all those who, in their practice or opinions, differed from the established church. In the united kingdoms of Castile and Arragon, there were eighteen different inquisitorial courts; having each of them its counsellors, termed apostolic inquisitors, its secretaries, serjeants, and other officers; and besides these, there were twenty thousand familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for their trial, to the prisons which belonged to the inquisition. By these familiars, persons were seized on bare suspicion; and, in contradiction to the common rules of law, they were put to the torture, tried and condemned by the inquisitors, without being confronted either with their accusers, or with the witnesses on whose evidence they were condemned. The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were
either

either strangled, or committed to the flames, or loaded with chains, and shut up in dungeons during life. Their effects were confiscated, and their families stigmatised with infamy.

This institution was, no doubt, well calculated to produce an uniformity of religious profession, but it had a tendency likewise to destroy the sweets of social life; to banish all freedom of thought and speech; to disturb men's minds with the most disquieting apprehensions, and to produce the most intolerable slavery, by reducing persons of all ranks of life to a state of abject dependence upon priests; whose integrity, were it even greater than that of other men, as in every false religion it is less, must have been corrupted by the uncontrouled authority which they were allowed to exercise.

Such, nearly, were the sentiments which even the Spaniards entertained of this iniquitous tribunal, at the time when it was erected. But not having had experience then of its pernicious effects, and considering it as intended for the chastisement of Jews and infidels, they only murmured and complained, till, the yoke being wreathed about their necks, the most secret murmurings became dangerous, and often fatal to those who uttered them. By this tribunal, a visible change was wrought in the temper of the people; and reserve, distrust, and jealousy, became the distinguishing character of a Spaniard. It perpetuated and confirmed the reign of ignorance and superstition. It inflamed the rage of religious bigotry; and, by the cruel spectacles to which, in the execution of its decrees, it familiarised the people, it nourished in them that ferocious spirit, which, in the Netherlands and America, they manifested by deeds that have fixed an everlasting reproach on the Spanish name.

But these considerations could not be apprehended by Philip; nor, if they had been suggested to him, would they have had any influence upon his conduct. He had imbibed, in all its virulence, that spirit of bigotry and persecution, which gave birth to the inquisition. He regarded heretics as the most odious of criminals, and considered a departure in his subjects from the Romish superstition, as the most dreadful calamity that could befall them. He was therefore determined to support the inquisitors with all his power, and he encouraged them to exert themselves, in the exercise of their office, with the utmost diligence. The zeal and vigilance of these men fully corresponded to that ardour with which their sovereign was inflamed; yet so irresistible in this age was the spirit of innovation, and so great the force of truth, that the opinions of the reformers had found their way even into Spain, and were embraced openly by great numbers of both sexes, among whom there were both priests and nuns. Even the archbishop of Toledo, *Bartlemi di Caranza y Miranda*, was from certain propositions contained in a catechism which he published, suspected to have espoused them. The inquisitors informed the king of the grounds of their suspicion, and desired to receive his instructions for their conduct. Caranza had been universally respected as one of the most virtuous and learned prelates in Spain. Having, when provincial of the order of St. Dominique, been carried by Philip into England, as a person well qualified to promote the re-establishment of popery in that kingdom, he had laboured with so much zeal for that end, and thereby recommended himself so powerfully to the king,

that in the year one thousand five hundred and and fifty seven, Philip advanced him to the primacy. His first employment, after attaining this high dignity, was to administer spiritual comfort to the late Emperor, whom he attended in his last distress. But the memory of his merit and services was now obliterated. Philip wrote to the inquisitors from the Netherlands, that they must, without hesitation, proceed against the archbishop as they would do against other delinquents; and that they should not spare even his own son, if they found him guilty of heresy. Caranza was accordingly thrown into prison, and his revenues were sequestered. The propositions in his catechism, at which the inquisitors had taken offence, were held to be of a disputable nature, even among the Catholics themselves. It is probable, however, that sentence would have been pronounced against him, had not the Pope interposed, and claimed an exclusive right to decide the cause. Philip, anxious for the honour of the holy office, to whose power he was desirous that no bounds should be prescribed, employed all his interest to prevail on the pontiff to drop his pretensions. But at last he himself yielded; and Caranza, after having languished in prison for six years and seven months, was transported to Rome, where he was released from confinement, but died in a few weeks after he was set at liberty.

• Before Philip's arrival in the city of Valladolid, an Auto-de-fé had been celebrated, in which a great number of protestants were committed to the flames. There were still in the prisons of the inquisition more than thirty persons, against whom the same dreadful punishment had been denounced. Philip, eager to give public proof, as early as possible, of his abhorrence of these innovators, desired the inquisitors to fix a day for their execution. The dreadful ceremony, (more repugnant to humanity, as well as to the spirit of the Christian religion, than the most abominable sacrifices recorded in the annals of the pagan world) was conducted with the greatest solemnity which the inquisitors could devise; and Philip, attended by his son Don Carlos, by his sister, and by his courtiers and guards, sat within sight of the unhappy victims. After hearing a sermon from the bishop of Zamora, he rose from his seat, and having drawn his sword, as a signal, that with it he would defend the holy faith, he caused an oath to be administered to him by the Inquisitor General, that he would support the inquisition and its ministers, against all heretics and apostates, or others who should attempt to oppose it; and would compel his subjects every where to yield obedience to its decrees. Among the protestants condemned, there was a nobleman of the name of *Don Carlos di Sessa*, who, when the executioners were conducting him to the stake, called out to the king for mercy, saying, "and canst thou thus, O king, witness the torments of thy subjects? save us from this cruel death; we do not deserve it." "No," Philip sternly replied; "I would myself carry wood to burn my own son, were he such a wretch as thou." After which, he beheld the horrid spectacle that followed, with a composure and tranquillity that betokened the most unfeeling heart. This dreadful severity, joined with certain rigid laws, enacted to prevent the importation of Lutheran books, soon produced the desired effect. After the celebration of another Auto-de-fé, in which about fifty protestants suffered, all the rest

rest, if there were any who still remained, either concealed their sentiments, or made their escape into foreign parts.'

The character of Philip, who was steadily, and from principle, a bigot in religion, and a tyrant in politics, is admirably contrasted by that of William I. prince of Orange. The following extract, at the same time that it contains many interesting particulars in the conduct of this great man, affords a proof of the Writer's impartiality, in relating without disguise the errors and misconduct of the reformers.

William could not, either with safety or honour, have left his army sooner than he did. From Orsoy, where it was disbanded, he went, attended only by his own domestics, and a company of horse, to Campen in Overysse, and from thence he passed over the Zuider sea to Unchuyssen; where he was joyfully received, and all his directions for the greater security of the place, were carried immediately into execution. After staying there for some days, and visiting the other towns in the province, he set out for Haerlem; having appointed a convention of the States to be held in that city, to consider of the present situation of their affairs. His arrival excited in persons of all ranks the most unfeigned joy; but this joy, he perceived, was greatly allayed by their apprehensions of being unable to resist an enemy, before whom he himself, at the head of a powerful army, had been obliged to retire. The first object of his attention was to raise their drooping spirits, by making them sensible of the advantages which they possessed in the nature and situation of their country, which, while they retained their superiority at sea, and acted in concert, would render abortive all the attempts of the Spaniards to reduce them. The magnanimity which he displayed diffused itself into every breast; and the deputies unanimously declared, that they would be entirely governed by his counsel in all their conduct, and would lay down their lives sooner than abandon that invaluable liberty, without which they thought life itself was not desirable.

In the present temper of their minds, William might have ruled the people of the maritime provinces with an absolute sway; but he knew there was a much safer as well as a more effectual method of exercising power, and wisely resolved to consult the States in every matter of importance, and to take upon himself only the execution of their commands. For this purpose he frequently convened them; and in order to give greater weight to their decisions, he persuaded them to admit into their number the deputies of twelve other cities, besides those of whom their assembly had been hitherto composed: a measure which was no less gracious and popular, than it was wise and prudent. It flattered the vanity of those towns on which the new privilege was bestowed; engaged them to contribute with greater alacrity their share of the public expences; and drew the several districts of the province into a state of more intimate union with one another. With the States, thus increased in number, the prince applied himself to rectify the disorders which had prevailed, and to put the province into a posture of defence against the Spaniards. It had been deserted during the late commotions by many of the principal inhabitants, by several members of the courts of justice, and

by the officers of the revenue, and others who had public employments; which they had been induced to abandon, either by their attachment to popery, or their diffidence in the duration and stability of the present government. The numerous vacancies which were thus occasioned, were supplied with protestants; and no catholic was admitted into any office, or allowed to take any concern in the administration of public affairs. The exercise of the Romish religion was prohibited in the churches; and the only worship permitted to be exercised publicly, was the protestant, as taught by Calvin, and practised in Geneva, and the Palatinate.

Thus far the Prince of Orange complied with the inclination of the people, by a great majority of whom the principles of the reformers had been embraced. But all persecution on account of religion, he discouraged to the utmost of his power. His reasonings for toleration were more successful now in favour of the papists, than they had been formerly with the dukes of Parma, in behalf of the reformers. The States, by his persuasion, resolved, that no person whatever should be molested on account of his religion, provided that he lived quietly, kept no correspondence with the Spaniards, and gave no disturbance to the established mode of worship. William found greater difficulty in restraining the licentiousness of the army, than in settling either the courts of justice or the church. When we reflect on those horrid scenes which were exhibited in the Netherlands by the Duke of Alva and his associates, it will not appear surprising, that the protestants should have conceived the most violent animosity against their bloody persecutors. They had seen their dearest relations and friends, besides many persons whom they revered on account of the innocence and sanctity of their lives, treated like the most flagitious malefactors: and many of themselves had, in order to avoid the same fate, been obliged to abandon their habitations, and to wander from place to place, forlorn and indigent. In the bitterness of their distress, they had forgot the spirit of that religion for which they suffered; and on many occasions, wrecked their vengeance against their enemies with a brutal fury. To the Spaniards who were taken prisoners at sea, the protestants on board the fleet gave no quarter; while the ecclesiastics, and many others, whose only crime was their adherence to the religion of their ancestors, were treated by the protestant soldiers with equal inhumanity.

The count of La Marc, commander in chief of the forces, was so far from opposing these enormities, that he encouraged his soldiers in committing them. This nobleman's principal virtue was intrepidity; and under the cloak of zeal for liberty, and the reformed religion, he seems to have intended nothing so much as the gratification of his avarice or revenge. The Prince of Orange, who from his natural humanity, and a prudent regard to future consequences, was utterly averse from every species of violence, attempted to make him sensible of the folly and iniquity of his conduct. But finding that he was not likely to succeed, and that the soldiers still indulged themselves without controul in their wanted excesses, he referred the matter to the cognizance of the States, and desired them to consider coolly what was proper to be done. The States, who were highly incensed against the Count, for his contempt of their authority, deprived him

of his command, and ordered him to be apprehended. William, unwilling to forge the services which the Count had performed in the beginning of the revolt, soon after interposed in his behalf, and prevailed upon the States to release him. But La Marc could not digest the affront which had been offered him. He complained loudly of the States for their ingratitude; boasted of his authority in the fleet and army, and attempted to excite a spirit of sedition among the people. The States were meditating to seize him a second time, in order to bring him to his trial. But the Prince of Orange, prompted by tenderness for his relations, and a sense of his former services, dissuaded them from executing their design, and advised them to suffer him to leave the province. The States listened, though with some reluctance to this advice, and the Count having left the Netherlands, died soon afterwards in the city of Liege.

Dr. Watson closes his general review of the character of William of Orange, with this spirited reply to the charge of ambition, which many catholic writers have brought against him.

‘It is not to the purpose which the Popish historians intended to serve, by their portraits of William’s character, to say of him that he was ambitious: in itself, ambition merits neither praise nor blame, but is culpable or laudable according to the end at which it aspires, and the means which it employs. But if we judge concerning the character of the Prince of Orange according to this criterion, it must be impossible for persons so opposite in their principles, as the catholic and protestant historians to agree.

‘If, with the former, we place the rights of all sovereigns on the same foundation, without distinguishing between an absolute prince and the sovereign of a free people, and believe that every prince is by an indefeasible and divine right, intitled to exercise a despotic power over the religion and liberty of his subjects; if we believe, that with the permission of the pope, a king may violate his most solemn oaths, and that the obligations of his subjects to obedience remain in force, even after every condition upon which they entered into them has been violated: if with such principles as these, we judge of the character of the Prince of Orange, it will be difficult not to consider him as guilty both of perjury and rebellion; and, in this case, the most favourable verdict that can be passed upon his conduct, is to say, that it proceeded from a criminal ambition.

‘But if, on the other hand, we regard the pontiff’s pretensions to the power of setting men at liberty from their oaths as absurd and impious; if we regard the rights of subjects as no less sacred than those of kings; if we distinguish between a prince invested with unlimited authority, and one whose power is circumscribed by the fundamental laws of the state; between a prince whose right to his dominions is indefeasible, and one who obtained his sovereignty only upon certain terms, which he swore to fulfil, while his subjects engaged to yield their obedience on condition of his fulfilling them; in this case, our judgment of William’s character will be extremely different from what it was on the former supposition. *We will* [shall] not be satisfied with barely asserting his innocence of those crimes of which his enemies have accused him, but *we will* [shall] confer upon him the glorious appellations which his countrymen bestowed, of the father of his

his country, and the guardian of its liberty and laws, who generously sacrificed his interest, ease, and safety to the public good; and who, first by counsel and persuasion, and afterwards by force of arms, did more to rescue his fellow citizens from oppression, than was ever done in such untoward circumstances by any patriot in the world before.'

From these specimens of this work, our Readers will, we doubt not, be inclined to allow it a very considerable share of merit; and this opinion will receive further confirmation from the extracts which we propose to lay before them in a future Article.

ART. II. *Observations on the London and Edinburgh Dispensatories; with an Account of the various Subjects of the Materia Medica, not contained in either of these Works.* By the late John Rutty, M. D. Author of a Synopsis of Mineral Waters, and other Works. 12mo. 3s. 6d. Dilly. 1776.

ART. III. *Materia Medica Antiqua & Nova, Repurgata & Illustrata; sive de Medicamentorum Simplicium Officialium Facultatibus Tractatus.* Auctore Johanne Rutty, M. D. &c. Opus XL Annotum. 4to. Rotterdami, Sumptibus E. & C. Dilly. 1775. Price 1 l. 1s. bound.

IT may seem rather indelicate and unfair to criticise the work of a Writer who is not now in a situation to answer for himself. As the subject however of the first of these articles is a matter of public concern; and as we think very differently, with respect to the main object of it, from the late Author, who had acquired some degree of reputation in the medical world; we shall bestow more attention on these *Observations* than they might otherwise appear to merit.

While every rational practitioner of Medicine, who is sincerely concerned for the advancement of his art, and the good of mankind, has rejoiced at the *approaches* toward reformation, which the colleges of London and Edinburgh have manifested in their respective Dispensatories, by the rejecting many of the trifling articles which had obtained, and long kept a place there; the Author of these '*Observations*' seems feelingly to lament the rashness of these Expurgators, and pretended Reformers; and strongly pleads, on various and frequently very slight pretences; for the readmission of many of the proscribed subjects of the *Materia Medica*; as well as for the admission of various new articles which had never yet been honoured with a place in either of these Medical Codes. We shall transcribe, and occasionally animadvert upon, a few passages contained in the first of these publications, without any particular selection; as there are few pages of the work which are not adapted to furnish matter for criticism.

The Author commences it with a summary enumeration of various simples, which have either not been adopted, or which, after

after a prior adoption, have been rejected, by the London and Edinburgh colleges. After reciting and condemning the omissions of the first of these bodies; he observes that the latter, far from endeavouring to supply their defects, 'seem to have indulged the spirit of retrenching yet farther;' and gives us numerous instances in support of the charge.

One of these grievous neglects is that, 'as to the *Sweets*, they have left the apothecary's shop destitute not only of figs, raisins, and dates, but of honey, and even of sugar for his 'syrups and juleps.'—An horrible charge indeed,—this omission of *sweets* and *kickshaws*,—considering the many bitter potions that issue from that receptacle.

Both the London and Edinburgh colleges are charged with having omitted—'among the Cathartics, *Alnus nigra baccifera*, *Asari rad.* *Bryoniae albæ rad.* *Convolvulus major & minor*, *Cynosbati flores*, *Iris vulg. seu Germanica*, *Linum catharticum*, *Meze-reon*, *Oxylapathi rad.* *Pruni sylv. flores*, *Rhaponticum*, *Sambuc. Cort.* *Ebulus*.'—We have lumped the transgressions of the two colleges on this head together:—but what pretence can be urged for swilling the patient with decoctions or infusions of bark of elder, or flowers of hips; when a few grains of rhubarb, or jalap, will do the business of purgation, much more tersely and effectually?—*Cito, tutè & jucundè?*

Those who are disposed towards the exercise of vomiting, may here meet with a pleasing variety of substitutes to ipecacuanha; should they be at a loss to procure themselves that recreation. The two colleges are equally culpable, according to our Author, in having, both of them, rejected the following candidates for that function;—' *Asari rad.* *Erigerum*, *Narcissus*, *Primula Veris*, *Raphanus hort.* *Sedum minus vermiculatum acre*.'

After a similar enumeration of simples, not adopted, or rejected, by both colleges, and which are here classed according to their respective or reputed virtues; the Author descends to particulars, and presents each neglected or proscribed article in an alphabetical order; annexing to each the letter *L* or *E*, to indicate that the article in question has either not been admitted into, or has been rejected by the London or Edinburgh colleges, or both. We shall only transcribe a passage or two as specimens.

'*L* and *E*. ADEPS ANSERINUS, *Goose Grease*.—May be admitted as a *variety* among the fatty substances, being allowed'—(by all old nurses, he might have added) 'to be more subtilè and penetrating than hog's grease.'

'*L* and *E*. *Adiantum album*, *Ruta Muraria*, *C. B. White Maiden hair*, *Wall Rue*.—Here the London and Edinburgh colleges are no guides to us in Dublin; for of all the maiden-hairs this is the most common here, being, indeed, very frequent on old walls in our neighbourhood, &c.—and there let it remain;—' thought

—‘ though it agrees,’ we are further told, ‘ with the *Capillus Veneris*; and in all probability is possessed of the *same virtues*.’

‘ *L* and *E. Faba Major*, *C. B.* Garden Bean.—The omission of this article by both colleges is *not to be excused*, even for the usefulness of its meal, particularly in inflammations of the breasts and *testes*—either discussing them, or bringing them to suppuration, &c.’

‘ *L* and *E. Porrum Capitatum*, *C. B.* Leeks.—Deserves a place in a *Materia Medica*,—(aye, and in a porridge pot too, but surely not in a *Dispensatory*) both for its frequency and usefulness, with which the ancients were well acquainted, both in reference to diet and medicine, and particularly as an emmenagogue; and Hippocrates ordered the juice to be drank for this purpose.’

The general pleas which the Author offers for the adoption of his candidates are, either that the proposed article is easy to be had, on old walls, or dunghills; or that it has the sanction of antiquity—that is, of old women; and sometimes, that it has been formerly received and adopted by one or both of the colleges:—an unfortunate recommendation surely; for after a long possession, and a fair trial, the ejection affords a pretty strong proof of the insignificance of the subject. On such pleas however he solicits the admission or readmission of no less than 287 simples into our two dispensatories; and not content with presenting this enormous body of *simple* recruits for the medical service, many of whom have long since been drummed out of it, as non-efficient; he pleads for the admission of numerous subjects of a different class;—ten new *distilled waters*, six new *extracts*, twelve *Robs*, and nine new *Tinctures*.—Surely he would have been much better employed in decimating the present establishment; or in inquiring into the titles of many of the old occupants that compose it.

Towards the close of the volume, the Author offers several observations on some of the preparations and compositions in both dispensatories. These remarks are chiefly pharmaceutical; and some of them appear to merit attention.

The objections which we have made to this smaller performance are not so extensively applicable to the Author's larger work, the title of which is prefixed to this article. It is expected from the Author of a *Materia Medica* that he should admit into his collection every subject that has any, even the most dubious, pretensions to medical efficacy. The Author arranges the articles in alphabetical order; and, like all his predecessors in this walk, is rather too copious in displaying the legendary virtues of many of his simples. The work, however, may occasionally be consulted with advantage as a pharmaceal commonplace book; compiled from ancient and modern writers, and augmented with additional observations, on several of the articles, peculiar to the Author.

ART. IV. *Elements of Fossilogy; or, an arrangement of Fossils into Classes, Orders, Genera, and Species; with their Characters.* By George Edwards, Esq. 8vo. 2s. 6d. sewed. White. 1776.

IN order to obtain a knowledge of the true or intimate nature of mineral bodies, or of the properties by which they are distinguished from each other, recourse must be had to chemistry. But as the chemical qualities of bodies are far from being apparent, and are, in general, only to be discovered by processes frequently operose and difficult; some *artificial* method becomes necessary, founded on their external and more obvious appearances and characters; by which the Tyro may be enabled to distinguish the different subjects of the mineral kingdom, and refer each to that particular *class*, *order*, *genus*, and *species*, in which it may most properly be comprehended. Under these established divisions the present Author has arranged mineral substances, and has added a new one, under the denomination *Individuals*. His reasons for this addition are, 'that the laws of method require it, and that *fossilogy* would be lame, confused, and very imperfect, if it wanted it.' When 'the individual varies from itself in some unessential point,' it is to be called 'only a variety of the fossil, and is not to be considered as a different one.'

In arranging that great *Chaos*, the mineral kingdom, it appears to us that as many determinate and permanent characters as possible should be employed, for the purposes of discriminating and describing the various subjects which compose it. The principal sources from which these characters are to be drawn are, according to the Author, 'Chemistry (of the assistance of which however he does not often avail himself) *Structure*, *Figure*, *Colour*, and the degree of *Hardness* of fossil bodies.' To these we might add comparative weight and lightness, transparency and opacity, malleability, ductility, and friability, taste, &c. some of which qualities the Author has occasionally employed in the course of the work.

Those who approve of a *natural* mineralogical system, or one founded on chemical experiments, may probably object to the great use which the Author has made of *Colour*, as furnishing a characteristic distinction of fossil bodies. He endeavours to obviate this objection by remarking that though, at first view, *colour* may appear vague, and insufficient to afford proper characters; yet in characterising and describing the species and individuals of fossil bodies, it is of the greatest service, and deserves the most careful consideration. 'The difficulty, says he, of fixing upon proper names to express colours may be got over by paying attention, which never yet has been done, properly to know and distinguish colour; and by finding out various colours, which are uniformly and constantly observed in the works

of nature, and which bear a resemblance to the colours of fossil bodies, and comparing them together. Greater diligence and strictness in the application of names to colours may render them very serviceable in fossilogy; and censures thrown out against their use, frequently are not so just as they are specious.'—On these principles he proceeds, p. 6. of the elements:

'There is a colour frequently occurring in metals and their ore, which has yet never been named. It is not blue, it is not white, nor is it black. Its different shades sometimes nearly approach to the different shades of the three colours abovementioned, but they really are perfectly distinguished and separated from them. This colour, which we shall distinguish and call *the unnamed colour of metals*, is present in lead, whose colour cannot be said to be black, blue, or white., From the great application it admits of, and from the necessity of making use of it, we shall establish this colour in the manner above proposed.'

Though we acknowledge the difficulties attending the natural system of classification, we cannot avoid taking notice of the anomalies and incongruities which unavoidably occur in a system almost purely artificial. Thus in the present artificial arrangement—in consequence of placing *earths* and *stones* in different classes—calcareous *earth*, and calcareous *stone*,—subjects which possess the same properties, and differ not more from each other in their chemical natures, or component principles, than the same kind of substance in the state of a stone, or reduced to powder—are here to be found separated from each other in two different classes.—The Author indeed answers the objection which may be urged against some similar separations of *congenial* substances, by observing that 'method (to which nature, for the sake of advantage, is, in fossilogy, to be sacrificed) requires them.'—It is indeed too true, that nature and method are but too much at variance in all our artificial systems; and that only is the best which contains the fewest of these anomalies. Error is common to them all:—*Optimus ille, qui, &c.*

We shall only further observe, that the Author distributes fossil bodies into six classes; 1. *Earth*, 2. *Stones*, 3. *Inflammables*, 4. *Metals*, 5. *Cryptometalline Fossils*, (which he defines to be 'fossil bodies, having no appearance of metals, yet containing them in such quantity, that they may be called metallic bodies, or ores of metals,') and 6. *Salts*. The Author's attempt is certainly praise-worthy. He candidly acknowledges the defects of his plan, which cannot, as he observes, be brought to perfection, and established free from errors, by a single hand. He proposes to republish this work sometime hence, in a more perfect state, and enriched with a great number and a more minute account of individual fossils; should his friends, whose assistance he solicits, favour him with the opportunity of seeing a sufficient number of specimens. ART.

ART. V. *Seventeen Sermons on some of the most important Points on natural and revealed Religion, respecting the Happiness both of the present, and of a future Life. Together with an Appendix, containing a brief and dispassionate View of the several Difficulties respectively attending the Orthodox, Arian, and Socinian Systems in regard to the holy Trinity.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 5s. Rivington. 1776.

THE Dean of Gloucester hath lately figured away in a double capacity; as a politician, and as a divine. His early writings having been chiefly of a commercial nature; it should seem, from some passages in the Doctor's works, that he has been reproached with neglecting the particular studies of his profession, and with paying a greater regard to the knowledge of trade than to the knowledge of religion. This reproach he has been solicitous to wipe off; and, therefore, while he has not intermitted, but rather been redundant in his political speculations, he has treated the Public with several theological pieces. Hence we have had from him his apology for the Church of England, his two Letters to Dr. Kippis, his Essay on religious Intolerance, his short Tract on the Trinity, and now a Volume of Sermons. It would be injustice to Dr. Tucker, not to acknowledge, that he hath cancelled the charge of not having applied himself to the study of divinity. He hath not, indeed, entered deeply into the interior parts of it; and he has advanced many things in which we do not agree with him. Nevertheless, his writings prove that he is not ignorant in subjects of theology, and that he has even paid them a considerable degree of attention.

As to the Sermons before us, the Dean hath aided us in giving a distinct account of them, by a very explicit table of contents. With this assistance, therefore, we shall mention them in a more regular and formal manner than we generally think needful concerning volumes of discourses from the pulpit. We are willing to shew all proper respect to Dr. Tucker, when he himself will enable us to do it; and we are sorry that, by error and obstinacy, he has obliged us, in any instance, to treat him with severity.

The first six of these Sermons were published in 1772; and our Readers will find an account of them in the 48th volume of the Review, at p. 59.

The purpose of the seventh sermon (from 1 Tim. iv. 8) is to prove, that the great ends to be proposed by true and genuine religion, by the coercions of good government, and by a right employment of our time and talents, must necessarily center, and do in fact all coincide, so far as the happiness of the present life is concerned; and, therefore, that these three systems
of

of religion, government, and commerce, are all the parts of one general plan of providence.

The Dean endeavours to demonstrate, in the next place, (from 1 Cor. vii. 31) that the vulgar notion of luxury's being the means of employing a greater number of hands than otherwise would have found employment, and consequently of being thereby beneficial to commerce, is A GRAND MISTAKE;—and therefore, that the principles of pure and uncorrupted morals will ever be found to be the best rules for promoting and extending mutual and universal commerce.

The scope of the ninth discourse (from 2 Cor. ii. 27) is to give a rational account, and to set forth the moral uses, of the institution of *Lent*.

In the tenth (from Luke ix. 28) the indispensable duty of restitution, in its several branches, is particularly inculcated; and Dr. Tucker labours to make it fully appear, that injuries done to the public revenue, and to the characters of persons in high stations, are of a more atrocious nature than injuries done to private property, or to private characters.

The eleventh sermon (from Matthew xv. 9) divides the errors and corruptions of Popery into two classes, viz. those which are merely, or for the most part, only *absurd*, and those which are really *mischievous* in their consequences, and *destructive* of the peace and welfare of society, as well as absurd. The conduct, which *true* and *consistent* Protestants ought to hold in respect to both these sorts, is pointed out and enforced.

In the subsequent discourse, from the same text, the Author endeavours to prove, that the parallel pretended to be drawn between the doctrine of the Holy Trinity, and the doctrine of transubstantiation, and of other errors of the church of *Rome*, is false and groundless; and to shew, in various lights, and from a variety of circumstances, that this confidence of boasting against the church of *England* is empty and vain. What the Dean hath advanced upon this subject is somewhat ingenious, but, in our opinion, by no means satisfactory.

The evils of auricular confession, as practised in the church of *Rome*, are next displayed, from James v. 16; and some directions are given with regard to that *occasional* confession, one to another, which may be expedient in very particular cases and circumstances.

In the fourteenth sermon (from John xxi. 22) the line is attempted to be drawn between such parts in the deep mysteries of our religion, which appear to be *unknowable*, and such as are *knowable*: and our proper duty is shewn to consist in acquiescing in our ignorance respecting the former, and in discharging all those moral and religious offices, which are required of us in consequence of the latter.

The

The intention of the fifteenth discourse (from Heb. i. 1.) is to set forth the different periods and dispensations of religion from first to last; and to explain in what sense every dispensation, whether general or particular, must have something in it *fixed* and *invariable*, and in what sense also it may admit of *variety* and *alterations*.

The sixteenth sermon (from Proverbs xxii. 6) was preached before the Governors of the Charity-Schools in London. Dr. Tucker here strongly recommends the necessity of inculcating the saving truths of the gospel, and the duties of practical religion in the minds of children, especially the children of the poorer sort; and he endeavours to shew, that charity-schools, in conjunction with infirmaries, are almost the only means left, consistently with our present ideas of constitutional liberty, for instilling into the lower class of people the duties of living piously, righteously, and soberly in this present world.

The last discourse was preached on the 30th of January, from 1 Pet. ii. 17. And here the Dean attempts to prove that the foundation of all human governments, like that of the divine government, consists in power, wisdom, and goodness;—but each of these in a very finite and imperfect manner, even at the best, and often subject to great changes and revolutions for the worse: so that our obedience to such governments ought not to be absolute, or unlimited, without any reserves or exceptions. Nevertheless, as human governments there must be, notwithstanding all their faults and imperfections, he maintains that the *general* duty of the subject is certainly *obedience* and *non-resistance*; and that the *exceptive cases* of resistance must be left to the natural feelings of mankind, which are seldom or never wanting to advertise us in all dangerous cases of this nature. This sermon contains something of the scheme of Dr. Tucker's threatened attack upon Mr. Locke; at the prospect of which, no true friend of that great man feels the least concern. In the application of the sermon to the present times, Dr. Tucker asserts, that the same principles and maxims are now returning, which spread so much misery over these kingdoms once before;—that the same republican schemes are again in agitation;—that the same plans are now forming anew;—that the same engines of destruction are again at work to pull down and demolish our goodly fabrics both in church and state: in short, that there is a settled plan, and a premeditated design of overturning the constitution. This, he thinks, is the true *master-key*, which unlocks and lays open the latent designs of those who oppose the measures of administration. The Dean of Gloucester hath again and again repeated this base and groundless calumny in his political writings;

tings; and he is now willing to sanctify his theology with it. We dare say he is not a little proud of his *master-key*; but, for our parts, we can scarcely help comparing it to the bungling workmanship of some country blacksmith, who finds it difficult to make a key that shall be able to turn a common lock.

Dr. Tucker's style is perspicuous and easy, without being mean; and, on that account, very proper for the pulpit.

ART. VI. *Poems, supposed to have been written at Bristol by Thomas Rowley and Others in the Fifteenth Century*: the greatest Part now first published from the most authentic Copies, with an engraved Specimen of One of the MSS. To which are added, a Preface, an introductory Account of the several Pieces, and a Glossary. 8vo. 5 s. Boards. Payne. 1777.

ON our first opening these Poems, the smooth style of the harmony, the easy march of the verse, the regular station of the cæsura, the structure of the phrase, and the cast and complexion of the thoughts, made us presently conclude that they were *Mock Ruins*.—If such they are, their merit is of no high estimation, it being as easy for a person accustomed to versification, and acquainted with obsolete terms, to fabricate an old poem as to write a new one: but if, on the contrary, they are really productions of the fifteenth century, they are the most extraordinary literary curiosities that this or any recent period has produced: for they would shew us that the graces of numbers, and the refinements of poetical melody, are of no modern date, but belonged to one of the first adventurers in English poetry. This curious question, then, it is our immediate office to investigate, and we enter upon it with the greater satisfaction, as we are in possession of some authentic documents, respecting the inquiry, which do not appear in the work before us.

In the first place it is necessary to adduce the Preface to this publication:

‘The poems, which make the principal part of this collection, have for some time excited much curiosity, as the supposed productions of THOMAS ROWLEY, a priest of Bristol, in the reigns of Henry VI. and Edward IV. They are here faithfully printed from the most authentic MSS. that could be procured; of which a particular description is given in the *Introductory account of the several pieces contained in this volume*, subjoined to this Preface. Nothing more therefore seems necessary at present, than to inform the Reader shortly of the manner in which these poems were first brought to light, and of the authority upon which they are ascribed to the persons whose names they bear.

‘This cannot be done so satisfactorily as in the words of Mr. George Caccott of Bristol, to whose very laudable zeal the Public is indebted for the most considerable part of the following collection.

His

His account of the matter is this: "The first discovery of certain MSS. having been deposited in Redclift church, above three centuries ago, was made in the year 1768, at the time of opening the new bridge at Bristol, and was owing to a publication in *Farley's Weekly Journal*, 1 October 1768, containing an *Account of the ceremonies observed at the opening of the old bridge*, taken, as it was said, from a very ancient MS. This excited the curiosity of some persons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much enquiry it was discovered, that the person who brought the copy was a youth, between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redclift church for near 150 years. His father, who was now dead, had also been master of the free-school in Pile-street. The young man was at first unwilling to discover from whence he had the original; but, after many promises made to him, he was at last prevailed on to acknowledge, that he had received this, *together with many other MSS. from his father, who had found them in a large chest in an upper room over the chapel on the north side of Redclift church.*"

Soon after this Mr. Catcott commenced his acquaintance with young Chatterton *, and, partly as presents partly as purchases, procured

* "The history of this youth is so intimately connected with that of the poems now published, that the Reader cannot be too early apprized of the principal circumstances of his short life. He was born on the 20th of November 1752, and educated at a charity-school on St. Augustin's Back, where nothing more was taught than reading, writing, and accounts. At the age of fourteen, he was articled clerk to an attorney, with whom he continued till he left Bristol in April 1770.

Though his education was thus confined, he discovered an early turn towards poetry and English antiquities, particularly heraldry. How soon he began to be an author is not known. In the *Town and Country Magazine* for March 1769, are two letters, probably from him, as they are dated at Bristol, and subscribed with his usual signature, D. B. The first contains short extracts from two MSS. "*written three hundred years ago by one Rowley, a Monk,*" concerning dress in the age of Henry II.; the other, "*ÆTHELGAR, a Saxon poem,*" in bombast prose. In the same Magazine for May 1769, are three communications from Bristol, with the same signature, D. B. viz. CERDICK, *translated from the Saxon* (in the same style with ÆTHELGAR), p. 233.—*Observations upon Saxon Heraldry*, with drawings of *Saxon attributions*, &c. p. 245.—ELINORE and JUGA, *written three hundred years ago by T. ROWLEY, a secular priest*, p. 273. This last poem is reprinted in this volume, p. 19. In the subsequent months of 1769 and 1770 there are several other pieces in the same Magazine, which are undoubtedly of his composition.

† In April 1770, he left Bristol and came to London, in hopes of advancing his fortune by his talents for writing, of which, by this time, he had conceived a very high opinion. In the prosecution of this scheme, he appears to have almost entirely depended upon the patronage of a set of gentlemen, whom an eminent author long ago pointed out, as *not the very worst judges or rewarders of merit*, the booksellers of this great city. At his first arrival indeed he was so unlucky as to find two of his expected Mæcenases, the one in the King's Bench, and the other in Newgate. But this little disappointment was alleviated by the encouragement which he received from other quarters; and on the 14th of May he writes to his mother, in high spirits upon the change in his situation, with the following sarcastic reflection upon his former patrons at Bristol. "*As to Mr. ———, Mr. ———, Mr. ———, &c. &c. they rate literary lumber so low, that I believe an author, in their estimation, must be poor indeed! But here matters are otherwise. Had Rowley been a Londoner instead of a Bristowyan, I could have lived by copying his works.*"

REV. A. F. 1777.

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† In

careed from him copies of many of his MSS. in prose and verse. Other copies were disposed of, in the same way, to Mr. William Barrett, an eminent surgeon at Bristol, who has long been engaged in writing the history of that city. Mr. Barrett also procured from him several fragments, some of a considerable length, written upon vellum*, which he asserted to be part of his original MSS. In short, in the space of about eighteen months, from October 1768 to April 1770, besides the Poems now published, he produced as many compositions, in prose and verse, under the names of Rowley, Canynge, &c. as would nearly fill such another volume.

* In April 1770 Chatterton went to London, and died there in the August following; so that the whole history of this very extraordinary transaction cannot now probably be known with any certainty. Whatever may have been his part in it; whether he was the author, or only the copier (as he constantly asserted) of all these productions; he appears to have kept the secret entirely to himself, and not to have put it in the power of any other person, to bear certain testimony either to his fraud or to his veracity.

* The question therefore concerning the authenticity of these Poems must now be decided by an examination of the fragments upon vellum, which Mr. Barrett received from Chatterton as part of his ori-

* In a letter to his sister, dated 30 May, he informs her, that he is to be employed "in writing a voluminous history of London, to appear in numbers the beginning of next winter." In the mean time, he had written something in praise of the Lord-Mayor (Beckford), which had procured him the honour of being presented to his Lordship. In the letter just mentioned he gives the following account of his reception, with some curious observations upon political writing: "The Lord-Mayor received me as politely as a citizen could. But the devil of the matter is, there is no money to be got of this side of the question.—But he is a poor author who cannot write on both sides.—Essays on the patriotic side will fetch no more than what the copy is sold for. As the patriots themselves are searching for a place, they have no gratuity to spare.—On the other hand, unpopular essays will not even be accepted; and you must pay to have them printed: but then you seldom lose by it, as courtiers are so sensible of their deficiency in merit, that they generously reward all who know how to dawd them with the appearance of it."

* Notwithstanding his employment on the History of London, he continued to write incessantly in various periodical publications. On the 11th of July he tells his sister that he had pieces last month in the *Gospel Magazine*; the *Troon and Country*, viz. Maria Friendless; False Step; Hunter of Oddities; To Miss Beth, &c. *Court and City*; *London*; *Political Register*, &c. But all these exertions of his genius brought in so little profit, that he was soon reduced to real indigence; from which he was relieved by death (in what manner is not certainly known), on the 24th of August, or thereabout, when he wanted, near three months to complete his eighteenth year. The floor of his chamber was covered with written papers, which he had torn into small pieces; but there was no appearance (as the Editor has been credibly informed) of any writings on parchment or vellum.*

* One of these fragments, by Mr. Barrett's permission, has been copied in the manner of a *Fac simile*, by that ingenious artist Mr. Strutt, and an engraving of it is inserted at p. 288. Two other small fragments of Poetry are printed in p. 277, 8, 9. See the *Introductory Account*. The fragments in prose, which are considerably larger, Mr. Barrett intends to publish in his History of Bristol, which, the Editor has the satisfaction to inform the Public, is very far advanced. In the same work will be inserted *A Discourse on Brislowne*, and the other historical pieces in prose, which Chatterton at different times delivered out, as copied from Rowley's MSS.; with such remarks by Mr. Barrett, as he of all men living is best qualified to make, from his accurate researches into the Antiquities of Bristol.

ginal MSS. and by the internal evidence which the several pieces afford. If the Fragments shall be judged to be genuine, it will still remain to be determined, how far their genuineness should serve to authenticate the rest of the collection, of which no copies, older than those made by Chatterton, have ever been produced. On the other hand, if the writing of the Fragments shall be judged to be counterfeit and forged by Chatterton, it will not of necessity follow, that the matter of them was also forged by him, and still less, that all the other compositions, which he professed to have copied from ancient MSS. were merely inventions of his own. In either case, the decision must finally depend upon the internal evidence.

It may be expected perhaps, that the Editor should give an opinion upon this important question; but he rather chooses, for many reasons, to leave it to the determination of the unprejudiced and intelligent Reader. He had long been desirous that these Poems should be printed; and therefore readily undertook the charge of superintending the edition. This he has executed in the manner which seemed to him best suited to such a publication; and here he means that his task should end. Whether the Poems be really ancient, or modern; the compositions of Rowley, or the forgeries of Chatterton; they must always be considered as a most singular literary curiosity.

Hitherto it appears that the personal evidence of the authenticity of these Poems rests entirely on the faith of Chatterton,—on the faith of a vagrant, living by expedients, and equally destitute of property and of principle. We have been credibly informed that this young man carried his MSS. to Mr. Horace Walpole, and that he met with no encouragement from that learned and ingenious gentleman, who suspected his veracity: a circumstance which, certainly, does not speak in favour of the originality of these productions. On the other hand, we have seen part of a letter from Dr. Mills, Dean of Exeter, and President of the Society of Antiquaries, in which he thus expresses himself: “The Poems are universally admired; but I lament the omission of the proofs, which would have established their authenticity with every one who is open to conviction. The names of the heroes in the Battle of Hasting, who enlisted under Duke William, correspond exactly with the roll of Battle Abbey.”

Some of the proofs to which the Dean here alludes are before us; but these, and the testimonies arising from the introductory part of this publication, together with our final sentiments concerning its ancient or modern birth, would swell this Article beyond the allowable limits, and must, therefore, be deferred to the ensuing month:—particularly as our Readers will look for a specimen, and wish to form their judgment from that internal evidence, which the Editor, in his Preface, holds out as the only proof.

From the Tragical Enterlude of ÆLLA.

C E L M O N D E, at B A Y S T O W E.

Before yonne roddie sonne has droove hys wayne
 Throwe halfe hys joornie, dyghte yn gites^a of goulde,
 Mee, happeles mee, hee wyll a wretchē behoulde,
 Miefelſe, and al that's myne, bounde ynne myſchaunces chayne.

*Al! Birtha, whie didde Nature frame thee fayre?*Whie art thou all that poyntelle^b canne bewreene^c?

Whie art thou nott as coarſe as odhers are?—

Botte then thie ſoughle woulde throw thy vyſage ſheene,

Yatt themres onn thie comelie ſemlykeene^d,

Lyche nottebrowne cloudeſ, whan bie the ſonne made redde,

Orr ſcarlett, wythe waylde lynnen clothe ywreene^e,Syke^f woulde thie ſpyte upponn thie vyſage ſprede.

Thys daie brave Ælla dothe thyne honde & harte

Clayme as hys owne to be, whyche nee from hys moſte parte.

And cann I lyve to ſee her wythe anere^g!*Yet cannoſt, muſt notte, maiſe, yet ſhallſt not bee.**Thys nyghte I'll putte ſtronge perſoun ynn the beere,*And hymm, herr, and myſelſe, attenes^h wyll ſlea.

Aſyſt mee, Helle! lett Devylls rounde me tende,

To ſlea miefelſe, mie love, and eke mie doughtieⁱ friende.

Æ L L A, B I R T H A.

Æ L L A.

Notte, whanne the hallie prieſte dyd make me knyghte,

Bleſſynge the weaponne, tellynge future dede,

Howe b'e mie honde the prevyd^k Dane ſhould blede,

Howe I ſchulde often bee, and often wyne, ynn fyghte;

Notte, whann I fyrſte behelde thie beauteous hue,

Whyche ſtrooke mie mynde, & roused mie ſofter ſoule;

Nott, whann from the barbed horſe yn fyghte dyd view.

The ſying Dacians oere the wyde playne roule,

Whan all the troopes of Denmarque made grete dole,

Dydd I ſele joie wyth ſyke reddoure^l as nowe,

Whann hallie preſt, the lechemanne of the ſoule,

Dydd knytte us both ynn a caytyſnede^m vowe:

Now hallie Ælla's ſelyneſſe ys grate;

Shapⁿ haveth nowe ymade hys woes for to emmate^o.

B I R T H A.

Mie lorde, & huſbande, ſyke a joie ys mine;

Botte mayden modeſtie moſte ne ſoe ſaie,

Albeytte thou mayeſt rede ytt ynn myne eyne,

Or ynn myne harte, where thou ſhalte be for aie;

Inn ſothe, I have botte meeded out thie ſaie^p;For twelve tymes twelve the mone hathe bin yblyente^q,

As manie tymes hathe vyed the Godde of daie,

And on the graſſe her lemes^r of ſilverr ſente,

^a robes, mantels. ^b a pen. ^c expreſs. ^d countenance. ^e covered.
^f ſuch. ^g another. ^h at once. ⁱ mighty. ^k hardy, valorous.
^l violence. ^m binding, enforcing. ⁿ fate. ^o leſſen, decreate. ^p faith.
^q blinded. ^r lights, rays.

Sythe thou dydst cheefe mee for thie swete to bee,
Enactyng ynn the same moſte faieſfullie to mee.

Ofte have I ſeene thee atte the none-daie feaſte,
Whanne deydſe bie thieſelfe, for want of pheeres^a,
Awylſt thie merryemen dyde laughe and jeaſte,
One mee thou ſmeſt all syns, to mee all cares.
Thou wardelt mee as gyff ynn hondred ſeeres,
Aleſt a daygnous^c looke to thee be ſente,
And offendres^b made mee, moe thann yie compheeres,
Oſſe ſcarpes^d of ſcarlette, & ſyne paramente^e;
All thie yntente to pleaſe was lyſſed^f to mee,
I ſaie ytt, I moſte ſtreve thatt you ameded bee.

Æ L L A.

Mie lyttel kyndneſſes whyche I dydd doe,
Thie gentleneſſe doth corven them ſoe grete,
Lyche bawſyn^g olyphanates^h mie gnattes doe ſhewe;
Thou doeſt mie thoughtes of paying love amateⁱ.
Botte hann mie actyons ſtraughte^j the rolle of ſate,
Pyghte thee fromm Hell, or broughte Heaven down to thee,
Layde the whol worlde a ſalldſtole atte thie ſeete,
On ſmyle woulde be ſuffycyll mede for mee.
I amm Loves borro'r, & canne never paie,
Bott be hys borrower ſtylle, & thyne, mie swete, for aie.

B I R T H A.

Love, doe nott rate your achevmentes^k ſoe ſmalle;
As I to you, ſyke love untœ mee beare;
For nothyng paſte wille Birtha ever call,
Ne en a ſoode from Heaven thynke to cheere.
As farr as thys frayle brutylle fleſch wyll ſpere,
Syke, & ne fardher I expecte of you;
Be notte toe ſlacke yn love, ne overdeare;
A ſmall fyre, yan a loude flame, proves more true.

Æ L L A.

Thie gentle wordis doe thie volunde^l kenne
To bee moe clergioade thann ys ynn meyncte of menne.

ÆLLA, BIRTHA. CELMONDE, MYNSTRELLES.

C E L M O N D E.

Alle bleſſynges ſhowre on gentle Ælla's hedde!
Oft maie the moqne, yn ſylverr ſheenynge lyghte,
Inn varied chaunges varied bleſſynges ſhedde,
Beſprengetyng far abroad miſchaunces nyghte;
And thoq, ſayre Birtha! thou, ſayre Dame, ſo bryghte,
Long mayeſt thou wyth Ælla ſynde much peace,
Wythe ſelyneſſe, as wyth a roabe, be dyghte,
Wyth everych chaungynge mone new joies encreaſe!
I, as a token of mie love to ſpeake,
Have brought you jubbes of ale, at nyghte youre brayne to breake.

^a fellows, equals.

^c diſdainful.

^e preſents, offerings.

^g facts.

ⁱ robes of ſcarlet.

^j bounded.

^k large.

^l elephants.

^m deſtroy.

ⁿ ſtretched,

^o ſervices.

^p memory, underſtanding.

Rowley's Poems.

Æ L L A.

When fopperes paste we'lle drencht your ale foe fronge,
Tyde lyfe, tyde death.

C E L M O N D E.

Ye Mynstrelles, chaunt your songe.

Mynstrelles Songe, bie a Manne and Womanne.

M A N N E.

Tourne thee to thie Shepsters^f swayne;
Bryghte sonne has ne droncke the dewe
From the floures of yellowe bue;
Tourne thee, Alyce, backe agayne.

W O M A N N E.

No, bestoikerr^g, I wyll goe,
Softlie tryppynge o'ere the mees^h,
Lyche the sylver-footed doe,
Seekeynge shelter yn grene trees.

M A N N E.

See the moss-growne daifyⁱ d banke,
Pereynge ynne the streame belowe;
Here we'lle sytte, yn dewie danke;
Tourne thee, Alyce, do notte goe.

W O M A N N E.

I've hearde erste mie grandame saie,
Yonge damoyelles schulde ne bee,
Inne the swotic monthe of Maie,
Wythe yonge menne bie the grene wode tree.

M A N N E.

Sytte thee, Alyce, sytte, and harke,
Howe the ouzle^j chaunts hys noate,
The chelandree^k, greie morn larke,
Chauntinge from thevres lyttel throate;

W O M A N N E.

I heare them from eche grene wode tree,
Chauntinge owte so blatauntlie^l,
Tellynge lecturnyes^m to mee,
Myscheefe ys whanne you are nygh.

M A N N E.

See alonge the mees so grene
Pied daifies, kyng-coppes fwote;
Alle wee see, bie non bee seene,
Nete botte shepe settes here a fote.

W O M A N N E.

Shepster swayne, you tare mie gratchieⁿ.
Oute uponne ye! lette me goe.
Leave mee swythe, or I'lle alatche.
Robyns, thys your dame shall knowe.

^f Shepherd.
^k Gold-finch.

^g deceiver.
^l loudly.

^h meadows.
^m lectures.

ⁱ The black-bird
ⁿ apparel.

M A N N E.

M A N N E.

See! the crokyng branie
Round the poplar cawste his sprain;
 Round the oake the greene ivie
 Florryscheth and lyweth aie.

Lette us feate us bie thys tree,
 Laughe, and synge to lewyng ayres;
 Comē, and doe notte coven bee;
 Nature made all thynges bie payrea.

Drooriēd cattes wyllē after kynde;
 Gentle doves wyllē kyfs and coe:

W O M A N N E.

Botte manne, hee moſte bee ywrynde,
 Tylle fyr preeste make on of two.

Tempte mee ne to the foule thyngē;
 I wyllē nō mannes lemanne be;
 Tyll fyr preeste hys songe doethe synge,
 Thou shalt neere synde aught of mee.

M A N N E.

Bie oure ladie her yborne,
 To-morrowe, soone as ytte ys daie,
 I'lle make thee wyfe, ne bee forſworne,
 So tyde me lyfe or dethe for aie.

W O M A N N E.

Whatt dothe lette, botte that nowe
 Wee attenes^o, thos honde yn honde,
 Unto diuiniſtre^p goe,
 And bee lyncked yn wedlocke bonde^t

M A N N E.

I agree, and thus I plyghte
 Honde, and harte, and all that's myne;
 Good fyr Rogerr, do us ryghte,
 Make us one, at Cothbertes thryne.

B O T H E.

We wyllē ynn a bordelle^p lyve,
 Hailie, thoughe of no-estate;
 Everyche clocke moe love shall gyve;
Wee ynn godeneſſe wyll be greaie.

E L L A.

I lyche thys songe, I lyche ytt myckle well;
 And there ys monie for yer syngeyngē now;
 Butte have you noone thatt marriage-bleſſynges telle^t

C E L M O N D E.

In marriage, bleſſynges are botte ſewe, I trowe.

M Y N S T R E L L E S.

Laverder, wee have; and, gyff you pleaſe, wille synge,
 As well as owre chounge-voyses wyll permytte.

• At once,

p a divins.

q a cottage.

t Lord.

Æ L L A.

Comme then, and see you swotelis tune the frynge,
And stret^s, and engyne all the human wytte,
Toc please mie dame.

M Y N S T R E L L E S.

We'll frayne owre wytte and synge.

Mynstrelles Songs.

FYRSTE MYNSTRELLE.

The boddynge flourettes blushe attē the lyghte;
The mees be sprenge wyth the yellowe hae;
Ynn daifeyd mantels ys the mountayne dyghte;
The nesh^t yonge coweslepe bendethe wyth the dewe;
The trees enlesed, yntoe Heavenne fraughte,
Whenn gentle wyndes doe blowe, to whesflyng dynne ys brought,
The evenynge comes, and brynges the dewe alonge;
The roddie welkyne sheeneth to the eyne;
Arounde the alestake Mynstrells synge the songe;
Yonge ivie rounde the doore poste do entwyne;
I laic mee onn the grasfe; yette, to mie wylle,
Albeytte all ys fayre, there lackethe somethynge styllē.

SECONDE MYNSTRELLE.

So Adam thoughtene, whann, yn Paradyse,
All Heavenne and Erth dyd hommage to hys mynde;
Ynn Womman alleynne mannes pleasaunce lyes;
As Instrumentes of joie were made the kynde.
Go, take a wyfe unto this armes, and see
Wynter, and brownie bylles, wyll have a charme for thee.

THYRDE MYNSTRELLE.

Whanne Autumpne blakeⁿ and sonne-brent doe appere,
With hys goulde honde guylteynge the falleynne lefe,
Bryngeynge oppe Wynterr to folsylle the yere,
Beerynge uponne hys backe the riped shefe;
Whan all the hyls wythe woddie fede ys whyte;
Whanne levynne-fyres and lemes do mete from far the syghte;
Whann the fayre apple, rudde as even skie,
Do bende the tree unto the frustyle grounde;
When joicie peres, and berries of blacke die,
Doe daunce yn ayre, and call the eyne arounde;
Thann, bee the even foule, or even fayre,
M ethynckes mie hartys joie ys steyned with somme care.

SECONDE MYNSTRELLE.

Angelles bee wroghte to be of neidher kynde;
Angelles alleynne fromm chafeⁿ desyre bee free;
Phere ys a somwbat evere yn the mynde,
Yatte, wythout wommanne, cannot styllē bee;
Ne seyncte yn celles, botte, havynge blodde and tereⁿ,
Do synde the spryte to joie on syghte of womanne fayre:

^s Stretch.^t tender.ⁿ naked.^w hot.^s health.

Wommen bee made, notte for hemselfes, botte manne,
 Bone of hys bone. and chyld of hys desire ;
 Fromme an ynutyle membre fyrste beganne,
 Ywroghte with moche of water, lyttle fyre ;
 Therefore thie seke the fyre of love, to hete
 The milkyness of kynde, and make hemselfes complete.

Albeytte, wythout wommen, menne were pheeres
 To salvage kynde, and wulde botte lyve to flea,
 Botte wommenne este the spryghte of peace so cheres,
 Tochelod yn Angel joie heie Angeles beo ;
 Go, take thes swythyn⁷ to thie bedd a wyfe,
 Bee bante or blessed hie, yn proovyage marryage lyfe.

Anodher Mynstrelles Songe, bis Syr Thybbot Gorges.

*As Elynour bis the green leffulle was fyttynge,
 As from the founes here she barried,
 She sayde, as herr whytte bondes whyte besen was knyttynge,
 Whatte pleasure ytt ys to be married !*

*Mie husbunde, Lorde Thomas, a forrester boulde,
 As ever clove pyune, or the baskette,
 Does no cherysannys from Elynour boulde,
 I have ytt as soone as I aske ytt.*

*Whann I hyved wyth mie fadre yn merrie Clowd-dell,
 Tho' twas at my liefste to mynde spyynyng,
 I styll wanted somethynge, botte whatte ne coulde telle,
 Mie lorde fadres barbe houlde han ne wynnyng.*

*Eche mornyng I rse, doe I sette mie maydennes,
 Somme to spyyn, somme to curdell, somme bleachynge,
 Gysf any new entered doe aske for mie aidens,
 Than swythyngs you fynde mee a teachynge.*

*Lorde Waltere, mie fadre, he loved me welles,
 And nothyng unto mee was nedeyng,
 Botte schulde I agen go to merrie Clowd dell,
 In sothen twoulde bee wytboute redyng.*

*Shee sayde, and lorde Thomas came over the lea,
 As bee the fat derkynnes was chacyng,
 Shee putte uppe her knyttyng, and to hym went shee ;
 So we leave hem bothe kyndelic embracyng.*

The Reader is to observe, that the notes at the bottom of the several pages throughout the book, are all copied from MSS. in the hand-writing of Thomas Chatterton; and that most of those obsolete words, which, in the foregoing extract, are not explained, may be illustrated by turning to the Glossary,* at the end of the volume.

For the testimonies we shall produce in our next Review, we are obliged to some Gentlemen of character and ingenuity in and near Bristol.

ART. VII. *A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, commanded by Capt. James Cook, during the Years 1772, 3, 4, and 5.* By George Forster, F. R. S. Member of the Royal Academy of Madrid, and of the Society for promoting Natural Knowledge at Berlin. 2 Vols. 4to. 2 l. 2 s. Boards. White, &c. 1777.

THOUGH we have had this work too short a time in our hands, to enable us yet to enter upon the narrative part of it; we take the earliest opportunity of explaining the nature and design of the undertaking, and of reciting the most material circumstances relative to the publication: especially as the speedy appearance of another account of the same Voyage, written by Capt. Cook, under the sanction of the Board of Admiralty, has been announced in the public papers. Accordingly, previous to an abstract of the Voyage itself, we shall endeavour to gratify the curiosity of our Readers, by giving an account of the circumstances and motives which induced the Author to undertake this work; so far, at least, as these are explained to us in his prefatory address, and, we may add, hinted at even in his title-page.—In the latter we are first struck with the following *quatrum*:

- * On ne repaële point la *verité* sans bruit,
- * Et de quelque façon qu'on l'arrête au passage,
- * On verra tôt-ou-tard que c'étoit un outrage,
- * Dont il falloit qu'au moins la *bonte* fut le fruit.*

DE MISSY.

This motto seems to convey a meaning not very favourable to certain persons unknown. As yet it does not appear to us whether the never-failing prevalence of *truth*, held forth in it, relates only to the Author's personal concerns, or dealings with those who have the direction of the Admiralty-account of the last circumnavigation; or whether it carries another and more general meaning, relative to matters of a more *public* nature*. Such hints as the Preface affords we shall endeavour to communicate, in the following analysis of it:

After

* Speaking of the intended publication, the Author hints his apprehensions that, in one particular, it may probably resemble Dr. Hawkesworth's compilation, 'where many important observations, *thought obnoxious*, have been suppressed, as is customary in France.'—The same authority, he adds, which blew off M. de Bougainville from the island of Juan Fernandez, could hush to silence the British guns, whilst the Endeavour cannonaded the Portuguese fort at Madeira.*—The two circumstances here alluded to, says the Author, are well-known facts, though suppressed in the published narratives. 'M. de Bougainville spent some time at Juan Fernandez, and completely

refreshed

After speaking of the liberal motives which had produced and directed the three former voyages of discovery, 'a fourth,' says the Author, 'was undertaken by order of an enlightened Monarch, upon a more enlarged and majestic plan than ever was put in execution before. The greatest navigator of his time, two able astronomers, a man of science to study nature in all her recesses, and a painter to copy some of her most curious productions, were selected at the expence of the nation. After completing their voyage, they have prepared to give an account of their respective discoveries, which cannot fail of crowning their employers, at least, with immortal honour.'

'The British nation,' the Author adds, 'did not send out and liberally support my father [Dr. J. R. Forster] as a naturalist, who was merely to bring home a collection of butterflies and dried plants. That superior wisdom which guides the counsels of this nation, induced many persons of considerable distinction to act on this occasion with unexampled greatness. So far from prescribing rules for his conduct, they conceived that the man whom they had chosen, prompted by his natural love of science, would endeavour to derive the greatest possible advantages to learning from his voyage. He was only therefore directed to exercise all his talents, and to extend his observations to every remarkable object. From him they expected a *philosophical history* of the Voyage, free from prejudice and vulgar error, where human nature should be represented without any adherence to fallacious systems, and upon the principles of general philanthropy; in short, *an account written upon a plan which the learned world had not hitherto seen executed.*'

Mr. Forster next proceeds to inform us that the first specimens of his father's labours* were inscribed and presented to his Majesty within four months after his return from the voyage;—that, with respect to the *History of the Voyage*, 'the principal performance which was demanded at his hands,' it was at first proposed that a single or continued narrative should be formed from his and Capt. Cook's journals, distinguished by particular marks;—that his father accordingly drew up several sheets as a specimen; but that it was afterwards thought more expedient to separate the two journals;—that the Lords of the

refreshed his crew there; though he wishes to have it understood that contrary winds prevented his touching at that island.—Capt. Cook, in the Endeavour, battered the Loo fort at Madeira, in conjunction with an English frigate, thus resenting an affront which had been offered to the British flag.' This story, however, is flatly contradicted by the Gentlemen who made this voyage; and who positively affirm that no such circumstance ever happened.

* *Characteres Generum Plantarum, &c.* 4to. Lond. See Monthly Review, Dec. 1776, p. 479.

Admiralty

Admiralty generously granted the whole emoluments arising from the numerous plates engraved for the future publication, the expence of which amounted to upwards of 2000 l. in equal shares to Dr. Forster and Capt. Cook;—that an agreement, authenticated by the signature of Lord Sandwich, was drawn up in April last, ‘specifying the particular parts of the account which were to be prepared for the press by each of the parties separately, and confirming to them both jointly the generous gift of the plates from the Board of Admiralty.’

In conformity to this arrangement, we are told, Dr. Forster ‘presented a second specimen of his *Narrative* for the perusal of the Earl of Sandwich, and was much surprised at first that this second essay was entirely disapproved; but after some time he was convinced that, as the word “*Narrative*” was omitted in the agreement, he had no right to compose a connected account of the voyage. He was told that if he meant to preserve his claim to half the profits arising from the plates,—he must conform to the *letter* of the agreement; and though he had always considered himself as sent out chiefly with a view to write the history of the voyage, he acquiesced for the benefit of his family, and strictly confined himself to the publication of his unconnected philosophical observations made in the course of the voyage.’

‘I must confess,’ adds the Author, whose own words we choose to give on this occasion, as the question is rather of the casuistical kind—‘it hurt me much, to see the chief intent of my father’s mission defeated, and the Public disappointed in their expectations of a philosophical recital of facts. However, as I had been appointed his assistant in the course of this expedition, I thought it incumbent upon me at least to attempt to write such a narrative. Every consideration prompted me to undertake the task, which it was no longer in his power to perform. It was a duty we owed to the Public; I had collected sufficient materials during the voyage, and I had as much good will to begin with, as any traveller that ever wrote, or any compiler *that ever was bribed to mutilate a narrative*. I was bound by no agreement whatsoever, and that to which my father had signed, did not make him answerable for my actions, nor in the most distant manner preclude his giving me assistance. Therefore in every important circumstance, I had leave to consult his journals, and have been enabled to draw up my narrative with the most scrupulous attention to historical truth.’

After slightly mentioning the two anonymous relations of the late voyage, Mr. Forster takes fresh notice of the intended publication, *by Authority*. Here too it may be proper to leave the Author to speak for himself.

‘Another narrative of this circumnavigation, is *said* to have been written by Capt. James Cook of his Majesty’s Royal Navy, under

under whose command it was performed. That account will be ornamented with a great variety of plates, representing views of the countries which we visited, portraits of the natives, figures of their boats, arms, and utensils, together with a number of particular charts of the new discoveries; and all these plates—are the joint property of Capt. Cook and my father.’

So far as the Public only are concerned, the Author very satisfactorily apologizes for the seeming superfluity of offering his relation of this voyage to the world; by observing that the different occupations, tastes, and pursuits of Capt. Cook and himself, must necessarily diversify their relations, and be productive of variety both with respect to incidents and observations; and that even the very same objects may naturally be supposed to have been seen by them in different points of view; and the same facts give rise to different reflections. He next, but surely with too much severity, thus characterises Dr. Hawke’sworth’s compilation, and subjoins a hint relative to the publication coming out under the name of Capt. Cook :

Of the first, he says—‘ It was the fate of that history, to be compiled by a person who had not been on the voyage; and to the frivolous observations, the uninteresting digressions, and sophistical principles of this Writer, the ill success of the work has been attributed; though few are able to determine with what degree of justice the blame is thrown upon the Compiler.—With respect to the latter he observes, that ‘ the active life of Capt. Cook, and his indefatigable pursuits after discoveries, have made it impossible for him to superintend the printing of his own journals; and the Public, I am much afraid, must again converse with him by means of an interpreter.

The Author terminates his preface with some particulars respecting *O-Mai* [Omiah] especially relating to his mental powers, acquired accomplishments, and equipment here. After observing that this Islander has either been considered as remarkably stupid, or very intelligent, according to the different allowances made by those who judged of his abilities; he speaks very favourably of his parts, and adduces, as one strong instance at least of his intelligence, his amazing proficiency in the knowledge of the very complicated game of chess. He likewise very readily imitated and adopted that easy and graceful politeness natural to the good company which he frequented; and gave ‘ other proofs of a quick perception and lively fancy,’ as likewise of great sensibility, on parting with his European friends.

In the Author’s account of *O-Mai*, he seems by no means inclined to be the panegyrist of those under whose tuition he remained near two years; and who seem not to have had much at heart the improvement of his understanding, with respect to matters which might be hereafter productive of benefit both to
himself

himself and his country. 'It can hardly be supposed,' he observes, 'that O-Mai never formed a wish to obtain some knowledge of our agriculture, arts, and manufactures; but no friendly Mentor ever attempted to cherish and to gratify this wish, much less to improve his moral character, to teach him our exalted ideas of virtue, and the sublime principles of revealed religion.'

It should seem likewise, from our Author's account of O-Mai's equipment, on his return home, that government thought proper to fit him out rather as a Conjuror than a Numa or Mango Copac. He was sent out to O-Tabeitee, furnished with a portable organ, a coat of mail, a suit of armour, and an *Electrical Machine*, together with 'an infinite variety of dresses, ornaments, and other trifles, which are daily invented in order to supply our artificial wants;' but not provided with 'articles of real use to his country*.'

The Author terminates his Preface with a proper reflection on the benefits to be derived from voyages of discovery, and with taking notice of the comparatively small expence at which they are carried on; the whole amount of that in which he embarked not having exceeded the sum of 25,000 l. including all extraordinary disbursements.

With respect to the relation itself, we can only at present say, that, as far as we have proceeded in it, it has afforded us pleasure in the perusal. It is illustrated by a comprehensive chart of the Southern Hemisphere, formed on a projection in which the geographical discoveries made by the two vessels, and their respective tracks, are exhibited at one view.

* Government, however, is not justly chargeable with this absurdity; they supplied him, liberally, with iron tools, and all such utensils as were suggested to them, as likely to tend either to the present use, or future improvement, of his country. They sent with him, also, cattle and sheep; encouraging, by that means, the only species of agriculture which that happy soil could receive. Numerous acquaintance in this country were willing to gratify him with whatever he seemed to view with wishful eyes: and thus, one gave him an organ, another armour, and even an electrical machine.

ART. VIII. *A General History of the Science and Practice of Music*.
By Sir John Hawkins. [Continued from our Review for February last, page 137.]

IN our former article we gave the Reader some specimens of the taste and musical opinions of the Author, principally extracted from his preliminary discourse, but illustrated likewise by passages which struck our eyes even on a cursory perusal of the last volume of the work. This taste, and these opinions, differ so greatly from our own, and from those of every qualified judge with whom we are acquainted; that we could not avoid marking them, and exhibiting them as characteristic

tjeal of the present work :---so far, at least, as taste, and a knowledge of the real excellencies of the art, and of the present state of it, may be deemed essential requisites towards the compilation of an History of Music. Waving, however, the consideration of this matter for the present, we shall proceed to give some account of the manner in which the Author has executed this great, or at least voluminous work. Here too, to begin with the first of these volumes, we are sorry to observe that we can neither commend his plan, nor his execution.

The origin of all human arts or inventions is generally involved in clouds and darkness; and, accordingly, it cannot be imputed as a fault in him who undertakes to write the history of a particular art, if he should leave that of it's early ages in as dark a state as he found it. This is undoubtedly the case with our present historian; yet, though we do not mean to reproach him for his want of success in this particular, we have a right to complain that he should so sorely perplex and mortify us and his other Readers with so much of the mere *semblance* of information, and dispense so little of the reality;---that little, too, overwhelmed and suffocated in a mass of quotations, diagrams, and disjointed calculations.

If the Author's plan laid him under the necessity of treating scientifically on that complicated, dark, and hackneyed subject, the music of the Ancients;---supposing that he was not furnished with any new lights to throw upon it, or had no new conjectures to offer relating to it;---it was, surely, his duty to shew some mercy even on his scientific reader, by previously and maturely digesting in his own mind whatever was known with certainty on the subject, and presenting him, in one connected view, with the substance of what he had collected from reading, comparing, and meditating on, the original authors, and their numerous and discordant transcribers and commentators.

Our Historian has followed a different and much less difficult method: as making transcripts from Authors is a much easier task than analysing them, and giving a clear account of their doctrines, collected from the study and comparison of their different works.---We would ask the Author, for what class of readers are his long and yet mutilated quotations from Aristoxenus, Euclid, Ptolemy, Boetius, &c. intended?---Is it possible that either the learned or unlearned inquirer can comprehend the sense of detached and mutilated *extracts* from works which have eluded the sagacity of the most enlightened musical critics, who have diligently studied, with very little profit, the *entire* works from which these extracts are taken?---In a word, does the Author himself understand the greater part of the very extracts which he has given us?

We shall accordingly pass over this part of the Author's performance, observing only that at the end of his first volume he brings his history down to the time of Guido. In the progress of it, in the subsequent volumes, the *musical* reader's patience is exercised by the frequent interruptions that he meets with in his main pursuit; from which he is ever and anon drawn off by his Author's various excursions into subjects very distantly or not at all connected with his principal object. Thus, in the second volume, having brought his history down to the time of Chaucer, an author whose writings are very well known, he actually commences *Reviewer* of the *Canterbury Tales*; gives us an history of the poet's plan, and particularly analyses the prologues, because 'as they relate to modes of life, they are characteristic of the times, and tend,' as the Author would persuade us, 'to elucidate the subject of the present inquiry.' How far they answer this purpose will appear by a transcript or two from a part of the Author's *Critique*, which hath as near a relation to music as any of the other parts which we omit.

'These prologues'---so elucidatory of the present subject, our *musical* Historian gravely observes, 'teach us that at Stratford, near Bow in Middlesex, was a school for girls, wherein the French language, but very different from that of Paris, was taught, and that at meals not to wet the fingers deep in the sauce was one sign of a polite female education. And here, he adds, 'it may not be improper to remark, that before the time of King James the First, a fork was an implement unknown in this country. Tom Coriate the traveller learned the use of it in Italy, and one which he brought with him from thence was here esteemed a great curiosity.' --We omit a long note, transcribed from the *Cru-dities*, wherein Tom himself gives an account of this matter; at the end of which he declares, that 'his familiar friend, Mr. Lawrence Whitaker, in his merry humour, doubted not to call him at table, *Furcifer*, only for using a fork at feeding, but for no other cause.'---Passing over certain points of information, relating to sergeants at law, judges of assize, reports, and year-books, collected from the prologues aforesaid, we proceed with him, in his enumeration of their contents, as follows:

'—That the monks were lovers of hunting, and kept greyhounds—that the houses of country gentlemen abounded with the choicest viands—that a haberdasher, a carpenter, a weaver, a dyer, and a maker of tapestry, were in the rank of such citizens as hoped to become aldermen of London; and that their wives claimed to be called *Madam*—that cooks were great cheats, and would dress the same meat more than

once---that the masters of ships were pirates, and made but little conscience of stealing wine out of the vessels of their chapmen when the latter were asleep---that physicians made astrology a part of their study---that the weaving of woollen cloth was a very profitable trade, and that the neighbourhood of Bath was one of the seats of that manufacture---that a pilgrimage to Rome, nay to Jerusalem, was not an extravagant undertaking for the wife of a weaver---that the mercenary sort of clergy were accustomed to flock to London, in order to procure chauntries in the cathedral of St. Paul---that at the Temple the members were not many more than thirty, twelve of whom were qualified to be stewards to any peer of the realm---that their manciple was a rogue, and had cunning enough to cheat them all---that stewards grew rich by lending their lords their own money---and finally, that the summoner---in the ecclesiastical court---would for a small fee suffer a good fellow to have his concubine for a twelve-month.

Our *Reviewer* proceeds, wandering and diverging more and more in his multiform digressions; for after indulging the modern reader with a regular analysis of the *Miller's* and the *Reeve's Tales*, as specimens of his Author's style and manner, he treats of the origin and influence of *feudal tenures*; which, among other evils, produced that 'state of bondage in which a woman is denied the liberty of choosing the man she likes for a husband;'---and of chivalry, with respect to the origin of which he tells us, it may now 'not be improper to inquire---as it contributed to attemper the almost natural ferocity of the people, and reflect a lustre on the female character.'---A very praise-worthy inquiry, most assuredly, at a proper time and place; but why our Musical Historian should turn Quixote, or sally forth to the Holy Land, to add a lustre to the female character, we cannot discover. *Music* surely should be his sole *Dulcinea*: but our recreant and disloyal knight takes every opportunity of leaving the disconsolate damsel behind, and is continually pricking his *antiquarian steed* in quest of other and strange mistresses. He descends to accost even the wives and daughters of farmers, and mechanics---in short there is no end of his infidelities.

Not to pursue our allusion any further---our Historian next entertains us with a great number of stanzas---in the black letter---from an ancient poem intitled '*The Northern Mother's Blessing to her Daughter*;' in which the old lady admonishes her to go to church, serve God, look after her men, and take care of her keys; but does not drop the smallest hint, good or bad, relating to music, either vocal or instrumental. As little nearly respecting this subject, is to be found in the pretty

large quotations, immediately following these, which the Author gives us from a curious old book which, says our Historian, 'though a great deal is contained in it, few have been tempted to look into.' It is the work intitled '*De Proprietatibus Rerum*,' originally written in Latin, about the year 1366 by *Bartholomæus*; and translated into English in 1398 by *John Trevisa*, vicar of the parish of Berkeley in the reign of Richard the Second.—Our Readers must be content with an initial sentence or two of the different extracts selected from this work by our Historian.

Treating of children, our monk, or rather his translator, says, that they are 'settee to lernynge, and compelled to take lernynge and chastylynge. They are plyaunt of body, able and lyghte to moevynge, wytty to lerne carolles, and wythoute besynesie, &c.' and they love an apple more than golde, &c.—*De Puella*, he saith, 'A mayde, chyld, and a damosel is called *Puella*, as it were clene and pure as the black of the eye.—Men byhove to take hede of maydens, for they ben hote and moyste of complexyon, and tendre, smale, plyaunt, and fayr of disposycyon of body.—Treating *De Viro*, he saith that 'a man hath that name of myghte and vertue, and strengthe, for in myghte and in strengthe a man passyth a woman.' In his account of his courting, wedding and behaviour to his bride, we meet with only this passage in which music is mentioned.—'He speakyth to her pleyfauntly and byholdeth her cheer in the face with pleyfynge, and glad chere, and wyth a sharp eye, and assentyth to her at laste—and makyth revels, and feestes, and spoufayles, and gevyth many good gestes to frendes and gistes, and comforyth and gladdith his gistes with songes and pypes, and other mynstralsye of musyke: and afterwarde he bringeth her to the pryvitees of his chambre, &c.'

The Author at length returns to his subject, where we willingly attend him; especially as he treats the musical antiquarian with what may be deemed some choice morsels. We mean his accounts of the contents of two collections of ancient musical tracts to which he has had access. The first is designed by the title of the *Cotton Manuscript*, the original of which was, according to the Author's expression, 'rendered useles,' by the fire which happened in Ashburnham house, where it was deposited. Before this event, however, a copy of it had been procured at the expence of the late Dr. Pepusch. From a note at the conclusion of the first tract contained in it, the whole collection is said to have been completed in the year 1326. In the second of these tracts, the writer of it in giving rules for *extempore* descant, cautions the singer against the use of *discords*; and as he is perfectly silent concerning their

their preparation and resolution, without which they are intolerable, our present Author thinks that the use of discords in musical composition was then unknown.

Nevertheless the anonymous author of the third tract, treating of descant, and speaking of the concords, says, that 'altho' the *ditone* and *semiditone*' (the major and minor third) 'are not reckoned among the perfect concords, yet that among the best organists in some countries, as in England, in the country called *Westcontre*, they are used as such.—Many good organists and makers of hymns and antiphons put discords in the room of concords, without any rule or consideration, except that the discord of a tone or second be taken before a perfect concord.'—'Here, says our Historian, it is to be observed, that for the first time we meet with the *mention* of discords;—he ought to have added, in composition, or music in parts: for surely discords have been *mentioned* by almost every writer on the science.

The next collection is intitled the manuscript of *Waltham Holy Cross*, and was principally written by John Wyld, who calls himself precentor of the monastery at that place, and is supposed to have flourished about the year 1400. Our Author gives a regular epitome of this manuscript, which contains in general an illustration of the principal musical precepts of Boetius, Macrobius, and Guido; and observes, that though these two collections 'seem to contain all of music that can be supposed to have been known at the time of writing them; they make but a very inconsiderable part of those which appear to have been written in that period which occurred between the time of Guido and the invention of printing.'—'It is not to be wondered at,' he adds, 'that the greater number of these authors were monks; for not only their profession obliged them to the practice of music, but their sequestered manner of life gave them leisure and opportunities of studying it to great advantage.'

Here our Historian is led, by a seemingly invincible propensity, to give us the state of monkery in detail, during the three centuries preceding the reformation. He not only exhibits the various titles and functions of all the members of the monastic order, from the abbot and prior, to the *Coquinarius*, *Gardinarius*, and *Portarius*; but he enumerates the offices—the *Lavatorium*, 'where the clothes of the monks were washed, and where also at a conduit they washed their hands;—the *Kitchen*, with larder and pantry adjoining;—the *stables*, 'under the care and management of the *stallarius*, or master of the horse, and *provendarius*, &c.' Nay he descends to a classification or rather *review* of the monkish *cavalry*; consisting of '*manni*, geldings for the saddle of the larger

size; *runcini*, runts, small nags; *summarii*, sumpter horses; and *averii*, cart or plough horses.' Nor does he disdain in this inventory of monkish goods and chattels, to register, 'the *vaccisterium*, or the cow-house, and the *portarium*, or the swine sty; and to leave the inquisitive reader nothing further to desire, he recites the various regulations respecting the lives and conversations of the monks; their times of praying, fasting, sleeping and watching, &c. and adds some *desideranda* on the subject, relating to the titles of officers among them, many of whose employments, alas! 'can now only be guessed at;—'the *coltonarius*, *cupparius*, *potagiarus*, *ferutellarius aula*, *salsarius*, *portarius*, *carcellarius cellerarii*, *pelliparius*, and *brasinarius*.—But it is high time to give our monkish historian a jog, and wake him out of this delightful reverie; that we may attend to the main subject.

Before and after these discussions, the Author takes great pains to evince that the *cantus mensurabilis* was not, as has been affirmed, the invention of *John de Muris*, in the 14th century, but of *Franco* in the eleventh. He then treats of the invention of counterpoint, and of the *canto figurato*; and gives a pretty copious account of the fugue and canon. This last subject he discusses *con amore*, and with as marked a predilection, as he does monkery and the black letter. He gives us several specimens of this species of composition, which, not long after its invention, about the beginning of the 16th century, was modified into fugues by augmentation and diminution;—fugues with their answers in the fourth, fifth, or eighth, either above or below;—*perpetual fugues*, or, as they are commonly called, canons, written in one line;—fugues to be sung *recte & retro*, forwards or backwards; and others *per arsin & thesin*, one part rising and the other descending. Some of these, like the *anagrams*, *chronograms*, or rather the *eggs*, *altars* and *axes* in poetry, were worked into the figures of *triangles*, *crosses*, and *circles*; not to mention other curious conceits and devices; such is that goodly device, which however we believe was of posterior date, of turning the paper upside down, and executing the deeply concerted contrivance backwards, beginning at the bottom;—the very *bathos* of harmonical extravagance.

Among other curiosities in this way, the Author gives us a wonderful canon consisting of only 17 notes, from Kircher, 'which may be sung,' says the latter, 'by four or five voices more than 2000 ways.' Kircher mentions another short composition, 'which may be distributed into 128 choirs, and sung by 2,200,000 voices, nay by an infinite number;—beating the harpers in the Revelations hollow, whose concert he quotes on this occasion;—'And I heard the voice of harpers harp-
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ing with their harps, and they sung as it were a new song, &c. And no man could learn that song, but the one hundred and forty-four thousand which were redeemed from the earth,' chap. xiv.

Among the examples of this species of composition—where music is bound in chains, and turned topsy turvy—the Author presents us with some hitherto inedited canons of Dr. Bull, and of Bird, taken from manuscripts to which he had access. After giving a fugue of the latter, transcribed from *Merley's Introduction*, 'of two parts in one, per *Arfin & Thesin*, with the point reverted,' the Author, in sober sadness, quotes Butler [*Principles of Music*] as lavish in his commendations of it, and as pointing out, and unfolding its excellencies in the following terms; which will give the Reader some idea of this kind of *harmonical legerdemain*.

* The fifth and last observation is, that all sorts of fugues (reports and reverts of the same, and of divers points in the same, and divers canons, and in the same and divers parts) are sometimes most elegantly intermeddled, as in that inimitable lesson of Mr. Bird's, containing two parts in one upon a plain-song, wherein the first part beginneth with a point, and then reverteth it note for note in a fourth or eleventh; and the second part first reverteth the point in the fourth as the first did, and then reporteth it in the unison; before the end whereof, the first part having rested three minims after his revert, singeth a second point, and reverteth it in the eighth; and the second first reverteth the point in a fourth, and then reporteth it in a fourth: lastly, the first singeth a third point, and reverteth it in a fifth; and then reporteth in an unison, and so closeth it with some annexed notes; and the second first reverteth it in a fifth, and then reporteth it in an unison, and so closeth it with a second revert; where, to make up the full harmony, unto these three parts is added a fourth, which very musically toucheth still upon the points reported and reverted.'

—'Now every word of this is Arabic to me!' quoth my uncle Toby.—We beg the Reader's pardon for this slip—but the following passage in *Tristram Shandy's* life and opinions suddenly bounced into our heads, and produced this apostrophe. There is, in fact, a marvellous similitude between the master butler's account of the musical feasts of master Bird, with his various *reportings*, *revertings*, and *closings*, of first and second points—and *Shandy's* description of the allegorical *vaultings* and *summerfets* of *Gymnast* and *capt. Trippet*, given as samples of polemical divinity.—Here at least is the passage, somewhat abridged.

—Then suddenly—he fetched a gambol upon one foot, and turning to the left hand, failed not to carry his body perfectly round, just into his former position.—Then with a marvellous

ous strength and agility, turning towards the *right hand*, he fetched another frisking gambol as before—and so turned and whirled himself about three times; at the fourth *reversing* his body, and overturning it *upside down*, and *fore-side back*.—Then *Trippet*—incontinently turned *heels over head* in the air—and made above a hundred frisks, turns, and demi-pommadas *.

'*This can't be fighting!*' said my uncle Toby,' on hearing, Yorick read this passage.—' *Certes*, this cannot be *music*!—exclaimed our brother, *Martinus Scriblerus*, when we read to him the foregoing quotation, given us by our Historian. It is music; or is so called, however, though the ears have generally little concern with it; and it is of a species which finds great favour in the eyes of our Historian. No two men, the Reader must know, can well differ more in their tastes and musical opinions, than the Author and our ancient associate aforesaid; who abominates this pedantry of *points*, first reported, and then reverted,—and to be understood only by looking at the score: and yet, notwithstanding his *Græcian ideas*, he is by no means an enemy to the temperate use of that modern invention, *harmony*; when it lays no improper restraints on the genius and fancy of the composer. He relishes in the highest degree the '*quartetts, quintetts, periodical ouvertures, &c.*' of *Haydn, Vanhall, Stamitz, &c.*—in short, what our Author calls '*the trash* daily obtruded on the world.'—Had we intrusted the critique of this work to our brother *Martin*, the intemperate mortal would absolutely have made *dog's meat* of our Historian; and would not even have given him credit for the antiquarian fragments and other curiosities which his work really contains. We have hitherto taken care, however, to steer a middle course between them; as we shall continue to do in the remaining part of this criticism.

* Vol. iv. chap. 28. pag. 100. edit. of 1775.

ART. IX. *Sermons*, by Hugh Blair, D. D. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University, of Edinburgh. 8vo. 6s. bound. Cadell. 1777.

THOUGH there is, perhaps, no species of composition which remains so far below its just degree of perfection as *Sermons*; and though, in general, they excite no great share of the public attention;—yet the discourses before us cannot fail of being favourably received by readers of very different characters. The man of *taste* and the *polite scholar*, will be pleased with them, as elegant compositions; and the man of the world will approve the Preacher's judicious observations upon human life; but above all, those who read in order to attain

attain practical knowledge,—with a view to be *wise for time* and *wise for eternity*, will find their account in a frequent perusal of the publication before us.

The subjects, on which Dr. Blair discourses, are not doctrinal points of curious speculation, but such as relate to the conduct of life, and the discipline of the heart and passions;—and they are placed in so happy, so striking a point of view, as must, undoubtedly, make deep impressions upon every Reader, who is desirous of acting in a manner worthy of his rational nature, and his Christian profession. There are two sermons, indeed, of a more philosophical cast than the rest; one, *On our imperfect Knowledge of a future State*; the other, *On the Disorders of the Passions*; and though they may be read with great advantage in a practical view, will be chiefly acceptable to persons of a speculative turn. They are excellent discourses, and will do the Author great honour.—In a word, we are of opinion, that Dr. Blair's Sermons are, in point of style, sentiment, and composition, equal to the most celebrated performances of this kind in the English language. A few extracts will enable our Readers to form a just idea of their merit.

In his sermon *On the Disorders of the Passions*, after some striking reflections naturally arising from these words—*Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate*—the Preacher thus proceeds:

‘From this train of observation, which the text has suggested, can we avoid reflecting upon the disorder in which human nature plainly appears at present to lie? We have beheld, in Haman, the picture of that misery which arises from evil passions; of that unhappiness, which is incident to the highest prosperity; of that discontent, which is common to every state. Whether we consider him as a bad man, a prosperous man, or simply as a man, in every light we behold reason too weak for passion. This is the source of the reigning evil; this is the root of the universal disease. The story of Haman only shows us what human nature has, too generally, appeared to be in every age. Hence, when we read the history of nations, what do we read but the history of the follies and crimes of men? We may dignify those recorded transactions, by calling them the intrigues of statesmen, and the exploits of conquerors; but they are, in truth, no other than the efforts of discontent to escape from its misery, and the struggles of contending passions among unhappy men. The history of mankind has ever been a continued tragedy; the world, a great theatre exhibiting the same repeated scene, of the follies of men shooting forth into guilt, and of their passions fermenting, by a quick process, into misery.

‘But can we believe that the nature of man came forth in this state from the hands of its gracious Creator? Did he frame this world, and store it with inhabitants, solely that it might be replenished with crimes and misfortunes?—In the moral, as well as in the natural world, we may plainly discern the signs of some violent

convulsion, which has shattered the original workmanship of the Almighty. Amidst this wreck of human nature, traces still remain which indicate its Author. Those high powers of conscience and reason, that capacity for happiness, that ardour of enterprize, that glow of affection, which often break through the gloom of human vanity and guilt, are like the scattered columns, the broken arches, and defaced sculptures of some fallen temple, whose ancient splendour appears amidst its ruins. So conspicuous in human nature are those characters, both of a high origin, and of a degraded state, that, by many religious sects throughout the earth, they have been seen and confessed. A tradition seems to have pervaded almost all nations, that the human race had either through some offence forfeited, or through some misfortune lost, that station of primæval honour which they once possessed. But while, from this doctrine, ill understood, and involved in many fabulous tales, the nations wandering in Pagan darkness could draw no consequences that were just; while, totally ignorant of the nature of the disease, they sought in vain for the remedy; the same divine revelation which has informed us in what manner our apostacy arose, from the abuse of our rational powers, has instructed us also how we may be restored to virtue, and to happiness.

In his sermon on the words—*Commune with your own heart*, &c. the Doctor shews, in the first place, the advantages of serious retirement and meditation; and, in the second, he points out some of the principal subjects which ought to employ us in our retreat. The advantages of retiring to *commune with our hearts*, are great, whether we regard our happiness in this world, or our preparation for the world to come.

‘Let us consider them, first, says our Author, with respect to our happiness in this world. It will readily occur to you, that an entire retreat from worldly affairs is not what religion requires; nor does it even enjoin a great retreat from them. Some stations of life would not permit this; and there are few stations which render it necessary. The chief field, both of the duty and of the improvement of man, lies in active life. By the graces and virtues which he exercises amidst his fellow-creatures, he is trained up for heaven. A total retreat from the world, is so far from being, according to the doctrine of the Romish church, the perfection of religion, that, some particular cases excepted, it is no other than the abuse of it.

‘But, though entire retreat would lay us aside from the part for which Providence chiefly intended us, it is certain, that without occasional retreat, we must act that part very ill. There will be neither consistency in the conduct, nor dignity in the character, of one who sets apart no share of his time for meditation and reflection. In the heat and bustle of life, while passion is every moment throwing false colours on the objects around us, nothing can be viewed in a just light. If you wish that Reason should exert her native power, you must step aside from the crowd, into the cool and silent shade. It is there that, with sober and steady eye, she examines what is good or ill, what is wise or foolish, in human conduct; she looks back on the past, she looks forward to the future, and forms plans, not for
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the present moment only, but for the whole of life. How should that man discharge any part of his duty aright, who never suffers his passions to cool? And how should his passions cool, who is engaged, without interruption, in the tumult of the world? This incessant stir may be called, the perpetual drunkenness of life. It raises that eager fermentation of spirit, which will be ever sending forth the dangerous fumes of rashness and folly. Whereas he who mingles religious retreat with worldly affairs, remains calm, and master of himself. He is not whirled round, and rendered giddy, by the agitation of the world; but, from that sacred retirement, in which he has been conversant among higher objects, comes forth into the world with manly tranquillity, fortified by the principles which he has formed, and prepared for every occurrence that may befall.

As he who is unacquainted with retreat cannot sustain any character with propriety, so neither can he enjoy the world with any advantage. Of the two classes of men who are most apt to be negligent of this duty, the men of pleasure, and the men of business, it is hard to say which, suffer most, in point of enjoyment, from that neglect. To the former, every moment appears to be lost, which partakes not of the vivacity of amusement. To connect one plan of gaiety with another, is their sole study; till, in a very short time, nothing remain but to tread the same beaten round; to enjoy what they have already enjoyed, and to see what they have often seen. Pleasures thus drawn to the dregs, become rapid and tasteless. What might have pleased long, if enjoyed with temperance, and mingled with retirement, being devoured with such eager haste, speedily surfeits and disgusts. Hence, these are the persons, who, after having run through a rapid course of pleasure, after having glittered for a few years in the foremost line of public amusements, are the most apt to fly at last to a melancholy retreat; not led by religion or reason, but driven by disappointed hopes, and exhausted spirits, to this pensive conclusion, that all is *vanity and vexation of spirit*.

If uninterrupted intercourse with the world wears out the man of pleasure, it no less oppresses the man of business and ambition. The strongest spirits must at length sink under it. The happiest temper must be soured by incessant returns of the opposition, the inconstancy, and treachery of men. For he who lives always in the bustle of the world, lives in a perpetual warfare. Here, an enemy encounters; there, a rival supplants him. The ingratitude of a friend stings him, this hour; and the pride of a superiour wounds him, the next. In vain he flies for relief, to trifling amusements. These may afford a temporary opiate to care; but they communicate no strength to the mind. On the contrary, they leave it more soft and defenceless, when the disturbances of life renew their attacks.

Let him who wishes for an effectual cure to all the wounds which the world can inflict, retire from intercourse with men to intercourse with God. When he enters into his closet, and shuts the door, let him shut out, at the same time, all intrusion of worldly care; and dwell among objects divine and immortal. Those fair prospects of order and peace, shall there open to his view, which form the most perfect contrast to the confusion and misery of this earth. The celestial inhabitants quarrel not; among them there is neither ingratitude, nor envy, nor tumult

mult. Men may harass one another ; but in the kingdom of God, concord and tranquillity reign for ever.—From such objects, there beams upon the mind of the pious man, a pure and enlivening light ; there is diffused over his heart, a holy calm. His agitated spirit re-assumes its firmness, and regains its peace. The world sinks in its importance ; and the load of mortality and misery loses almost all its weight. The *green pastures* open, and the *still waters* flow around him, beside which the *Shepherd of Israel* guides his flock. The disturbances and alarms, so formidable to those who are engaged in the tumults of the world, seem to him only like thunder rolling afar off ; like the noise of distant waters, whose sound he hears, whose course he traces, but whose waves touch him not.

The amiable virtue of *gentleness*, as Dr. Blair very justly observes in his sermon on this subject, is too seldom viewed in a religious light ; and is more readily considered by the bulk of men, as a mere felicity of nature, or an exterior accomplishment of manners, than as a Christian virtue which they are bound to cultivate.—He first explains the nature of this virtue ; and then offers some arguments to recommend, and some directions to facilitate, the practice of it.

‘ I begin, says he, with distinguishing true gentleness from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness which submits, without struggle, to every incroachment of the violent and assuming, forms no part of Christian duty ; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance, which, on every occasion, falls in with the opinions and manners of others, is so far from being a virtue, that it is in itself a vice, and the parent of many vices. It overthrows all steadiness of principle ; and produces that sinful conformity with the world, which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. It is impossible to support the purity and dignity of Christian morals, without opposing the world on various occasions, even though we should stand alone. That gentleness therefore which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It renounces no just right from fear. It gives up no important truth from flattery. It is indeed not only consistent with a firm mind, but it necessarily requires a manly spirit, and a fixed principle, in order to give it any real value. Upon this solid ground only, the polish of gentleness can with advantage be superinduced.

‘ It stands opposed, not to the most determined regard for virtue and truth, but to harshness and severity, to arrogance and overbearing, to violence and oppression. It is, properly, that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants. Forbearance prevents us from retaliating their injuries. Meekness restrains our angry passions ; candour, our severe judgments. Gentleness corrects whatever is offensive in our manners ; and, by a constant train of humane attentions, studies to alleviate the burden of common

common misery. Its office, therefore, is extensive. It is not, like some other virtues, called forth only on peculiar emergencies; but it is continually in action, when we are engaged in intercourse with men. It ought to form our address, to regulate our speech, and to diffuse itself over our whole behaviour.

I must warn you, however, not to confound this gentle *wisdom which is from above*, with that artificial courtesy, that studied smoothness of manners, which is learned in the school of the world. Such accomplishments, the most frivolous and empty may possess. Too often they are employed by the artful as a snare; too often affected by the hard and unfeeling, as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage, which, even in such instances, the spirit of the world is constrained to pay to virtue. In order to render society agreeable, it is found necessary to assume somewhat, that may at least carry its appearance. Virtue is the universal charm. Even its shadow is courted, when the substance is wanting. The imitation of its form has been reduced into an art; and, in the commerce of life, the first study of all who would either gain the esteem, or win the hearts of others, is to learn the speech, and to adopt the manners, of candour, gentleness, and humanity. But that gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart: and, let me add, nothing except what flows from the heart, can render even external manners truly pleasing. For no assumed behaviour can at all times hide the real character. In that unaffected courtesy which springs from a gentle mind, there is a charm infinitely more powerful, than in all the studied manners of the most finished courtier.

True gentleness is founded on a sense of what we owe to the God who made us, and to the common nature of which we all share. It arises from reflection on our own failings and wants; and from just views of the condition, and the duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents; which feels for every thing that is human; and is backward and slow to inflict the least wound. It is affable in its address, and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favours with ease and modesty. It is unassuming in opinion, and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissension, and to restore peace. It neither intermeddles unnecessarily with the affairs, nor pries inquisitively into the secrets, of others. It delights above all things to alleviate distress, and, if it cannot dry up the falling tear, to sooth, at least, the grieving heart. Where it has not the power of being useful, it is never burdensome. It seeks to please, rather than to shine and dazzle; and conceals with care, that superiority either of talents, or of rank, which is oppressive to those who are beneath it. In a word, it is that spirit, and that tenor of manners, which the Gospel of Christ enjoins, when it commands us *to bear one another's burdens; to rejoice with those who rejoice, and to weep*

weep with those who weep; to please every one his neighbour for his good; to be kind and tender-hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.'

We cannot deny ourselves the pleasure of inserting some passages from our Author's excellent sermon on DEVOTION, the nature of which he explains, in the first place; in the second, he justifies and recommends it; and, lastly, rectifies some mistakes concerning it. He introduces the subject in the following manner:

'That religion is essential to the welfare of man, can be proved by the most convincing arguments. But these, how demonstrative soever, are insufficient to support its authority over human conduct. For arguments may convince the understanding, when they cannot conquer the passions. Irresistible they seem in the calm hours of retreat; but in the season of action, they often vanish into smoke. There are other and more powerful springs, which influence the great movements of the human frame. In order to operate with success on the active powers, the heart must be gained. Sentiment and affection must be brought to the aid of reason. It is not enough that men believe religion to be a wise and rational rule of conduct, unless they relish it as agreeable, and find it to carry its own reward. Happy is the man, who, in the conflict of desire between God and the world, can oppose, not only argument to argument, but pleasure to pleasure; who to the external allurements of sense, can oppose the internal joys of devotion; and to the uncertain promises of a flattering world, the certain experience of that *peace of God which passeth understanding, keeping his mind and heart.*—Such is the temper and spirit of a devout man. Such was the character of Cornelius; that good Centurion, whose prayers and alms are said to have come up in memorial before God.'

Devotion, he says, is the lively exercise of those affections, which we owe to the Supreme Being. It comprehends several emotions of the heart, which all terminate on the same great object. The chief of them are, veneration, gratitude, desire, and resignation. After discoursing briefly on each of these, he goes on to shew, that true devotion is rational and well founded; that it is of the highest importance to every other part of religion and virtue; and that it is most conducive to our happiness.

'In the first place, says he, true devotion is rational, and well founded. It takes its rise from affections, which are essential to the human frame. We are formed by Nature, to admire what is great, and to love what is amiable. Even inanimate objects have power to excite those emotions. The magnificent prospects of the natural world, fill the mind with reverential awe. Its beautiful scenes create delight. When we survey the actions and behaviour of our fellow-creatures, the affections glow with greater ardour; and, if to be unmoved, in the former case, argues a defect of sensibility in our powers, it discovers, in the latter, an odious hardness and depravity in the heart. The tenderness of an affectionate parent, the generosity of a forgiving enemy, the public spirit of a patriot or

a hero, often fill the eyes with tears, and swell the breast with emotions too big for utterance. The object of those affections is frequently raised above us, in condition and rank. Let us suppose him raised also above us, in nature. Let us imagine, that an angel, or any being of superior order, had condescended to be our friend, our guide, and patron; no person, sure, would hold the exaltation of his benefactor's character, to be an argument why he should love and revere him less.—Strange! that the attachment and veneration, the warmth and overflowing of heart, which excellence and goodness on every other occasion command, should begin to be accounted irrational, as soon as the Supreme Being becomes their object. For what reason must human sensibility be extinct towards him alone? Are all benefits entitled to gratitude, except the highest and the best? Shall goodness cease to be amiable, only because it is perfect?

It will, perhaps, be said, that an unknown and invisible Being, is not qualified to raise affection in the human heart. Wrapt up in the mysterious obscurity of his nature, he escapes our search, and affords no determinate object to our love or desire. *We go forward, but he is not there; and backward, but we cannot perceive him; on the left hand, where he dwelleth, but we cannot behold him: he hideth himself on the right hand that we cannot see him.*—Notwithstanding this obscurity, is there any being in the universe more real and certain, than the Creator of the world and the supporter of all existence? Is he, *in whom we live and move*, too distant from us, to excite devotion? His form and essence, indeed, we cannot see; but to be unseen, and imperfectly known, in many other instances, precludes neither gratitude nor love. It is not the sight, so much as the strong conception, or deep impression, of an object, which affects the passions. We glow with admiration of personages, who have lived in a distant age. Whole nations have been transported with zeal and affection, for the generous hero, or public deliverer, whom they knew only by fame. Nay, properly speaking, the direct object of our love, is, in every case, invisible. For that on which affection is placed, is the mind, the soul, the internal character of our fellow creatures; which, surely, is no less concealed, than the Divine Nature itself, is, from the view of sense. From actions, we can only infer the dispositions of men; from what we see of their behaviour, we collect what is invisible; but the conjecture which we form, is, at best, imperfect; and when their actions excite our love, much of their heart remains still unknown. I ask then, in what respect God is less qualified than any other being, to be an object of affection? Convinced that he exists; beholding his goodness spread abroad in his works, exerted in the government of the world, displayed in some measure to sense, in the actions of his Son Jesus Christ; are we not furnished with every essential requisite which the heart demands, in order to indulge the most warm, and at the same time the most rational emotions?

If these considerations justify the reasonableness of devotion, as expressed in veneration, love, and gratitude, the same train of thought will equally justify it, when appearing in the forms of desire, delight, or resignation. The latter are, indeed, the consequence of the former. For we cannot but desire some communication with what we love; and will naturally resign ourselves to one, on whom

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we have placed the full confidence of affection. The aspirations of a devout man after the favour of God, are the effects of that earnest wish for happiness, which glows in every breast. All men have somewhat that may be called the object of their devotion; reputation, pleasure, learning, riches, or whatever apparent good has strongly attached their heart. This becomes the center of attraction, which habitually draws them towards it; which quickens and regulates all their motions. While the men of the world are thus classed, and employed, according to the objects which they severally worship, shall he only who directs his devotion towards the Supreme Being, be excluded from a place in the system of rational conduct? or be allowed no passions, which, in the course of their pursuit, may melt with tenderness, or rise into fervour?—Having vindicated the reasonableness of devotion, I come,

‘ In the second place, to show its importance, and the high place which it possesses in the system of religion. I address myself now to those, who, though they reject not devotion as irrational, yet consider it as an unnecessary refinement; an attainment which may be safely left to recluse and sequestered persons, who aim at uncommon sanctity. The solid and material duties of a good life, they hold to be in a great measure independent of devout affection; and think them sufficiently supported, by their necessary connection with our interest, both in this and in a future world. They insist much upon religion being a calm, a sober, and rational principle of conduct.—I admit that it is very laudable to have a rational religion. But I must admonish you, that it is both reproachful and criminal, to have an insensible heart. If we reduce religion into so cool a state, as not to admit love, affection, and desire, we shall leave it in possession of small influence over human life. Look abroad into the world, and observe how few act upon deliberate and rational views of their true interest. The bulk of mankind are impelled by their feelings. They are attracted by appearances of good. Taste and inclination rule their conduct. To direct their inclination and taste towards the highest objects; to form a relish within them, for virtuous and spiritual enjoyment; to introduce religion into the heart, is the province of devotion; and hence arises its importance to the interests of goodness.

‘ Agreeably to this doctrine, the great Author of our religion, who well knew what was in man, laid the foundation of his whole system in the regeneration of the heart. The change which was to be accomplished on his followers, he did not purpose to effect, merely by regulating their external conduct; but by forming within them a new nature; by taking away the heart of stone, and giving them a heart of flesh, that is, a heart relenting and tender, yielding to the Divine impulse, and readily susceptible of devout impressions. *Thou shalt love the Lord thy God, with all thy heart, and mind, and soul, and strength: This is the first and great commandment. My son, give me thy heart,* is the call of God to each of us: and, indeed, if the heart be withheld, it is not easy to conceive, what other offering we can present, that will be acceptable to him.

‘ Of what nature must that man’s religion be, who professes to worship God, and to believe in Christ, and yet raises his thoughts towards

towards God, and his Saviour, without any warmth of gratitude or love? I speak not of those occasional decays of pious affection, to which the best are subject, but of a total insensibility to this part of religion. Surely, let the outward behaviour be ever so irreproachable, there must be some essential defect in a heart, which remains always unmoved at the view of infinite goodness. The affections cannot, in this case, be deemed to flow in their natural channel. Some concealed malignity must have tainted the inward frame. This is not the man whom you would chuse for your bosom-friend; or whose heart you could expect to answer, with reciprocal warmth, to yours. His virtue, if it deserve that name, is not of the most amiable sort; and may, with reason, receive the appellation (often injudiciously bestowed) of cold and dry morality. Such a person must, as yet, be far from the kingdom of Heaven.

The whole of this sermon is equal to what we have inserted, but we must not enlarge, and shall only lay before our Readers the following passage from it:

'The refined pleasures of a pious mind, are, in many respects, superior to the coarse gratifications of sense. They are pleasures which belong to the highest powers, and best affections of the soul; whereas, the gratifications of sense reside in the lowest region of our nature. To the one, the soul stoops below its native dignity. The other, raise it above itself. The one, leave always a comfortless, often a mortifying remembrance behind them. The other, are reviewed with applause and delight. The pleasures of sense resemble a foaming torrent, which, after a disorderly course, speedily runs out, and leaves an empty and offensive channel. But the pleasures of devotion resemble the equable current of a pure river, which enlivens the fields through which it passes, and diffuses verdure and fertility along its banks.—To thee, O Devotion! we owe the highest improvement of our nature, and much of the enjoyment of our life. Thou art the support of our virtue, and the rest of our souls in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and thine only, are imparted to the low, no less than to the high; to the poor, as well as to the rich. In thy presence, worldly distinctions cease; and under thy influence, worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable; inaccessible only to the unrighteous and impure. Thou beginnest on earth the temper of heaven. In thee, the hosts of angels and blessed spirits eternally rejoice.'

The last extract shall be taken from our Author's sermon *On the Duties of the Young*. Part of his address to them in the introductory part of his discourse is as follows:

'When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and

and habits. This is the universal preparation for every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science, or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of human action. It is connected with eminence in every liberal art; with reputation in every branch of fair and useful business; with distinction in every public station. The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes, the undaunted spirit which it inspires, the ardour of diligence which it quickens, the freedom which it procures from pernicious and dishonourable avocations, are the foundations of all that is high in fame, or great in success, among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within, corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever arts you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the improvements of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled, has passed away.

Let not then the season of youth be barren of improvements, so essential to your future felicity and honour. Now is the seed-time of life; and according to *what you sow, you shall reap*. Your character is now, under divine assistance, of your own forming; your fate is, in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlasting issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to you; as, in a great measure, decisive of your happiness, in time and in eternity. As in the succession of the seasons, each, by the invariable laws of Nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth

youth be trifled away without improvement, manhood will be contemptible, and old age miserable. If the beginnings of life have been *vanity*, its latter end can be no other than *vexation of spirit*.'

The above extracts, we apprehend, will amply justify the character we have given of Dr. Blair's discourses, and afford the attentive and judicious Reader a just idea of the elegance and simplicity of the Author's style; of his unaffected manner; of his taste in composition; of the variety, beauty, and propriety of his sentiments; and of his happy talent of convincing the judgment, and at the same time affecting the heart.

The subjects of those sermons which we have not already mentioned, are—The Union of Piety and Morality; the Influence of Religion upon Adversity; the Influence of Religion upon Prosperity; the Death of Christ; our Ignorance of Good and Evil in this Life; the Duties and Consolations of the Aged; the Power of Conscience; the Mixture of Joy and Fear in Religion; and the Motives to Constancy in Virtue.

It may be satisfactory to some of our Readers to know that it is to Dr. Blair that the Public are indebted for the Critical Dissertation on the Poems of Ossian: See Rev. vol. xxviii. p. 144.

ART. X. *A Dialogue on Friendship and Society.* By the Translator of the Life of Petrarch. 12mo. 2s. 6d. Becket.

THOUGH it would require uncommon genius to cast new lights on trite and hackneyed topics, it is, however, in the power of taste and sentiment to render them highly interesting; and a writer, who attempts this with success, has no inconsiderable claim to applause. If therefore we do not find reason to allow the Author of this Dialogue the merit of suggesting original ideas on the worn-out subject of friendship, we must think her entitled to some share of praise, for having thrown together (in a manner indeed rather miscellaneous than methodical) many sensible and sprightly reflections, interspersed with pertinent historical anecdotes and quotations.

Those critics who bring every thing to the test of calm reason and philosophy, will perhaps think some of the writer's ideas romantic and fanciful; and particularly will be of opinion, that, when she explains the nature of friendship by tracing it up to an hidden sympathy, by which kindred minds attach themselves to each other, she is losing herself in the clouds of mysticism. But it ought to be remembered, that on sentimental subjects, a degree of ardour which will not easily submit to the restraints of criticism, is to be indulged; and that it is much better, sometimes, to take a slight into the

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regions of enthusiasm, than to be always creeping along the beaten track of insipidity.

The following remarks on physiognomy will give our Readers no unfavourable idea of this work :

‘ I have often thought, continued Aspasia, what delight the study of physiognomy would afford, could we be a little more certain in our conjectures, when we consider the countenance as the index of the heart.

‘ It is a study, replied Amanda, which is particularly connected with the present subject ; for sympathies are, no doubt, formed from the expression of the countenance ; and it is by the power of physiognomy that we discern the soul, which is often so strongly marked in the face, that not only a man of understanding and a man of feeling are at once seen ; but by this knowledge has also been discovered, many secret dispositions of the heart.

‘ There is a well known circumstance of this sort in the life of Alexander, from which a painting has been taken, wherein the magnanimity of Alexander is strongly expressed : he is examining the countenance of his physician, after having drank off the potion, which he had been informed was intended to poison him.

‘ The countenance, said Aspasia, will distinguish one person, even with features that bear some resemblance, from a hundred thousand others. I have often considered in what this air consisted, and I found it was not in the forehead, nor even in the eyes alone ; that it was not in the regularity or delicacy of the features (faces of this kind having frequently the least expression) ; nor in the mere form or colouring of the face ; but an inexpressible something resulting from all, or rather a something beyond them all.

‘ The countenance is also very different at different periods of life, not owing to age or affliction, but to disposition of mind. A painter drew the picture of a lady twice, at sixteen and at thirty-six ; in the first she appeared with an open sweetness of countenance, and an unaffected smile ; in the second her brow was contracted, her eyes expressed a painful vivacity, and her smile was the smile of contempt : both were drawn according to truth, and the variation, which had taken place in the character, was justly distinguished in the latter.

‘ It is this character, said Amanda, so minutely struck out, from a knowledge of the human countenance, that marks the distinction between the works of great and common artists, both in painting and sculpture ; and particularly in the latter ; where the want of colouring seems to prove the superiority of the art. It appears at first sight, impossible to infuse sentiment into stone, but that it is possible, the statues of the ancients are a proof ; and Roubillac, among the moderns, has not only given sentiment, but expressed the tender as well as the dreadful passions, in his admirable monuments.

‘ Being asked one day, by a friend, how he could produce, from stone, such soft, and such sublime expression ; he modestly replied, “ It be all in de marble, I only pick it out.”

‘ If the study of the countenance will, in like manner, lead to the knowledge of the soul, it may shew us (as Montagne in a striking manner expresses it) “ the great image of our Mother Nature in her full majesty; and we may read in her face that general and constant variety which affords so abundant and delightful a field for contemplation.”

‘ Each human being has a character inscribed on its face, said Aspasia, but to know this character we must be artists in physiognomy. The farcical changes and the stratagems of countenance that deceive others, and which are employed to mask ignorance and folly, are immediately seen through, if this knowledge is perfect.

‘ Some have thought, said Amanda, that this knowledge is an instinct of Nature, but it appears to me that it is obtained by a watchful observance of the countenance: However this be, the giving way to it leads to an infinity of pleasures, from the diversity of dispositions which every day and every hour presents to view.

‘ There are many real advantages, said Aspasia, attending the knowledge of physiognomy; and there is one in particular, which is, the ease with which the persons who possess it, converse with all mankind, and are capable, if they choose it, of adapting themselves to every different character; but to do this, with success, there must be, I think, a native turn of mind, as well as much observation; such persons are as much delighted with the silent expression of the countenance, when in its unsophisticated state, as others are with brilliant conversation; and while common observers only mark a penetrating look, or a singular expression of features, they can pierce through the veil that seems to disguise the heart.

‘ It is certain, said Amanda, we are chiefly to judge of the countenance in its calm and proper state; those situations that call it forth to public view, are, however, very interesting to behold.

‘ Indeed, it is admirable to see the change a moment will produce in the soul, in some critical circumstance of life.

‘ We are told, that when Monimia discovered to Mithridates her love to Xiphares, the change of his countenance instantly convinced her of her own misfortune, and the ruin of Xiphares.

‘ The countenance, when calm, appears, to an artist in physiognomy, to bear some marks of the character which such circumstances will bring to light, and he will judge in what manner the soul will then be agitated, from reading it in those moments when it lies most concealed from others.

‘ This knowledge, said Aspasia, leads to a just view of human nature, and resembles the few able historians, who unite the good and the bad, that are intermixed in all characters; and which is absolutely necessary to develop them.

‘ Man is a compound being, but we almost always consider him falsely, because we behold him only in one point of view.

‘ That man is most likely to prove a solid friend, who knows how to account for the errors as well as virtues of those he unites with; for certainly no man of sense or feeling will renounce a friend because he has errors, but he will be more likely, from

this knowledge, to counterbalance them with the inward excellencies his discernment will discover, and to dwell upon the favourable rather than the unfavourable part of his character.

‘I cannot help thinking that many inconveniences, which arise in our connections in life, and above all that censorious disposition so many indulge, is in some measure owing to their ignorance of this useful science of physiognomy.

‘With respect to the connexions we form in society, said Amanda, and our judgment of characters, there can be no doubt of its importance.

‘It was from this knowledge, that on the observation of the countenance of Socrates, Zophirus rightly judged he had been subjected to vicious inclinations.

‘It was from the view of Sylla’s countenance that Arobazus, ambassador of the Parthians, exclaimed, “I am astonished that a Roman can bear to own a superior.”

‘And if Cicero had judged of Cæsar by his physiognomy (instead of his effeminate dress, as Cæsar judged of Cassius and Dolabella) he could never, as he owned after the battle of Pharsalia, have taken the party of Pompey against him. Being asked how he came to be deceived in Cæsar; “his dress deceived me,” said Cicero, for when I viewed his gown fringed and tasselled round the edges, and his hair flowing in waving ringlets down his back, while fearing to disorder it, he scratched his head with one finger, I could not persuade myself that one so apparelled, could have spirit enough for so hardy an attempt.”

‘The signs that are conveyed by the outward appearance, said Aspasia, ought never to be mixed with the science of physiognomy; they are accidental, rather than inward and solid tokens of the character: and they seldom, if ever, extend to the knowledge of the heart.

‘There is an anecdote of the famous Anthony Coipel, that being at the Italian comedy, a person who sat near him discovered that he was a painter, because during the piece, in which he appeared deeply interested, he held his thumb in the same elevated position as if it was supporting his pallet. There is a certain peculiarity of form, and of manner, which, like that of this painter’s, serves to discover the profession some men are of, and even the country to which they belong.

‘This reminds me, said Amanda, of a singular anecdote I heard related by a very ingenious man, as a fact from history, that after a battle composed of people of different countries, wherein there had been a great slaughter, the individuals of each nation were distinguished from one another, by the particular shape of their skulls; the binding of the head, in various manners, as is practised by some people, or the having it constantly exposed as among others; might perhaps contribute to this difference of form.

‘In how striking a manner, continued Aspasia, has that great searcher into Nature, given his testimony in favour of physiognomy, by placing the love and knowledge of it, in one of the greatest and most worthy of his dramatic characters; and with his
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usual depth of thought described its power, to pierce through the disguise of outward situation :

" There is written in your brow, Provost, honesty and constancy —if I read it not truly, my ancient skill beguiles me :—But on the boldness of my opinion, I will lay myself in hazard.

" This is a gentle Provost, seldom when,

" The steel'd jaylor, is the friend of men."

MEASURE FOR MEASURE.

There is so little variety in the characters and language of the speakers in this conversation-piece, that we cannot but think it would have appeared with at least as much advantage in the form of an essay, as in that of dialogue, of which we find no other indication, than, at the beginning of paragraphs, the repetition of the phrases, ' said *Aspasia*, and replied *Amanda*.'

ART. XL *Characters of eminent Personages of his own Time.* Written by the late Earl of Chesterfield; and never before published. 12mo. 1s. Flexney. 1777.

LITERARY frauds are become so frequent, and the art of deceiving in print is carried to such perfection of dexterity, that the critic cannot be too strict in his inquiries, or too distrustful of appearances, be they ever so promising.

These characteristical sketches are given to the world as Lord Chesterfield's, on the faith and credit of—nobody: for a nameless editor is a mere non-existence in the eye of the Public, to which his personal entity is imperceptible.

The proof of the authenticity of these papers, therefore, rests, solely, on this internal evidence which, after all, must be very uncertain, as its efficacy depends altogether on the taste and discernment of those who presume to sit in judgment, or take upon them the task of examination: and different judges will form different conclusions, where there is no certain criterion, or touchstone of truth.

The anonymous prefacer of these posthumous pieces, asserts them to be Lord C's; and what he asserts is probably true; although he hazards nothing in support of his veracity; we say *probably*, because they wear so striking a resemblance of his Lordship's manner, that his own picture seems to be justly reflected, from the portraits here drawn of other people.

Let our Readers, however, take the judgment seat, and form their own opinion, from the following specimen :

MR. PITT.

' Mr. Pitt owed his rise to the most considerable posts and power in this kingdom singly to his own abilities. In him they supplied the want of birth and fortune, which latter, in others, too often supply the want of the former. He was a younger brother of a very new family, and his fortune was only an annuity of one hundred pounds a year.

‘ The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune he had no powerful protector to introduce him into business, and (if I may use that expression) to do the honours of his parts—but their own strength was fully sufficient.

‘ His constitution refused him the usual pleasures, and his genius forbade him the idle dissipations, of youth, for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life was perhaps the principal cause of its splendour.

‘ His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which when supported by great abilities, and crowned with great success, make what the world calls a Great Man.

‘ He was haughty, imperious, impatient of contradiction, and over-bearing—qualities which too often accompany, but always clog, great ones.

‘ He had manners and address, but one might discern through them too great a consciousness of his own superior talents.

‘ He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry; but he seldom indulged, and seldom avowed it.

‘ He came young into parliament, and upon that great theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and the best able to encounter him*. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs.

‘ In that assembly, where public good is so much talked of, and private interest singly pursued, he set out with acting the patriot, and performed that part so ably, that he was adopted by the public as their chief, or rather their only unsuspected, champion.

‘ The weight of his popularity and his universally acknowledged abilities obtruded him upon King George the Second, to whom he was personally obnoxious. He was made Secretary of State. In this difficult and delicate situation, which one would have thought must have reduced either the patriot, or the minister, to a decisive option, he managed with such ability, that while he served the King more effectually in his most unwarrantable electoral views than any former minister, however willing, had dared to do, he still preserved all his credit and popularity with the public,

* Hume Campbell and Lord Mansfield,

whom he assured and convinced that the protection and defence of Hanover with an army of seventy-five thousand men in British pay, was the only possible method of securing our possessions or acquisitions in North America.—So much easier is it to deceive than to undeceive mankind.

‘His own disinterestedness, and even contempt of money, smoothed his way to power, and prevented or silenced a great share of that envy which commonly attends it. Most men think that they have an equal natural right to riches, and equal abilities to make a proper use of them, but not very many of them have the impudence to think themselves qualified for power.

‘Upon the whole he will make a great and shining figure in the annals of this country; notwithstanding the blot which his acceptance of three thousand pounds per annum pension for three lives, upon his voluntary resignation of the seals, in the first year of the present King, must make in his character, especially as to the disinterested part of it.—However it must be acknowledged, that he had those qualities which none but a Great Man can have, with a mixture of some of those failings, which are the common lot of wretched and imperfect human nature.’

The other characters are,

I. K. George I. who is represented as an honest, dull German gentleman, as unfit as unwilling to act the part of a king, which is, to shine and oppress—

II. Queen Caroline,—‘an agreeable woman,’—of lively pretty parts, a quick conception, and some degree of female knowledge.—After puzzling herself in all the whimsies and fantastical speculations of different sects, she fixed ultimately in Deism, believing a future state, and dying with great resolution and intrepidity, of a very painful distemper, and under some cruel operations.

III. Sir Robert Walpole : a well-drawn portrait.

IV. Mr. Pulteney, its companion.

V. Lord Hardwicke, ‘perhaps the greatest magistrate this country ever had!’—‘A chearful, instructive companion, humane in his nature, decent in his manners, and unstained with any vice, avarice excepted.’

VI. Mr. Fox—An harsh likeness, but retouched by the Editor, (in the Preface) and brought to a more favourable resemblance of the original.

The Editor has also, in his Preface, defended the character of Q. Caroline, from the charge of ‘the love of money.’ He has also given, in a note, what would have been a very good story, as an instance of Lord Bath’s covetousness,—had it been true:—but we are assured, that it has no foundation in fact.

ART. XII. *An Inquiry into the Opinions of the learned Christians, both ancient and modern, concerning the Generation of Jesus Christ; in order to prove that it was the same Word of God, who was in the Beginning with God before the Creation of the World, that suffered for Mankind; and not any other Soul or Spirit that was afterwards created.* Now first published by the Editor of Benj. Ben Mordocai's Seven Letters to Elisha Levi. 4to. 5 s. Wilkie. 1777.

NO subject of controversy in the Christian world hath been agitated with greater violence, or produced more melancholy effects, than that which concerns the nature and generation of Jesus Christ. Words and phrases have been introduced by different parties in the course of this dispute, which neither understood, nor, consequently, were able to explain; and yet these have been made the test of orthodoxy, and the standard of submission, from which none were allowed to deviate, without incurring the charge of heresy, and exposing themselves to the anathemas of councils, and to all the penalties which, in their zeal and charity, they were able to inflict. The history of the Christian church for several centuries furnishes only a lamentable detail of fluctuating and unintelligible systems of faith; each of which, in its turn, was rigorously imposed, and none of which their most vehement advocates pretended to explain.

The recital of the contradictory hypotheses that have been adopted, of the unintelligible terms that have been used in order to support these hypotheses, and of the violence and persecution which they occasioned, is rather melancholy than pleasing; and we cannot but wonder at the patience of our ingenious and laborious INQUIRER, who hath taken the pains to trace the tedious and unedifying controversy through all its revolutions, to the present time; more especially when we consider that liberality of temper, which he so eminently possesses, and which must have rendered the review of its rise and progress often mortifying and painful. But the end at which he aims, in this elaborate *Inquiry*, is of great importance; it is 'to recover to the philosophical Christian a very fundamental article of faith; which, though universally believed by the common people, hath been explained away, ever since the Council of *Nice*, in the theories of almost all the different sects which have undertaken to lay Christianity before the world as a system.

'The article I mean is this; that it was the *Lord of Glory* (1 Cor. ii. 8.) or the Lord who bought us; or in other words, that it was the *same divine Person, Nature, and Substance*, which was in the beginning with God, that *felt* the pains of the cross, and suffered for mankind.

'This is the doctrine, which, in St. Paul's days, was to the *Jews a stumbling-block*; and to the *Greeks, foolishness*; 1 Cor. i. 23. and seems to have been looked upon in the same light, for these 1400 years,

years, by the Councils; and by almost all the different sects of Christians. The *Corinthians* denied it; out of a pretence, that the Divine Nature or Substance, which they called *Christ*, left the man *Jesus* at his death.—The *Sabellians* denied it, by maintaining, that the *Logos* was *God*; and that *Christ* had no existence, before his birth of the Virgin *Mary*: (*aliud esse Dei verbum, aliud CHRISTUM*) and that it was this *Christ* who suffered.—The *Socinians* denied it; by maintaining, that *Christ* was a mere man; $\psi\lambda\omicron\varsigma \alpha\delta\theta\epsilon\omega\varsigma$, actuated indeed by the Spirit of God dwelling in him; but his sufferings were only those of a mere man.—And the *Athanasians* deny it; by asserting, that the essence of the *Son of God* is impassible. And this is the doctrine of all *European* churches, whether Protestant or Papist, who receive the four first general Councils as the test of heresy.

Our Author considers the difficulties in which the present system of orthodoxy has involved the Christian religion, as the main obstacles which for many ages have prevented, in a great measure, the propagation of Christianity among the *Jews*, *Mahometans*, and *Deists*.

‘It is in vain (he says) for the Christian divines to complain, as they do, of the increase of Deism; whilst they themselves are determined to defend these errors, at all events; merely because they find them already introduced. Let but this *fundamental* article of Christianity be restored, that God so loved the world, that he gave his only Son (and not the *person* of his only Son, abstracted from his *essence*; nor another spirit, that was joined to him;) to suffer for mankind—and we should soon find it would now have the same effect upon both the reason and the passions of mankind as formerly. But while we continue to be ashamed of this doctrine; and argue, that *we must not think so meanly of the Son of God, as to imagine his essence to be subject to the sufferings of the flesh*; we lose the whole spirit of the gospel dispensation, and confound ourselves with metaphysical subtleties; and are not able to explain the Christian system, or even what is called the Apostle’s Creed, without loading it with a thousand inconsistencies and contradictions; which it is impossible for any man of sense to believe.’

The advocates of the *Athanasian* system have long appropriated the term *fundamental* to their own opinion; inasmuch that it is now become a kind of *cant* expression which has lost its terrors; our Author repeatedly adopts the same term, though, we are persuaded, without annexing it to their confined and uncharitable idea: he may, however, be thought by many to lay an improper stress on a still disputable and undecided opinion, more especially when he says, that upon ‘this article of faith,’ as he understands and explains it, ‘all our assurance of redemption and hope of immortality as Christians is built.’

In the first chapter of this *Inquiry*, the Author examines the origin of the disputes concerning the Antemundane generation of Jesus Christ; and shews, how the *Homœousian* doctrine has established as an article of faith.

* The Council of *Nica*, he observes, was not contented with such proofs of the Unity, as were found in the word of God, and had been maintained in the church till that time; but chose to answer the *Sabelians*, upon the principles of the then-reigning philosophy; and accordingly they decreed, that the Son of God was *of*, or *out of*, the Substance of God; and that the Father and Son were *one God*, because they were both of the *same indivisible substance*: and in their disputes with the *Eusebians*, instead of keeping to the words of scripture, that Christ was, *in Deo*, of or from God; they substituted their own comment, in the place of the text; and required them to subscribe, as to an article of faith, under the penalty of anathema, that Christ was *of or from God*; *in τῇ οὐσίᾳ τῷ Θεῷ* thus setting their own opinions upon a level with the word of God.* In consequence of which 'the *Arianians* were not contented with a subscription to the words of scripture; which, they were conscious, was the only subscription they had any right to require; but insisted upon a subscription to their own interpretation and comment; which they knew they had no right to do.

* This was the first public and open apostacy of the church, from the word of God to the determinations of men; and proved the seed, the root, the foundation of all the established errors; which have from that time to this infected the Christian faith. The criterion of truth and orthodoxy was no longer confined to the *scripture*, or *Christian verity*; but another rule of faith sprung up, founded upon tradition and the decrees of Councils; which was called the *Catholic religion*: and these two rules of faith frequently contradicted one another, in such material articles, as at length divided the church into what may be called two different religions.—The *Papists*, adhering to tradition and the decrees of the church, maintained all the errors, that had been introduced by those means; such as prayers for the dead, prayers to saints and angels, the worship of images, transubstantiation, and other errors unknown to the Christian verity, or scripture. And the *Protestants*, on the other hand, adhering to the *Christian verity*, rejected all these doctrines; and thereby got rid of numberless absurdities and contradictions: but, as they did not keep strictly to the first principle of their reformation, in receiving the scripture or *Christian verity* as the *only* rule of faith; but unadvisedly joined with it the decrees of the four first general Councils (commonly so called) and other articles of human composition, not expressed in scripture terms; they still continue entangled in many inconsistencies and contradictions, wherever these *different* rules of faith happen to disagree.*

In the *second* chapter our Author proceeds to shew, that the *Homöousian* doctrine is inconsistent with the sufferings of Christ, and his descent from heaven, as revealed in the New Testament, and understood by the primitive Christians; and that it is supported only by the arbitrary decrees of the *Homöousian* Councils.

On this subject he observes, '1. that, if the same *Jesus*, who was in the form of God, could and did divest himself of his glory, and take upon him the form of a servant, he could not be of the same
substance

substance with the Father; and, consequently, might suffer pain; and therefore the notion of his impassibility must be false; and the introduction of another spirit, who should feel all the pain, and the supposition, that the sufferings of *Christ* were only in his *person*, and not in his *substance* (which is mere sophistry) superfluous and unnecessary.

2. It was foretold of *Christ*, that he should suffer; and by the word *Christ* was meant the Lord from heaven: but if the pains were only felt by a human soul, how was this the suffering of *Christ*? or the Lord from heaven?

3. The glory of God consisted in his great love to the world, in giving up his *Son* to suffer for mankind; and by his *Son* is meant his *Word*: But how does this great love appear? or how does all that is here said tend to the glory of God the Father? if the sufferings were only felt by a human soul, and not by his *Word*.

4. If it was not the *Christ* himself, who had been in the form of God, that performed all the things enumerated, *Philippians* ii. 5—11; they never were performed at all; and consequently *Christ* was not exalted to be a Prince and a Saviour, in reward of his obedience; for it is absurd to suppose him rewarded for sufferings, which he never felt, and a humiliation, which he never underwent. Nor was it the Lord that bought us, but he who paid the price both by his humiliation and sufferings; we are unbought and unredeemed.

5. As no other being ever received the power to raise the dead, but that *Word* of God, who came down from heaven; and he received this power, in reward of his humiliation and sufferings, because he was the Son of Man; if it was not the same being, who suffered, and died, and rose again, our hopes of a resurrection are vain. For, whatever other spirit or soul is supposed to be united to the *Logos*, and to have suffered and risen again, our resurrection is no more connected with his death and sufferings, than with the death and sufferings of any other mere man. Will any Christian dare to assert, that the atonement was made by a person, who never existed till 4000 years after the creation?

The *Homöousian* doctrine, says St. Jerom, was unknown to the apostles; it is, adds our Author, 'contrary both to the scripture itself, and to the sense of it as understood by the most primitive Fathers, who believed the Son of God to have been *passible*; there remains no other authority for it, but the arbitrary decrees of the *Homöousian* Councils.'

The third chapter contains a recital of all the different senses, in which the *Homöousian* doctrine is explained; and the Author undertakes to prove, that it cannot be defended upon the principles of the *Sabellians*, *Polytheists* or *Athanasians*; but that it depends solely on the authority of the *Nicene* Council. Before he examines the authority of this Council, he farther traces the progress of the controversy between the *Athanasians* and *Arians*, and between the *Homöousians* themselves to the present times, chap. 4:

After

After some introductory remarks in chap. 5. on Councils in general, he particularly considers the authority of that at Nice in the year 325. ‘*Sabinus*, bishop of *Heraclea* in *Thrace*, in his *Collectio Conciliorum* (which *Valesius* speaks of as a very useful work, frequently quoted by *Secrates* in his *Ecclesiastical History*) writes, that the bishops who met together at *Nice* and formed the Creed, were: *imperiti, rudes, inscii, indocti, omniumque rerum ignari*; without skill, or experience, or knowledge, or learning, and ignorant of all things. *Petavius* calls them *rudes & illiteratos*; *Calvin* calls them *Fanaticos*; and *Musculus* says, they were à *Satana instigati*; *Peter Martyr* writes, *ita eos affectibus agitato, ut sese cum alicorū aut Furie gesserint; bilique et Romacho tantum indulserint*. *Beza* says, such was the folly, ignorance, ambition, and wickedness of many bishops, even in the *best of times*, if compared with those that followed, that you would suppose the devil was president in their assemblies.’ The testimonies of *Wake*, *And. Marvel*, *Sir I. Newton*, and *John Hales* are farther adduced in order to confirm the mean opinion which we must entertain of the ancient Councils.

Some of the Fathers indeed have ascribed divine inspiration to the Council of *Nice*; but perhaps (says our Author) ‘no more was meant by this, than by the English legislature; when we are told, in the statute that first established the Liturgy in England, that it was concluded by the bishops with one uniform agreement, *by the aid of the Holy Ghost*. For, notwithstanding this, it has undergone four famous alterations since that time; which certainly would not have been suffered, if the words had been understood in a strict sense. And it is just the same with the Councils; they always bring in the Holy Ghost to abet their decisions, whether orthodox or heretical; and succeeding Councils look upon it as mere matter of form, and make no scruple to rescind them. Thus the general Council of *Sirmium* in 357 believed so little of the inspiration of *Nice* in 325; that 300 bishops out of the West, besides the Eastern bishops, made no ceremony in rescinding their decrees; and drawing a new confession of faith, from which the *Shibboleth Homionfios* was rejected.’ The Council of *Nice* was ‘so far from being a General Council, that there were but five western bishops present at it, two from Italy, one from France, one from Spain, and one from Africa.’

This Council was succeeded by three other general Councils, one at *Constantinople* in 381, 382, 383, one at *Ephesus* in 434, and another at *Chalcedon* in 455; and upon the several decrees of these successive Councils depends the ‘test of heresy which the church of England still enjoys. The monks of Jerusalem were engaged for the Council (of *Chalcedon*) in the following manner; one *Theodosius*, a monk or abbot, cried out in the pulpit, before a great assembly; ‘If any man equal not the four Councils with the four Evangelists, let him be anathema.’ This voice resolved the monks for the Council; and they took it as a law, that the four Councils should be joined with the sacred books.’ ‘Every thing is heresy in England which is declared to be so

by the four first general Councils. *Blackstone's Comm.* vol iv. p. 48, 49.

The Author closes his account of these Councils with the following general reflection :

In short, the depending upon the authority of these Councils, and putting human placits upon a level with the scripture as the test of orthodoxy, is not only the fundamental principle of the grand apostasy; but will infallibly lead back the Protestants, if they follow it, into all the depths of popery, ignorance, and superstition. It is certain, beyond all doubt, that the more these human decisions have prevailed in the church, the more the scriptures have been neglected. And thus the grand apostasy from the word of God to the commandments of men, prevailed more and more over the gospel, with little resistance for many ages, 'till the time of *Luther*; when the *BIBLE* began to be considered by Protestants as the only rule of faith: (for they could not defend themselves upon any other principle, than that of the Scripture or Christian verity, against the human decrees, which constituted what the Papists call the *Catholic religion*.) But no sooner were their learned divines thoroughly satisfied, that the Scripture was the only rule of faith, that could be depended upon with safety, than they all, in their several churches, as if by a general insatuation, resolved to substitute some human composition, either in its stead, or in partnership with it. Thus they deserted the fundamental articles of the Reformation, which held them together in one body; and by admitting human tests of heresy, composed by men of very different sentiments, have divided and subdivided into mere sects and parties, rather than churches; weakened themselves, as Protestants, against the common adversary; and encouraged a continual hatred and animosity against one another. For it is but too true, that whenever the decrees of Councils, or even of particular churches, have come into competition with the Scripture; they have generally overborne it; and the churches have been more determined in defence of their peculiarities, than to secure the general doctrines of Christianity, and the common people more furious against one another upon such differences, than if they had broken all the commandments.—And these human compositions have been defended of late, by the modern *Theodosii*, in such an extraordinary manner; especially in degrading the use of Scripture, and its sufficiency as a rule of faith; that if we were to judge of the present state of Protestantism by the arguments lately used by these writers, we should be tempted to observe, that the toe of the Protestant comes so near the heel of the Papist, that it galls his kibe*.

Chap. 7. the Author shews, that the *Homœousian* doctrine, as explained and maintained by the learned among the ancients and moderns, is a heap of confusion and inconsistency. Having examined and refuted Dr. *Waterland's* notion of a *coexistence*; he goes on to consider the opinion of Bp. *Bull* and others, that the antemundane generation of the Son was a *production*, and to expose other similar hypotheses.

* *Shakspeare.*

The 12th chapter contains a summary view of the difficulties which attend the *Homööfian* faith, and the arguments used in defence of it, by way of *queries*.

In the 13th chapter, the Author examines the opinion of those who reject the metaphysical question of the Son's generation, and explain it purely in an oeconomic sense: and the 14th chapter terminates the *inquiry* with general inferences.

In the *Appendix* we have the copies of two letters of *Arius*, in which he expresses his sentiments with respect to the doctrine in dispute between him and the *Homööfians*, one addressed to *Alexander*, and the other to *Eusebius*; his Creed presented to *Constantine* after his return from exile, and *Constantine's* letter to *Arius* and *Alexander*, recommending moderation and unanimity.

Having on former occasions * given our opinion concerning the abilities and learning of the Editor of Ben Mordecai's letters, we shall only add, after a perusal of the present publication, that, beside an extensive acquaintance with ecclesiastical and theological writers, both ancient and modern, he possesses the talents of an acute and masterly reasoner; inasmuch that no evidence or argument has escaped his notice, which tends to invalidate and expose the *Athanasian* system in all the various modifications of it, from the time of the Council of *Nice*, to the present day.

* Rev. for Oct. 1772. Feb. and Sept. 1774.

MONTHLY CATALOGUE, For APRIL, 1777.

M E D I C A L.

Art. 13. *Prestwich's Dissertation on Mineral, Animal, and Vegetable Poisons*; containing a Description of Poisons in general, their Manner of Action, Effects on the Human Body, and respective Antidotes; with Experiments and Remarks on noxious Exhalations from Earth, Air, and Water. Together with several extraordinary Cases, and elegant Engravings of the principal Poisons of the different Countries. 8vo. 6 s. Boards. Newbery. 1775.

SCARCELY any subject connected with natural philosophy and medicine appears so much to require an accurate and liberal investigation as the *nature of poisons*. The many vulgar and learned errors which still adhere to it; the doubts with regard to fact, and obscurities with respect to theory, in which it is involved, render it extremely desirable that some person, possessed of adequate ability and means of information, should make it the object of his inquiries.

Nothing can be further from the accomplishment of this purpose than the treatise before us, which is, in fact, as poor and injudicious

a compilation as we remember to have seen, equally void of accuracy and ingenuity, and as faulty in the selection, as slovenly in the arrangement of its materials. We cannot even recommend it as a useful assemblage, however ill digested, of facts and opinions relating to the subjects, since the authorities are often very loosely cited, or entirely omitted. Thus, under the article *Opium*, there is a large extract, word for word from Lewis's *Materia Medica*; and under that of the *Arrow Poison*, another from Bancroft's *Nat. Hist. of Guiana*, without the least acknowledgment or mark of a quotation. The botanical part (which appears to be most laboured by the Author) contains several prolix descriptions of plants, which, though generous with some poisonous vegetables, are not known to be of that number themselves. The philosophical part consists almost solely of exploded or unsupported hypotheses, and exhibits the profoundest ignorance of several late discoveries.

If any benefit can be derived from this superficial performance, it is from the enumeration of the several methods of cure in cases of poison externally or internally applied. These, though often of an empirical cast, are in general the most approved and efficacious under each particular head.

Art. 14. *Observations on the Abuse of Medicine.* By Thomas Withers, M. D. 8vo. 4s. sewed. Johnson. 1775.

The design of this Author is to enumerate, under different heads, instances, not only of the unnecessary and improper use, but of the culpable neglect of medicines. It is, therefore, as he observes, 'closely connected with the art of preventing and curing diseases;' so closely, indeed, that we are in some doubt as to the propriety of making it a separate consideration. It is not very obvious what must have been the Author's rule for selecting some particulars and omitting others, so as to render his work any thing different from a general system of medical practice; and we apprehend it is a necessary consequence of his plan, in which the medicine, and not the disease, is the object of discussion, that it tends rather to general maxims than to those minuter and more appropriated directions which alone can usefully be applied by the practitioner.

After these strictures on the *plan*, it is with pleasure that we can say with respect to the *execution* of the work before us, that it exhibits undoubted proofs of an accurate and extensive acquaintance with the science of medicine, especially in the improved state in which it is now taught in the university of Edinburgh. It may, indeed, be thought that it is too exclusively calculated for the meridian of that place, the greatest part of its authorities being derived from thence, and its language speaking the peculiar tenets of the *Cullenian school*. The Writer has, however, in general, kept sufficiently clear from hypothetical reasoning, and has delivered himself in a style not only correct, but elegant.

His Observations are classed under the following heads of inquiry: 1. Of blood-letting. 2. Of emetics and purgatives. 3. Of sudorifics. 4. Of blisters. 5. Of stimulants. 6. Of sedatives. 7. Of tonics or strengtheners. All these afford a variety of remarks which may prove instructive not only to the *tiro*, but to those who are far advanced in the study and practice of medicine.

Art.

Art. 15. *Experiments and Observations*; in three Parts. Part I.

On the dissolvent Power of Water impregnated with fixible Air, compared with simple Water, relative to medicinal Substances.

Part II. On the dissolvent Power of Water impregnated with fixible Air, on the urinary Calculus. Part III. On the antiseptic Power of Water impregnated with fixible Air, and a Comparison of several antiseptic Substances with one another relative to this Quality. By William Falconer, M. D. F. R. S. 8vo. 2s. Goldsmith. 1777.

We cannot but wish the idea would occur to some of our modern experimentalists, that there are experiments very proper to be *made*, but not to be *published*. A man of ingenuity may innocently, and perhaps usefully employ his time in any researches that engage his curiosity; and the comparative importance, and success of his enquiries, is a matter solely for his own private consideration. But when he attempts to interest the Public in the results, he should reflect that he is not equally at liberty to occupy *their* time and attention with objects of dubious moment; and that as far as what he publishes is crude, frivolous, or imperfect, he is liable to the charge of deceiving the expectations, and mis-spending the time of his readers.

We fear the ingenious Author of the *Experiments and Observations* now before us, cannot be entirely acquitted of this imputation. The trivial nature and want of success of some of his enquiries, and the very limited degree in which others were pursued, lead us to wish that a part of his narration had either been suppressed or given in a much more summary form, and the rest delayed till some further progress had been made in investigating the respective subjects. The Author himself candidly acknowledges the defects and imperfections of some of his experiments; but would not this candour have been more laudably exerted in suppressing materials as yet unfit for the public eye; especially as they are not of a kind towards which it was necessary to excite the immediate attention of philosophers?

The result of the first set of experiments, concerning the effect of fixible air in promoting the solution of medicinal substances in water, is little more than that it has in scarcely a single instance this property in any degree which can render it practically useful.

The second part contains four experiments, which confirm those of Drs. Percival and Saunders, evincing that water impregnated with fixible air, acts as a solvent of the urinary calculus, *out of* the bladder at least, in a degree superior to simple water. Practitioners will probably form no very sanguine expectations from this discovery, till some cases are brought to prove that it exerts a similar effect upon stones in the bladder. The remedy is certainly well worth a trial; but till that is made, any further experiments of this kind will be superfluous.

The third part is a prolix account of a single set of experiments with various antiseptics, from which the Author has drawn up a table of antiseptic powers in many respects different from that of Sir John Pringle. It is in connection with these that the Doctor's acknowledgments of defect are chiefly introduced; and, indeed, it is sufficiently obvious that nothing less than a long course of experiments, frequently repeated and judiciously varied in their circumstances, can establish any thing solid and satisfactory on this head.

Art.

- Art. 16. *The Diseases of Children, and their Remedies.* By the late Nicholas Roson Von Rosenstein, First Physician to his Swedish Majesty, &c. Translated into English by Andrew Sparrman, M.D. 8vo. 6s. Cadell. 1776.

The late Author of this performance was Professor of Medicine in the University of Upsal, from whence he was several years ago called to court. He was one of the oldest and most experienced practitioners in Sweden; and is said to have been particularly celebrated and valued for his great knowledge, and success in the treatment of the diseases of children. His different writings on that subject were, at the command of the Royal Academy of Sciences at Stockholm, successively printed in their annual *Almanacks*. At the request of the same Academy he undertook the task of collecting and republishing his former tracts, and of extending his plan; so as to comprehend in it all the diseases to which children are subject. The work appears evidently to be the result of a long and extensive practice, and of much reading and personal observation, joined to a correspondence with several members of the faculty in different parts of Europe. The Author treats his subject in a methodical, familiar, and perspicuous manner; and the Translator, as far as we are enabled to judge, seems to have done justice to the sense of the original.

- Art. 17. *A Letter to the Master, Wardens, and Court of Assistants, of the Corporation of Surgeons, &c. &c.* By a Member of the Corporation. 8vo. 1s. Lowndes. 1776.

This Letter is principally of a local nature. The Author calls upon the persons addressed in the title to vindicate their *chartered rights*, and put a stop to the incursions of '*Unexamined Aliens*,' who 'run away with the greatest part of the business,'—and 'keep their carriages,' without paying their fine, and passing their examination, &c. Other abuses are likewise recited, some of which affect the Public; and which arise from the inroads of multifarious and *unlicensed* quackery, so much encouraged in these our days. The Author, however, despairing probably of the total removal of these last mentioned gigantic abuses, seems chiefly solicitous that the authors of them should, at least, *pay their fine*, to the Company aforesaid, for a *licence* to commit them. This appears, at first sight, to be little better than establishing iniquity by law; notwithstanding the remark of our confederate Author, who observes that 'such fines and taxes may clog their practice in some degree, and make it subservient to some laudable purpose.'

- Art. 18. *An Appendix to the Second Edition* of Mr. White's Treatise on the Management of pregnant and lying-in Women.* 8vo. 1s. Dilly. 1777.

This piece, which the Author has, very properly, printed separately, for the convenience of those possessed of his first edition, contains a recapitulation of the principal points insisted on in the treatise at large, with some additional cases. In the first part, we find a train of ingenious, and, in our opinion, well supported arguments, more strongly to enforce the idea that the puerperal fever is occasioned by *absorption* of acrid or putrid matter from the accumulated inter-

* Just published.

Rev, Apr. 1777.

X

tinal

tinal faeces, or the stagnant lochia. As an obvious deduction from this theory, the Author still more earnestly inculcates the necessity of early sitting up after delivery; the safety and utility of which he confirms by some remarkable instances. Among the additional cases, there is one peculiarly deserving of the attention of the faculty. It is a relation of the cure of that most alarming and fatal accident, an inversion of the uterus. The method by which it was accomplished, after other attempts had failed, and the patient was reduced to the last extremity, is thus described by Mr. White: 'I grasped the body of it (the uterus) in my hand, and held it there for some time, in order to lessen its bulk by compression. As I very soon perceived that it began to diminish, I persevered; and, soon after, made another attempt to reduce it, by thrusting at its fundus. It began to give way. I continued the force till I had perfectly returned it, and had insinuated my hand into its body. I now withdrew my hand a little, and endeavoured to close the *os uteri* by assisting it in its contraction with my fingers. It was no sooner reduced than the pulse in her wrist began to beat. She recovered as fast as we could wish, and without a single alarming circumstance.'

POLITICAL.

Art. 19. *Letters from the Marquis de Montcalm, Governor-General of Canada; to Messrs. de Berryer & De la Molé, in the Years 1757, 1758, 1759. With an English Translation. 8vo. 1s. Almon. 1777.*

From these Letters, which appear to us, to be genuine, although the Editor is silent, with respect to that point, we find that M. de Montcalm had, for several years preceding the conquest of Canada by the English, carried on a secret correspondence with some inhabitants of the neighbouring British Colonies. By this means he was instructed how to estimate the state of those provinces, and to form, as it were, a political barometer, by which he could mark the gradual rise, or fall, of our interest in that part of the world. By a strict attention to the motions of this barometer, the Marquis seems to have enabled himself to predict, with a degree of probability nearly approaching to certainty, the future vicissitudes of our influence and power in North America; and he has, accordingly, foretold some of those great changes which have taken place since the death of the penetrating observer. The following passages will evince the sagacity of this celebrated Frenchman; who was, perhaps, equally qualified to shine in the cabinet or the field.

'As to the English colonies, there is one essential point to be considered: they have never yet been taxed, but have always preserved that right to themselves—an egregious blunder in the politics of England. They should have been taxed on their first settlement, though in ever so trifling a degree; they should have taxed them a little, and annually remitted them, by way of favour, the money they raised: thus the right of taxation would have been established and maintained. Were they now to attempt it, I have certain assurances, that the English colonies would take fire, and the flame would spread every where, which, if properly fed, would embarrass England to extinguish it.'

Again,

Again, '—I know them well; not from the reports of strangers, but from information and secret correspondences, which I myself managed, and which, if God spares my life, I will one day turn to the advantage of my country. To add to their happiness, the planters have all arrived at a very flourishing situation: they are numerous and rich; they centre in the bosom of their country, all the necessaries of life. England has been so foolish and weak, as to suffer them to establish arts, trades, and manufactures, and thereby enabled them to break the chain of necessity which bound and attached them to her, and which made them dependent. All the English colonies would long since have shaken off the yoke, each province would have formed itself into a little independent republic, if the fear of seeing the French at their door had not been a check upon them. Master for master, they have preferred their own countrymen to strangers, observing, however; this maxim, to obey as little as possible: but when Canada shall be conquered, and the Canadians and these colonies become one people, on the first occasion, when England shall seem to strike at their interest, do you believe, my dear cousin, that these colonies will obey? and what would they have to fear from a revolt? Could England send an army of an hundred or two hundred thousand men to oppose them at such a distance? It is true, she possesses a fleet, and the towns of North America, besides being few in number, are all open, without citadels or fortifications, and that a few men of war in their ports would be sufficient to keep them to their duty; but the interior part of the country, which forms an object of much greater importance, who would undertake to conquer it, over rocks, lakes, rivers, woods, and mountains, which every where intersect it, and where a handful of men, acquainted with the country, would be sufficient to destroy the greatest armies?'

Had the Marquis survived the war, it is probable that he would, as he proposed, have applied his knowledge of our Colonies, in a manner greatly to the advantage of his country. But it was otherwise decreed; for he fell, in the same bloody action by which England, also, lost one of her ablest officers:—the gallant and accomplished WOLFE!

Art. 20. *The Letters of Valens*, which originally appeared in the London Evening Post, with Corrections, explanatory Notes, and a Preface by the Author. 8vo. 2 s. 6 d. Almon. 1777.

In these well written, spirited, antiministerial Letters, the Author takes a view of the policy of the American war; its objects; its conduct; and the motives of government for engaging in it. The prospect is dreary, and discouraging; and terminates with this reflection; that it will be wise in us to seize the [transitory] moment of success [when that happy moment arrives] to do proudly, what long since we ought to have done wisely—to repeal the obnoxious acts, and to put things on the footing in which they stood, in 1763.

Art. 21. *A Speech to the People of England*. 4to. 1 s. Nourse.

1777.

An *Oration* in praise of every thing that is condemned by Valens in the preceding article. The Author is not destitute of the abilities requisite for declamatory composition.

AMERICAN CONTROVERSY.

Art. 22. *Peace the best Policy*; or, Reflections on the Appearance of a foreign War, the present State of Affairs at home, and the Commission for granting Pardons in America. By Matt. Robinson. M. 8vo. 1s. Almon. 1777.

This piece was published about three months ago, at a time when there was great appearance of a French war. Mr. Robinson, with whose abilities the Public are not unacquainted *, offers many serious reflections on the probability of a foreign war, in which the revolted Americans will, undoubtedly, join against us. He draws a very gloomy picture of our situation at this time; and earnestly cautions us against rashly interfering (especially in our present critical circumstances) in the quarrels of our continental neighbours, particularly Spain and Portugal. He pathetically laments the unhappy defection of the Colonies, and strongly urges the necessity of a reconciliation, by repealing the late obnoxious acts of parliament, restoring the Colony Charters, and putting matters on their former footing. "Let us," says he, "open wide our arms to our countrymen of America; if they will return to our government; let us at all events, however, make peace with them on the best conditions in our power. This is the way of our safety; but the idea of conquest, as it is in itself most detestable, so it is in every light, likewise, absolutely absurd and destructive for us."

Mr. R. has a variety of sensible strictures on Dean Tucker's plans of separation, &c. And then, turning his eyes more immediately on our domestic evils, he proceeds to consider the question, 'whether an accommodation with America will be a sufficient means of recovery from all our public disorders?' This leads him into an extensive field of politics; and in the course of his excursion, he takes up, with peculiar approbation, 'the very valuable legacy left us, at his departure from public business, by a noble Lord, whose name stamps authority on his plans.' Our Author here means the famous proposal for doubling the representatives of our counties, in the House of Commons; the probable good effects of which, (were the design adopted) he enumerates, with great appearance of reason and justice: concluding, that such a reformation of parliament could not fail of tending, in a considerable degree, toward restoring our most excellent, but now almost lost constitution.

Mr. R. takes leave of his Readers with the following manly apology, and honest exhortation:

'If the writer shall in any place appear to have expressed himself with a greater degree of freedom than may be welcome to some men, it deserves to be considered: how just a displeasure or provocation it is for any one perfectly satisfied in his humble situation to see every thing about him, his country and his private affairs in danger of being totally confounded and distracted by the means and the measures of those very persons; whose particular province and duty it is to preserve the Public from all mischiefs. Our pre-

* See in particular, *Considerations on the Measures*, &c. Rev. Feb. 1775, and *A Further Examination*, &c. Rev. March, 1776.

lent condition very widely differs from that of our ancestors at the period of the Revolution. We had then no national debt, hardly one of a single shilling. Our country abounded with men and money. Government was in its vigour. An inconsiderate measure in politics might be pursued almost with impunity. These things are now totally altered. We are by a gradual progress at length come to the brink of a precipice. We must stay our steps, or we go headlong. Our fate much depends upon a few months or days. Let us then not become parties in the dispute between Spain and Portugal. Let us keep a watchful eye over France for the purpose not of entering into contention, but of preserving peace. Let us above all accommodate ourselves with our Colonies. Let us establish such provisions, as may at the same time both check corruption and disappoint ambition. Let us employ our navies and our armies for the defence and not the destruction of ourselves; let us without distinction unite for the saving our country; which does, in this most difficult crisis, but too much want the concurrence and the assistance of every honest man.

We have already observed that this patriotic writer does not trouble himself much about systematic arrangement, or classic purity of style; that he abounds with peculiarities, and redundancy of expression; but that his compositions are the productions of a vigorous, comprehensive mind, deeply impressed by the subject, and filled with just, bold, liberal, and reflected ideas.

Art. 23. *A Calm Address to the Inhabitants of England.* By John Wesley. 3 d. Fry.

Mr. Wesley's *Calm Address to the Americans* * having, as yet, operated very little toward reconciling the British Colonies with their Mother Country, this venerable champion for government seems resolved to try what may be done by talking a little to the good people at home. But much do we fear that his *Calm Addresses* are ill adapted for the desirable purposes of quieting our political tumults. The truth is, that the Author's calmness is only to be found in his *title-pages*; that he is far, very far from being a dispassionate writer; and that the Americans have great reason to complain of him as a *fomentor*, rather than a composer of national discord.

Art. 24. *The Double Delusion: or Faction the Cause of all the Confusion.* In a serious Review of our American Embroilment. 8vo. 6 d. E. Johnson.

Common-place invective.

M I S C E L L A N E O U S.

Art. 25. *Reasons for the late Increase of the Poor Rates: or a Comparative View of the Price of Labour and Provisions.* Humbly addressed to the Consideration of the Legislature. 8vo. 1 s. 6 d. Doddsley. 1777.

The sufferings of the honest labouring poor, and the causes that drive them to a parish maintenance, are very serious objects of political consideration; they have accordingly engaged the attention of several able writers, who have, among far-sought speculations,

* See Rev. Oct. 1775, p. 349.

occasionally started many good hints: but they have generally, as this shrewd writer expresses it, 'bewildered themselves in forming ineffectual plans for the relief of the poor, who, with the blessing of health, and the just reward of their labour, are best able to relieve themselves.'

This short extract, according to the state of circumstances exhibited by the present writer, and his representations carry a degree of conviction with them that may not be easily withstood, comprehends a full view of the subject; though the condition expressed in *Italics* will probably cause the farmer and his landlord to withhold their assent to this opinion. But it will then be incumbent on them to assign some natural reason, why, when agriculture and manufactures are going forward in the highest stages of improvement, the labourers in both, should be in so wretched a state, as to become an uneasy burden on the community? Our Author tells us, and this may be another article of information, that those who are most sensible of, may be the most unwilling to allow; that 'in truth, all orders and degrees of men in higher stations have long been unthinkingly, but unnaturally thriving at the expence of the poor.' As therefore these assertions may not meet with a ready assent, the importance of the subject claims a due regard to the validity of their justification.

'I begin, says the Author, my argument with this fact, that within the space of forty years, land is advanced in yearly value, more than one third, or about sixty per cent. most rents having been raised in that proportion. The price of provisions has mounted to the same level. Manufacturers have felt the change, and, where it was practicable, followed the alteration; where it was not practicable, their business has in consequence, declined. But the most useful of labourers, namely, the man employed in the branch of husbandry, has not, in this convulsed state of things, derived an equal profit, to put him upon the same footing with his employer, which his ancestors were upon with their employers.'

To be thus deserted, and not suffered to move a small degree forward, along with the superior classes of mankind, must certainly leave the poor labourer, whose best earnings can be but scanty, under accumulated disadvantages; against which, his only miserable resource will be the charity secured to him by law. His propensities are the same with those of his superiors, and if he is, at the same time solicited by the contagion of public manners, to taste of the dregs of luxury, strong liquors, and idleness, his distress is inevitable.

The writer, according to rates and prices recorded in Fleetwood's *Chronicon Preciosum*, hints that labourers ought in justice to be paid 1 s. 6 d. for a day's work, when wheat sells for 4 s. 6 d. a bushel, or to the value of the third part of a bushel, be the price what it may: adding, that labourers appear from Fleetwood to have been in a much better situation two or three hundred years ago, than they are at present.

'Let me ask, says he, where will be the difference to the owners, or occupiers, of estates, whether they give more in wages, and less to the poor-rates, or whether they continue to pay rates and wages,

wages, in their present proportion? The matter is quite equal to landlord and tenant; evidently so; and must strike every impartial man with conviction. It seems, therefore, very strange, when land, in general, is increased in its yearly value sixty per cent. great part of its produce nearly as much, and wages hardly in the proportion of twenty per cent. that mankind should wonder at the increase of the poor's rate, and that such remedies should be sought after, as do not promise a cure of the evil. It would be thought very absurd conduct, if the owner of a horse, when oats and hay rose in price, should abridge his beast of his former quantity of provender, because he could not buy so much for a stated sum, as he formerly did; and yet that he should continue to exact the same work from him, and wonder at his losing flesh, and getting out of condition. It would be still more absurd if, when he perceived this alteration in his animal, he should apply to a farrier to cure his horse of poverty by his medicines. No; he knows better. He abates not his food, but expects to levy the more, upon the extra part which he sells, in order to make him amends. Why then should the human servant be more abridged than the animal servant? And yet the present treatment of the poor, the general wonder that they cannot live as formerly, and the vain endeavour to make their condition comfortable, without advancing their wages, or sinking the price of provisions, is a case very near akin to that of the man and his horse.'

These detached passages will enable the Reader to conceive what he may expect from the pamphlet, where the reasoning is prosecuted in a connected train; want of room alone withholds us from entering deeper into a subject that demands the maturest and most impartial consideration of all those who so earnestly solicit the guardianship of the commonwealth, and profess so liberally, on the prospect of being honoured with the trust.

Art. 26. *Remarks on the Evidence delivered on the Petition presented by the West India Planters and Merchants, to the House of Commons, on the 16th of March, 1775. As it was introduced at the Bar and summed up by Mr. Glover; so far as the same respects Barbadoes and the Leeward Islands. By a West India Planter. 8vo. 1s. Bew. 1777.*

The design of this publication is explained in the following extract from the preface: 'Mr. Glover's production came to the hands of the Writer of this letter, whilst he resided in the West Indies; from thence he transmitted to a friend his sentiments on the matter which it contains. Being now returned to England, he has been induced to give them to the Public, in hopes that it may convince them, that the British West India islands, which are estimated at the value of sixty millions, are in no danger of being lost to this country, whatever may be the event of the American rebellion. Had the danger been as great as it was represented, however fit the information thereof might have been for the minister's private ear, the public declaration, much less, the industrious propagation of it, must

2. For an account of this publication, see Rev. vol. lii. p. 450.

have been to the highest degree impolitic, and productive of the most pernicious consequences.

The pamphlet is argumentative, and keeps close to facts, avowed from personal knowledge and good information; but we cannot enter into the detail of particulars.

M U S I C A L.

Art. 27. *Six Quartetts for Two Violins, a Tenor, and a Violoncello.* Dedicated to his Excellency Governor George Johnston.

By J. G. C. Schetley. Op. VI. To which are prefixed, some Thoughts on the Performance of Concert Music, by the Publisher.

4to. 10s. 6d. Bremner. 1777.

All matters of science come properly under our review; but we do not stop to examine mere musical notes. It is the practical part of this publication that claims our attention. Mr. Bremner has laid down some useful documents for the regulation of concert playing in particular, in which the different fanciful pursuit of graces, to the neglect of the plain sound, creates a confused kind of melody that can never be acceptable to a refined ear. The plain sound is certainly best adapted to the simplicity of natural perception. The tremolos, the spoggiaturas, the up bow quavers, which last are affected because they are difficult, spoil the unison, and though, in due keeping, they may not hurt the harmony, they are, certainly, injurious to the melody of concert playing.

Mr. Bremner has done himself honour by his judicious preface, and we recommend the whole of the publication to our musical Readers.

P O E T I C A L.

Art. 28. *Bra Hill; a Descriptive Poem.* By Edward Beavan.

4to. 2s. Wilkie.

"The church, a free stone structure, lusty stands."

"A crowded pile, Inconinence's delight."

Utinam Bortum matris, accipe. The Authors of such poetry at this have nothing to apprehend from us: it sets criticism at defiance.

Art. 29. *Heath Hill; a Descriptive Poem; in Four Cantos.*

By W. Hurn. 4to. 2s. 6d. Robinson.

There are many good verses in this poem, and many imperfections. The Author has genius, but wants judgment, the *fine quod non* in the comparative perfection of poetry.

Art. 30. *An Heroic Epistle from Donna Teresa Pinna T Ruiz, of Murcia* to Richard Twiss, Esq; F. R. S. With Notes. 4to.

1s. 6d. Kearsly. Reprinted from the Dublin Third Edition. 1777.

When Author travellers make their remarks on a country, or on its inhabitants, they publish at their peril, and must abide the consequences. Thus JOHNSON freely delivered his opinion of Scotland; and the Scots were angry.—Thus TWISS spoke, in some particu-

See our Catalogue-article of Mr. Twiss's Tour in Ireland, Rev. vol. ix. p. 161. A larger review of his Travels in Spain and Portugal was given in vol. liii. p. 194, & seq.

lars, disrespectfully of Ireland; and we have heard of his meeting with disagreeable effects of Irish resentment.

What we have *heard*, however, may not be true; but, here, (we speak it with all suitable concern for an unfortunate brother,—for Mr. Twiss, too, is a *Reviewer*) we bear witness to his sufferings from the *strokes* of Irish ridicule: and they are plentifully and vigorously laid on.

This satire is written after the manner of the celebrated Heroic Epistle to Sir W. Chambers.—To be *after* signifies (sometimes) in Irish, to be *even with*; but we, on this side the water, generally suppose that he who *pursues* is *behind*. We allow, nevertheless, that the Writer of this mock-heroic, does not follow his leader at a very great distance.—There is wit, and there is humour, in his merry performance; with an easy and harmonious flow of versification.

Art. 31. *An Heroic Answer from Richard Twiss, Esq. to Donna Teresa Pinna T Ruiz.* 4to. Kearsly. Reprinted from the Dublin Third Edition. 1777.

Written, as we suppose, by the same ingenious Author. The notes, in both pieces, are extracted from Twiss's *Travels*, and add no small embellishment to the poetry. The waggish Bard is heartily welcome to his comical *sing* at the Reviewers.

Art. 32. *The Electrical Eel; or, Gymnotus Electricus.* By Adam Strong, Naturalist. 4to. 1 s. 6 d. Bew.

Poetical smut. Rochester revived.

Art. 33. *Pursuit after Happiness*, a Poem. To which is added an Ode to Mr. Garrick on his quitting the Stage, also an Elegy on the Death of Mr. Barry. 4to. 2 s. 6 d. Kearsly.

Though the first of these poems is not equal to the very ingenious Miss More's *Search after Happiness*, it is not without marks of genius, irregular, indeed, and unsubdued by judgment. The Ode to Mr. Garrick is of inferior merit, and the elegy is still less worthy of attention.

Art. 34. *Theodosius to Constantia*, a poetical Epistle. 4to. 1 s. Walter.

The story of Theodosius and Constantia, written by the illustrious Addison*, and revived by Dr. Langhorne†, his near relation, is so well known, that we need not recite it here. In the epistle before us, which is supposed to have been written by Theodosius, immediately after his having retired to a convent, and after having learnt the falsity of the report concerning the marriage of Constantia, we meet with many good verses.

How oft, in vain, have I essay'd to free
My lovesick soul, yet still it clings to thee.
Still clings to thee, by power and time unmov'd,
Dear, fatal proof, how fondly I have lov'd;

Let Boies boast the more than human art
That bids cold apathy insold the heart;

* See Spectator, No. 164.

† See Letters between Theodosius and Constantia.

My gentler breast, at sight of others' woe,
Bids sighs to murmur, and bids tears to flow;
And (theirs unlike) with sympathy imprest,
Mourns the sad fate of innocence distressed.

Hard is my lot, for ever doom'd to stay,
Where towering walls exclude the jocund day;
Where not a smile illumines the dreary scene,
No bosom tranquil, and no brow serene.

Yet this is not consistent with what soon after follows:
Far wiser those, who seek in glooms like these
A life of virtue with a life of ease.

But, perhaps, the poet thought consistency incompatible with the sentiments of a lover in the situation of Theodosius.

The poem is, on the whole, unequal, and contains several unpolished and inelegant lines.

Art. 35. *Imitations, and Translations, from the Latin of Mr. Gray's Lyric Odes.* 4to. 1 s. 6 d. Dodsley.

From the celebrated Alcaic Ode at the *Grand Chartreuse*.

Great Genius, hear a wand'rer's prayer,
Thou, whose strict mandate dictates here,
And sways this awful place,
Whoe'er thou art; (but no weak pow'r,
No strengthless arm can govern o'er
This vast stupendous mass.

Such poetry as this requires only the silent criticism of italics, of which we say, as Sancho said of sleep, 'blessed be the man who invented them.'

Art. 36. *Anti-diabo-lady*—calculated to expose the Malevolence of the Author of *Diabo-lady*. 4to. 1 s. 6 d. Parker, &c.

'Calculated to expose the Author'—of *Anti-diabo-lady*.

Art. 37. *POEMATATA Latine partim scripta, partim reddita: quibus accedunt quadam in Q. HORATII FLACCI, Observationes criticae.* A Gilberto Wakefield, A. B. et Coll. Jesu apud Cantab. Socis. 4to. 3 s. 6 s. White. 1776.

Puerile and juvenile performances.

Art. 38. *Ode to Dragon*, Mr. Garrick's House Dog at Hampton. 4to. 6 d. Cadell. 1777.

A witty compliment on Mr. Garrick's retiring from the stage, and not unworthy of Hannah More.

RELIGIOUS AND CONTROVERSIAL:

Art. 39. *An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness.* By Hugh Farmer. The Third Edition. 8vo. 3 s. 6 d. Buckland. 1776.

As we took notice of the two former editions of this learned and ingenious Inquiry, we shall only say, with respect to the present impression, that it contains large *Additions*,—more especially in the third section; in which the Author confirms his explication of *Christ's being brought into a wilderness by or in the spirit*, by new arguments.

Art. 40. Twelve Sermons. By the Rev. J. Smith, M. A. Chaplain in Ordinary to his Majesty. 8vo. 6s. Harrison. 1776.

The first, eighth, and ninth of these Sermons, are, as the Author acknowledges in his preface, partly taken from two eminent French divines; and, we doubt not, they will be no less acceptable to the Reader, than they were to the Congregation before which they were preached.

These discourses are all short; but whatever they contain, is said *to the purpose*, in an easy style, and plain but not mean language. There is here no pompous display of learning, but there are many indications of an heart that wishes well to religion, and endeavours to promote its best interests.

Art. 41. The Riches of Gospel Grace opened, in Twelve Discourses on the following interesting Subjects of the New Testament; the Word of God in its Truth and Efficacy; the Word of God in its extensive Latitude; Christ the great High Priest; Christ all in all; Repentance and Remission of Sins; Regeneration, or being born of God; Justification by Faith; Evangelical Sanctification; the Baptism of the Holy Ghost; the Spirit's Testimony of the Son; the Father's Glory opened by the Son; the Son of God on the Throne of Judgment. By John Johnson, Minister of the Gospel in Liverpool. 2 Vols. 8vo. 8s. sewed. Warrington printed; sold by Law in London, 1776.

The Author of the above discourses appears to have great command of words: his language is easy and animated: his sentiments are Calvinistical, and he sometimes expresses himself with a confidence and positivity which, it might be hoped, deliberate inquiry on doubtful subjects, and a due consideration of human frailty and fallibility, would tend to correct.

SERMONS on the late General Fast, continued: See our last.

XXVIII. The whole Service as performed in the Congregation of Protestant Dissenters at Wakefield, December 13, &c. By William Turner. 8vo. 6d. Wakefield printed.

This discourse is plain and practical, giving a proper account of the nature and design of a fast-day. The preacher wisely refrains from entering into the controversy which immediately occasioned the appointment of the day; though from some hints it may be surmised that he does not violently incline to the government-side, in the contest with America. The prayers which it has been thought proper to publish with the sermon, are very suitable to the occasion.

XXIX. The Nature, Extent, and Importance, of the Duty of Allegiance—at Aberdeen. By George Campbell, D. D. Principal of Marischal College. 4to. 1s. Cadell, &c.

There are some general principles in which wise men agree, on almost every subject; but in the explication of those principles, in the reasonings, observations, and conclusions that arise from them, they are often found to differ widely. This is not, perhaps, more apparent in any instance, than on the topic of government. Sensible advocates for the Americans, in the present unhappy and miserable contention,

FAST-DAY SERMONS,

contention, will agree with the Author of this discourse, in some general remarks which he offers; but in the extension of those remarks, and in several of his reflections on the dispute between Britain and its colonies, they will think there is reason to dissent from him, and even sometimes to charge him with partiality. Few of the late fast-sermons have entered so particularly into a discussion of the question between us and our American brethren as this; which has, especially in some parts, rather the air of a political pamphlet than of a Christian minister's address to his audients, on a day of humiliation. For this, however, the Author makes some apology in his preface, the chief stress of which rests on the duty of a Christian minister to inculcate on his hearers all the precepts of the gospel, and among the rest, that of obedience to magistrates. The ingenuity and ability of the writer are sufficiently apparent; and his reflections on the American controversy, in particular, deserving of attention, though they are chiefly such as have been considered and re-considered, as it should seem, but to little purpose. The use which the Doctor makes of irony and ridicule, in some instances, appears to us, unsuitable to the occasion, unworthy of the place in which he stood; and what would be seldom proper in the discussion of a point which is now become so serious and so truly deplorable. He is, no doubt, perfectly convinced of the injustice of the American cause, and we need not wonder that he should thus consider it, if the opinion of that people is formed merely, or chiefly, from the character with which he tells us Mr. Burke has furnished him, (though he owns himself inclined to think it exaggerated) that they are a proud, fierce, jealous, stubborn, untractable, suspicious, litigious, chicaning race of partisans. Dr. Campbell has, however, candor enough to admit that in regard to the article of *representation*, there is some difference between the subjects in America and Britain: "The members of the house of commons," says he, "in almost every tax they lay on these British fellow-subjects, tax themselves in proportion. The case is different in regard to their fellow-subjects in America. But this, he adds, is an inequality that necessarily results from the difference of situation, and is, besides, more than counterbalanced by some motives and difficulties that will ever effectually prevent the legislature from going the same lengths in taxing the American subjects which it may safely go in taxing Britons." This last suggestion may tend to alleviate the evil; how far it will be admitted as an answer to the objection, it is not requisite for us at present to consider.

We observe that, in the close of the discourse, Dr. Campbell manifests some approbation of the proposal made by David Tucker. Better far were it, he thinks, to let them have their beloved *independence* than to agree to all the concessions which they have requested. "I am not sure," says he, "that this would not have been the best measure from the beginning. I say this, however, with all due deference and submission, for I am far from considering myself as a proper judge in so nice a question."

The principal difference between this pamphlet and others that have been written on the American dispute, lies in the introduction and application of those passages of scripture which enforce sub-
mission

mission and obedience to the civil government. These precepts certainly have their force, and must be supposed binding on all, who receive the Christian revelation. But though Dr. Campbell introduces a popish and ecclesiastical interpretation of them, by which alone, he would insinuate, their power can possibly be eluded, we certainly need not be told that this part of the subject of liberty has been formerly fully canvassed, and it has sufficiently appeared that an attention to them is very consistent with a zealous regard to those civil and religious rights of mankind, which an honest mind would wish to defend and secure. It belongs to others more particularly to canvass this point, and therefore we shall only farther observe, that it is most true, as our Author says, that the Christian religion is friendly to order, and to the public peace; which it will not permit us rashly to infringe. He adds, "the ancient landmarks of the constitution, it forbids us to remove, in the presumptuous hope that we should place them anew better than our forefathers have done." *Rashly* to infringe the public peace is, we agree with the Doctor, inconsistent with christianity, and with common reason and sense. But *constitutionally*, in this writer's phrase at other times, to attempt amendments, which may be done without any real disturbance of the general order, if all parties are properly disposed, is far from being contrary to the spirit of the gospel, which leads by all means to promote each other's comfort and happiness.

As we have drawn out this article to a much greater length than we intended, we shall here close it by uniting in the wish with which the good Doctor finishes his sermon; "May God, who bringeth light out of darkness, and order out of confusion, make all our troubles terminate in what shall prove the felicity of all."

Single SERMONS on various Occasions.

- I. *The Doctrine of a crucified Lord, vindicated and applied*—At St. Sepulchre's, London. By Thomas Weales, D.D. Vicar of the Parish. 6d. Turpin.
- II. *Grace displayed, and Saul converted*; preached in Newgate, Dec. 8, 1776. By Henry Forster, A.M. 6d. Vallance.
- Methodistical.
- III. At the Parish Church of St. George, Hanover Square, for the Benefit of the Lock Hospital, Feb. 25, 1777. By the Rev. Martin Madan, Chaplain, &c. 6d. Buckland, &c.
- IV. At Winchester Assizes, before the Judges, &c. March 5, 1777. By Richard Burleigh, Curate of Beaulieu. 8d. Beecroft, &c.

* The following NOTE has, by accident, been omitted; it should have been inserted as the End of our Abstract of the Life of the late Bishop of Rochester: see Rev. February.

The Editor of Bishop Pearce's Life has committed a great mistake in saying, that Dr. Busby used to detain those boys longest under his discipline, of whose future eminence he had most expectation, and assigning this as the reason of Mr. Pearce's being kept at Westminster school to the 20th year of his age; for Mr. Pearce was sent to Westminster school, Feb. 12, 1704, at which time Dr. Friend was master of it. Dr. Busby died in 1695, aged 89.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

YOUR Correspondent R. E. R. is right, as to the magnificence and elegance of Potsdam; but I felt, when there, a painful *something* at the impropriety of beggars occupying what could only suit their superiors. But Potsdam was to be magnificent at all events, and the outside is indeed so. Force, and military despotism, are not calculated to draw inhabitants of worth together. There is much money spent to shew the traveller *splendida miseria*. The rage for building has been the foible of that family. There is something shocking in a *valet de chambre* living in a palace fit for a sovereign prince. The Military Orphan-house and Workhouse, this Gentleman says, is *perhaps equal* to Greenwich Hospital in grandeur and neatness. After ages will not impute this to the noble charity of this opulent and powerful nation, but to the taste of the monarch for splendour; the nation is not opulent, but the monarch is, and will be. Potsdam resembles the forced fruits of the gardens of *Sans Souci*; it is a hothouse in an ungrateful climate.

—Your constant reader, and humble servant,
S. N.

* * The Reviewer of Art. I. in the last Number, had discovered, previous to the receipt of a letter on the subject from a Correspondent, that the division and construction suggested by Dr. Chandler, in his notes on chap. i. 23. and chap. ii. 1. of the epistle to the Ephesians, were not *new*: see Monthly Review for last Month, p. 166, l. 8. He had found, on examination, that Dr. Doddridge, *in loc.* takes notice of some who proposed the same construction, though he disapproves of it. But it appears that the learned commentator Dr. C. was not apprized of this; and the Reviewer was misled by an improper confidence in the accuracy of his inquiry. He says (see note, p. 91) speaking of the connexion between the three first verses of the second chapter and the last verse of the first chapter; 'however evident this appears to me, yet no interpreters or critics, that I have seen, have taken the least notice of it; and therefore for want of it, have been greatly at a loss for the construction of the words, and how to fix a proper supplement to make up the sense of them.'

We are obliged to our Correspondent for his remark; and likewise for noticing the *errata*, in this and other Articles, which had escaped both the transcriber and corrector; particularly that of **כתיב*** for **כתיב** which is in the original copy from which the transcript was made.

* Review, March, p. 166.

††† Mr. Dale reminds us of a postscript to a letter in his *Supplement*, &c. (see Review for Feb. Art. 20) which escaped our notice. From this postscript it appears, that he actually withdrew from the *Laudable Society*, in April, as soon as the payments which he required were returned to him; and therefore that our advice in that Article, which was not intended to suggest any reflection on his integrity, was needless. Our Readers, we apprehend, will not be much entertained or edified by a Correspondence, which principally relates to the members of that institution; and Mr. Dale will excuse us for returning his papers, according to his desire.

† *Amicus*, of Worcestershire, cannot possibly be serious; and yet he seems but a sober joker. He says, the Author of the Epistle to Sir W. Chambers has avowed himself, under the name of *Malcolm M'Gregor*. If it be true that poor *Amicus* has been *bummed*, we have charity enough to set him right, by informing him that, in consequence of his letter, we have made inquiry among the pretended M'Gregor's friends, and have discovered that his real name is not Malcolm M'Gregor, but *Rigdum Funnidos*.

†.† We have nothing to object against T. B. but that his Letter is not worth the *postage*.

†.† An '*occasional Correspondent*' takes notice of a passage in Mr. Hume's Life, inserted in our Review for last Month, p. 209; and observes that the Author advances a '*false fact*,' in ascribing the "Remarks on the Natural History of Religion," to the pen of Dr. Hurd: at the same time charging the Doctor 'with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school.' But our Correspondent asserts, on the contrary, 'that Dr. Hurd did not write that pamphlet, whatever its merits may be.'—In answer to this, we have only to insert Mr. Cadell's advertisement prefixed to the new edition (just published) of the *Remarks*, &c. viz. "The following is supposed to be the pamphlet referred to by the late Mr. David Hume, in p. 21 of his Life, as being written by Dr. Hurd. Upon my applying to the Bishop of Litchfield and Coventry for his permission to republish it, he very readily gave me his consent. His Lordship only added, he was sorry he could not take to himself the whole infamy of the charge brought against him; but that he should hereafter, if he thought it worth his while, explain himself more particularly on that subject.

Strand, March 1777.

T. CADELL."

From the foregoing advertisement, it is sufficiently clear that either our *Occasional Correspondent* was not wholly in the secret, with regard to the publication in question, or that he sought, in *some degree*, to disguise the fact, at the same time that he was exclaiming against the infidelity or uncertainty of history.—It is now sufficiently apparent that, whoever was *wholly*, or *partly* concerned in writing the ingenious remarks on Hume's Nat. Hist. &c. the charge is brought pretty home to the "Warburtonian school."—For our opinion of the merit of the *Remarks*, see Rev. vol xvii. p. 189.

This

This Gentleman wishes, also, to clear the memory of Martin Luther the reformer, from the imputation of preaching against indulgences out of resentment of the affront put upon his order; which motive is attributed to him in *Noorthouck's Classical Dictionary*: see Rev. for last Month, p. 183. But he has himself supplied the only justification that can perhaps now be given for adopting such a remark, viz. that "Mr. Noorthouck did not invent it, but found it." If circumstances disposed mankind to think so, of Luther, and nothing decisive can be produced to the contrary, it may still remain the most natural account of his *first* quarrel with the Dominicans, and their spiritual merchandise; without detracting from the sincerity of his subsequent vigorous zeal against the doctrines and usurpations of the church in which he was bred. Repentment, however "paltry," might stimulate inquiries, that could not fail to lead a man of talents and honesty to conviction. The most excellent character, if exalted above the standard of human nature, rises to the incredible, and is thus only the more exposed to degradation.

An ambiguity in the same work, relating to a translation of Longinus said to be made by Edmund Smith, the author of *Phædra and Hippolitus*, has been remarked by another Correspondent: on this head it is sufficient to observe, that the translation of *Longinus*, so well known under the name of *Smith's*, is the work of the present Dean of Chester.

ERRATA in our last.

P. 174, l. 3, for *Genua*, r. *Geneva*.

— 176, about the middle "9th of Aug. 25 days before the victory at Rösbach;" a mistake of the Author, or Translator, of Voltaire's Life, as that victory is justly dated the 5th of Nov. in l. ult. of p. 174.

— 177, l. 32, for *seventeenth*, r. *eighteenth*.

— 183, l. 13 from bottom; dele *and* at beginning.

— 185, l. ult. for *brought*, r. *bought*.

— 186, Title of Article VI. *Gallie*, should be *Gallie* *.

— 122, l. penult, for *is*, r. *are*.

— 197, ten lines from bottom, for *exce*, r. *exce*.

— 203, l. 19, for *it is*, r. *is it*.

— 218, Art. VIII. l. 10, no stop after *subje*.

— 224, Article 17, in *the torrid zone*; an oversight, as *Chili* lies wholly beyond, or south of the torrid zone.

— 231, l. 17, at the end dele *and*.

— 236, l. 5, for *or*, r. *on*.

— 240, l. 4, *long*. Query (to our Correspondent R. E. R.) Whether it should not be *high*? as *long* is ambiguous, and may refer to the extent of the flight.

Ibid. To the Errata in the Reviews for Jan. and Feb. already noticed, after that in p. 21, l. 8, a material one: in l. 26 of that page, viz. for *world*, r. *word*.

* Though not *right* in the book.



THE MONTHLY REVIEW,

For M A Y, 1777.



ART. I. Rowley's *Poems continued*. Vid. last Month's Review.

WE resume this Article with laying before our Readers such proofs of the authenticity of these poems, as have been communicated to us by our friends and correspondents; among the rest we are particularly obliged to Mr. George Catcott, a learned antiquary in Bristol, and to Dr. Thomas Smith, an eminent physician of Wrington in Somersetshire. The following account comes from the hands of Mr. Catcott :

‘ The poetical compositions contained in this book were most of them written during the contentions between the houses of York and Lancaster : of course they may serve to convince posterity that the flames of civil discord did not entirely consume the genius of poetry ; that this period (which almost every historian assures us was destitute of poetical productions) had its poets, and that this sublime and engaging part of literature was by no means at a stand, even in those disastrous times.

‘ The progress of poetry may justly be considered as the progress of human nature from barbarity to refinement ; and, surely, it must be a pleasing disquisition to trace the gradual advances of the human mind, from its infancy to a state of maturity. It is an observation of Lord Orrery, that no poet or historian of note was born in this calamitous period ; but the fortunate discovery of these valuable works of genius affords a full refutation of his Lordship's opinion.

‘ I think it necessary, for the information of the Public, to mention all I know of the discovery of Rowley's Poems, and what authority I have for believing them to have been really written in the reign of Edward the Fourth, and collected by Mr. *William Canynge* the sole founder of *St. Mary Redcliff church*, in the city of Bristol, and left by him in the said church at his decease.’

VOL. LVI.

Y

After

After mentioning what was quoted expressly from him in the preface to these poems (see our last Review) Mr. Catcott thus proceeds :

‘ It does not appear precisely at what time Chatterton’s father made this discovery ; but there are some reasons for thinking it was about the year 1748 ; and particularly it is said, that upon his applying to the vestry for paper to cover the boy’s copy books, the churchwardens, through a strange kind of inattention to things of this sort, told him, that he might make use of the old parchments which were in the chests before-mentioned, and which they supposed were valuable upon no other account. It is impossible to say what, or how many writings were destroyed in consequence of this permission ; but Mr. Chatterton, having, it seems, a taste for poetry, and meeting with several of Mr. Rowley’s compositions in that way, he copied many of them : however, during his life, none of them were made public. At his decease the remaining MSS. and copies fell into the hands of his son, a young man of very UNCOMMON ABILITIES, but BAD PRINCIPLES. His education was no other than what he received from a school on St. Augustin’s Pack, in which nothing was taught but English, writing, and accounts. Yet, with these disadvantages, he discovered an UNCOMMON TASTE FOR POETRY, and I have now in my possession some good specimens of his abilities in that way. He was also a great PROFICIENT IN HERALDRY, and very soon made himself acquainted with the OLD CHARACTERS of the MSS. his father left behind him, and as quickly discover’d their value. He was not, however, of an OPEN OR INGENUOUS DISPOSITION, and, consequently, would never give any SATISFACTORY ACCOUNT of what he possessed ; but only from time to time, as HIS NECESSITIES obliged him, produced some transcripts from these originals, and it was with great difficulty, and some expence, I procured what I have. Knowing that Mr. William Barrett, an eminent surgeon in Bristol, was then writing a treatise on the Antiquities of that city, I introduced young Chatterton to him, and of him Mr. B. purchased some of the originals. He has frequently confessed to me that he destroyed many others, and mentioned the titles of some at that time in his possession, which I could never get a sight of ; as, The Tragedy of the Apostate (of which Mr. Barrett above-mentioned has a short extract) the subject was, a person’s apostatising from the Christian to the Jewish religion. He also informed me that his father (who took great delight in musical compositions) had a book of that sort composed by Rowley ; but I do not recollect, whether his son ever had it in his possession. In transcribing these poems he seems never to have departed from the obsolete language in
which

which they were written, unless we suppose him to have done it in some instances in the *Brislow Tragedy*, which stands in less need of a Glossary than any of the others; in all the rest, at least, he appears to have adhered strictly to the original language, and, in order to make it intelligible, he has added a Glossary to some of them, which, though not complete in all respects, facilitates the reading. It is very observable, in many instances, that, where he could not make out the true original reading, HE HAS INSERTED WORDS THAT ARE ABSOLUTELY UNINTELLIGIBLE, rather than supply others from the current stock. Many proofs of this may be seen in the Tragedy of *Ælla* (see an extract from this in our last Review) which seems to have been transcribed, from the beginning to the end, with the most scrupulous attention. The language of this tragedy is pathetic, and the situations are affecting. Prior to Rowley's time the plays were mostly taken from holy writ, and the church was the theatre where, sometimes, the most monstrous absurdities were exhibited. In his Epistle to Mr. Canynge, previous to this tragedy, he seems to have broken through the prejudice of the times in which he lived, and to have introduced a new kind of drama, almost upon the same plan on which our present theatrical compositions are formed: his words are these:

Plaies madde fromme hallie tales I holde unmete,
 Lette somme greate storie of a manne be songe;
 Whanne as a manne wee Godde and Jesus treate,
 Ynne mie poore mynde wee doe the Godhedde wronge.

In 1770, Chatterton went to London, and carried all this treasure with him, in hopes, as we may very reasonably suppose, of disposing of it to his advantage; he accordingly applied, as I have been informed, to that learned antiquary, Mr. Horace Walpole, but met with little or no encouragement from him; soon after *which*, in a fit of despair, as it is supposed, he put an end to his unhappy life, having first cut to pieces and destroyed all the MSS. he had in his possession.

With respect to the antiquity of these poems, it needs only to be observed, that Mr. Canynge, the great friend and patron of Rowley, died in the year 1474, and by his will directed that these, together with a vast collection of other writings, sufficient to fill three or four large chests, should be deposited in *Redclift church*, in the room before-mentioned, requesting that the mayor and chief magistrates of the city, attended by the town-clerk, together with the minister and church-wardens of the parish would annually inspect the same, and see that every thing was carefully preserved; ordering, moreover, that AN ENTERTAINMENT SHOULD BE PROVIDED FOR THEM ON THE DAY WHEN THIS VISITATION SHOULD BE HELD. Mr. Canynge indeed had used the utmost precaution for their security,

for before you entered the room where they were deposited, you had to pass through three doors, each of which has three different locks, Rowley says in a MS. of his own writing, now in Mr. William Barrett's possession, that the chest which contained the folio ledger was bound round with iron, and had on it six different locks, which were to be opened by the several trustees. This chest remains entire to this day, in the room before mentioned; from whence we may very reasonably conclude, that what was contained under these locks, was of no small value in the estimation of that great man, whom Rowley, in some MS. memoirs of himself, styles in very emphatical language, "The favouryte of Godde, the friende of the chyrche, the companyonne of kynges, and the sadre of hys natyve cittie, the grete and goode Wyllyamm Canynge, &c."

Mr. Canynge had likewise a cabinet of curiosities, which he had collected at a very great expence; and Rowley assisted him in making the collection. The greatest part of a large folio was filled with his compositions. This folio Rowley says, "was a presente wordie of a grete kynge;" and the loss of it will be ever sincerely regretted by the friends of literature; as the writings might have thrown some light on the learning of those times. Mr. Canynge was also a man of an extensive genius, and liberal turn of mind, the distinguished patron of literature, and a lover of the fine arts.

It happens very unfortunately that there remains no account of Mr. Rowley, except what we meet with in his own memoirs. From thence it appears that he lived in the greatest intimacy with Mr. Canynge, and received very extraordinary marks of his favour and generosity. Mr. Rowley's works indeed are a sufficient testimony of his wonderful genius as a poet; but if, besides this, we consider that extreme modesty (so inseparable from great minds) with which he speaks of himself, and what he calls his "unwordhie poems," that warmth of gratitude shewn upon all occasions to his illustrious friend; the perpetual delight he takes in dwelling upon his many amiable virtues, and the earnest desire which he so constantly manifests of transmitting his fame to posterity; all these things give us so high an idea of the goodness of his heart, that we cannot forbear loving the man, as much as we admire the poet.

Mr. Calcott, who appears to have written the above, about five years ago, has, upon later application and inquiry, formed a second memoir concerning Rowley's works, of which likewise he has favoured us with a copy. It is as follows:

My acquaintance with Chatterton was accidental. Being one day, in 1768, at Redcliff church, with a friend of mine, he observed that some ancient pieces of poetry had been found there,

there, and that many specimens of it were in the possession of a youth whom he knew. I was soon after made acquainted with him, and he *readily*, and without reward, gave me the Bristow Tragedy, Rowley's Epitaph on Mr. Canynge's Grandfather, and one or two other little pieces. In two or three days after he brought me two originals; I think the Yellow Roll, and the Ode to Ella, which I immediately put into Mr. Barrett's possession. At this time Chatterton could be little more than 15, just come from Mr. Colston's *charity school*; and I well recollect his mentioning the names of *most* of the poems which have since appeared, as being then in his possession. This fact, I think, may be considered as a full confutation of an opinion which has gained some ground, of his being the Author of these poems, and having forged these pretended originals; and I will venture to say, that if any of those gentlemen who affect to disbelieve the evidence brought in proof of the authenticity of Rowley's writings, will divest themselves of all prejudice, they will soon see the absurdity of supposing that a lad of 15, bred up at a *charity school*, without the advantages of a classical education, afterwards hackney-writer to an attorney, and kept confined to his master's business, could at once start from his obscurity, commence a judge of coins, become acquainted with heraldry, write whole sentences of Latin and Greek, for I can produce instances of both, and forge MSS. which discover the most evident marks, both by their characters and style, as well as the nature of the parchment itself, and the manner of the writing, of their being penned at least three centuries ago. To my certain knowledge he understood no language but his mother tongue, so that though he might copy Greek and Latin, he could not compose in those languages. I have already taken notice of the manner of writing. In the Ode to Ella, which is written upon vellum, the characters are, in general, very fair and legible; but what is very remarkable, and which I think may be considered as a strong, if not an undoubted proof of its authenticity, the lines are not kept distinct, but the whole is written in the manner of a prose composition, as was usual, when parchment was so very scarce.

I shall conclude with laying before the candid Reader the following remarks:

In a poem called the *Bristowe Tragedie*, or Death of Sir Charles Bawdin, King Edward the Fourth is represented as sitting in the Minster window to see Sir Charles pass to execution. St. Ewin's church was then the City Minster, and in the books of the church there is now to be seen a charge for fitting up the church for the reception of King Edward in the year 1461, and his being in Bristol that year, is confirmed by Howe in his continuation of Stowe's Chronicle. From the Old Original

Ledger I have extracted verbatim (among several others) the following memorandums, being part of the *Accompte of Peirs*.

" Grenfelde & Wendryk Tayllor Procurators of the sayde chyrche of Seyncte Ewins of Brystowe frō the XX daye of March ynn the fyrstezere of Kynge Edwarde the 4th untoe the fyrste daye of Averell, ynn the year yan next ymedyatly suing bye an hool zere and odde days.

Coste don onn the chyrche.

" Item to 1 labourer 7 days, every daye	iiij d.	s. d.
i. e. 3 d.	- - - - -	xxj d. 1 9

" Item for carrynge awaie the rubbel, j d.	- - - - -	0 1
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" Item for washyng the chyrche pay ven ageyns Kynge Edwarde 4th is comynge	iiij d.	0 4½
ob.	- - - - -	

Among the prose MSS. is an account of Bristol, in which Mr. Rowley mentions a church founded by a Johannes Lamyingtonn. In pulling down the school-house in 1762, which was the remains of a church or chapel, was found a stone coffin, on which was the name of Johannes Lamyingtonn at length, in very legible characters. The stone coffin is now preserved entire in Saint Mary Redcliff church, with his effigies at full length on the cover, habited like a priest, quite perfect, and large as life.

The following circumstance may, I think, with great propriety, be considered as an additional proof of the authenticity of these valuable remains of ancient poetry, &c.

The case is as follows: In digging a grave in March 1776, in the chapel at the north entrance into Redcliff church, between two and three feet under the surface of the ground was discovered a very large stone sarcophagus, probably upwards of 1000 years old, at least it is prior to the late St. Nicholas church, which is the oldest in Bristol, and built, as I have been credibly informed, about 900 years ago; and what greatly strengthens this opinion is, that it is made of a peculiar kind of stone, which is not found nearer Bristol than the Forest of Dean, or some parts of Glamorganshire. And as there was a great deal of Dundry stone used in the fabric of St. Nicholas, a considerable part of which is still preserved in the plinth, that, by way of ornament, entirely surrounds the lower part of the present edifice, I think this may very reasonably be urged in favour of its being prior to the late church; for certainly the builders would never have acted so very absurdly as to send so far as the Forest for stone, if they had known it might have been had equally as good and as large so near as Dundry, which is not more than four short miles distant: and this, in my humble opinion, may justly be considered as another strong proof of the authenticity of Rowley's History of Bristol, in which

which it is said there was a church on Redcliff Hill, prior to that built by Sir Simon de Bourton, being founded by Brightrikus or Bithric in 789, in which the before-mentioned sarcophagus was probably deposited, and indeed, whoever examines it attentively, may easily discover evident marks of remote antiquity.

‘ The subsequent proofs in favour of the authenticity of the before-mentioned MSS. were drawn up by an ingenious gentleman of the faculty.

‘ Supposing alterations accidentally happening from transcribing in the modern hands introduced by Chatterton, do these accidental circumstances conclude against the many claims these MSS. have, in general, to antiquity ?

‘ Supposing even that Chatterton had written some things in imitation of Rowley, which, from his abilities and character, it is possible he might have done, even these must have been trifles ; for when he was first acquainted with Mr. Catcott ; and little more than 15, he mentioned most of those pieces which have since appeared as then in his possession : such as the Interlude of the Tournament, the Battle of Hasting, Brytowe Tragedie, &c. &c. all very long poems.

‘ Many persons, qualified both as scholars and antiquarians, have fully and on the spot, *where only it can be properly done*, examined the evidences on which these MSS. ground their claim to antiquity ; and I do not recollect a single instance of any one who did not appear convinced. Dr. Fry, the late learned President of St. John's, Oxford, particularly examined the whole with the greatest deliberation ; was thoroughly convinced of their authenticity ; copied most part with his own hand ; went very far in making a glossary, and intended completing it.

‘ Mr. Hale, a gentleman near Bristol, and who formerly was in the law, has frequently, and very lately, assured me, that he had not the least doubt of the MSS. being original, both from the writing and the fabrication of the parchment. This gentleman is well qualified to decide on this point. He possesses great numbers of very ancient manuscripts, which were collected by Sir Matthew Hale, whose immediate descendant he is. Mr. Hale has likewise had very uncommon opportunities of information, having in his profession been employed to make abstracts of the old Deeds of many of the churches in Bristol, on account of his being so perfect a judge of old writing.

‘ The late Lord L—— thoroughly investigated this matter, and was convinced.

‘ I recollect that Mr. Barrett gave him a transcript of the Song to Ælla, written in the same manner as the original, like a prose composition.

‘ Lord C — examined this affair with great attention, went through the whole evidence on the spot, and heard the objections made by the gentlemen of London from themselves, yet is he still convinced that the Poems are authentic.

‘ In 1771, Mr. Harris of Salisbury having a work in hand upon the rise and progress of English Poetry, desired Dr. — to request Mr. Barrett to send him some specimens of Rowley's Poems, the original of which Mr. Barrett had in his hands, together with an account of the manner in which they were discovered, and the evidence of their originality. Mr. Barrett did so, and Mr. Harris expressed the pleasure he received from them in the highest terms, without even an hint as if he doubted their authenticity.

‘ The Dean of Clogher is likewise perfect master of the proofs, and is convinced that the Poems in general have a claim to antiquity.

‘ Dr. Fry at first very much doubted the authenticity of these Poems, &c. on account of “ the elegance of the language, so very different from what one would have expected in such an age as that in which they were supposed to have been written.”

‘ Dr. Mills, Dean of Exeter, and President of the Antiquarian Society, who is well acquainted with obsolete English, and perfect master of ancient characters, and, consequently, as capable as any one of detecting a forgery, had there been any, has minutely examined all the originals on the spot, and is fully convinced they are authentic.’

We have, from the same hands, a curious account of the Temple church in Bristol, copied verbatim from the original, in Rowley's hand-writing, and signed with his name. It begins thus: ‘ Tys uncouth the whann this chyrche was fyrste ybuyldenn, nathless I rede ynn Bocharde of the revestrie, that ynn 1271 syx wommenne ynn Easter weeke dydd doe penance for ewbrie, goeing from Seyncte Paulle's Crosse to the new chyrche of the Templarres.’

From several circumstances now found in that church, corresponding with Rowley's account, Mr. Catcott seems to have no doubt of its authenticity.

We have likewise another memoir concerning a sermon said to be written by Rowley, ‘ On the Decitie of Holie Spryte.’ With respect to this Mr. Catcott observes, in a letter to Dr. Smith, ‘ there is a passage in it from Gregory Naz. not a letter of which Chatterton understood.’

We have now put our Readers in possession of all the testimonies, concerning the antiquity of these Poems, that we have been able to obtain. In our next Review we shall attend to the internal evidence, and give our final opinion.

ART.

ART II. *A Survey of Experimental Philosophy, considered in its present State of Improvement. Illustrated with Cuts.* By Oliver Goldsmith, M. B. 8vo. 2 Vols. 12s. Carnan. 1776.

WE find ourselves rather at a loss in what terms to characterise this unequal performance. As far as it extends, this Survey of Experimental Philosophy is executed in a pleasing, and, *errors excepted*, an instructive manner; when our Author stands on safe ground, and has made himself master of the subjects of which he treats. His illustrations, too, are often happily chosen, and generally clothed in familiar and agreeable, though frequently incorrect, language. But, on the other hand, the work contains a great number of errors; some of which have probably proceeded from haste and inadvertence; but there are others, of such a nature as evidently indicate that the Author was not himself sufficiently acquainted with the subjects which he undertook to teach others. It would be equally tedious and unprofitable to the Reader were we to lay before him many of the defects and errors which we have observed on a cursory perusal of this performance: it may be proper however to produce a few, merely in justification of this censure.

In the chapter on *Electricity*—a subject so generally known—he betrays almost a total ignorance of some of the most simple phenomena. The common electric spark, from a common conductor, is described in the following tumid and magnified terms:—‘An appearance is excited, that *every way resembles lightning*; the flash is sudden, the noise is loud, a sulphureous smell ensues, a *great pain and shock* is felt, and a slight burn remains upon the finger that sustains the experiment.’—We may add, that the Author, in the preceding page, describes the conductor as being ‘a long tube of *white iron*.’

Again, could any one imagine that our Philosophical Surveyor had ever seen the common Leyden experiment, when they find him amplifying its well-known effects in the following terrific manner.—After describing a coated square pane of glass, ‘of about twenty inches diameter, though the larger the better,’ and supposing it placed on a metallic stand, he adds—‘Things being thus disposed, the *chain* is strongly electrified by turning the globe, and thus communicating with the upper side of the pane [the latter] is electrified also. Now should a man be *so rash*, things being in this situation, as to touch the under surface of the pane with one hand, while with the other he touches the chain that communicates between the upper surface and the globe, the shock would be so terrible, that it would strike him dead in an instant.’

These passages, as well as others in this and other chapters of the work, carry with them the air of literal translations from the French and other languages. The former, in particular, are probably taken from the descriptions of some of the first relators of these experiments;—possibly of Muschenbroek, who talked like one planet-struck, after receiving the first electric shock:—[See the 'scared Professor's own account of the matter, and his extraordinary declaration on that event, in our 37th volume, August 1767, page 101.] We shall add one more quotation on this subject, which appears to be a translation likewise.

'Mr. Franklin,' says Dr. G. or rather some more *early* author, whom he is servilely translating, 'has invented a method of securing *the* houses, and consequently the inhabitants, from the violence of thunder. It is no more than procuring a long iron rod, which *reaches from the cloud to the earth*,'—long indeed!—'and is so erected in or near a house, as to *touch* no non-electric substance whatever, except the ground below, and the cloud above. The end of this rod, *touching* the electrified cloud imbibes the electric fluid with which the cloud is charged, and carries it down to the earth; where it is dissipated without farther mischief.'

In treating of the ascent of water between two glass plates, whose surfaces are placed nearly in contact with each other, he says, that 'if the distance between them be about the hundredth part of an inch, the water will rise to about an inch; if the distance be but *half* that, the water will rise but *half* as high.'—He should have said, or probably meant to have said, *twice* as high. The error indeed appears to have proceeded rather from inadvertence than ignorance; for the Author had just before rightly observed that 'the *less* the distance between the two surfaces of the glasses, the *higher* will the water rise:' and soon afterwards, when he treats of the similar phenomenon, presented by capillary tubes, he justly observes, that 'if a tube the *hundredth* part of an inch diameter, raises the water to *one* inch, a tube the *fiftieth* part of an inch will raise just *half* an inch of water.'—In the first of these passages, he was probably led into the mistake by considering the *half* of the hundredth part of an inch to be the fiftieth of an inch, instead of the two hundredth part of that distance.

In chap. 8, the only reason which the Author assigns why the planets, primary and secondary, do not move in circles, is that, 'while they are attracted by the bodies respectively in their centers, at the same time they are, in a lesser proportion, attracted by *each other*.' For this reason, he adds, they do not move in circular orbits, but in such as are elliptical, &c.'—Not seeming to know, or, at least, considering, that this cause

can only produce anomalies, or irregularities, in their course; and that the elliptical form of their orbits is produced by the inequality between the projectile and gravitating force; or that the nature of the curve in which they revolve is determined by the ratio between their centripetal and projectile forces.

To this list of errors and inadvertencies, arising from a misapplication of talents excellent in some other walks of literature, we shall add only one article more, relating to *Optics*.—Treating of the *Refraction of Light*, he observes that this fluid ‘passes with equal ease through the hardest diamonds and the softest air; it meets in the densest mediums nothing to retard its progress, but much to increase its celerity, for it obeys the influence of their superior attractions.—A ray of light, darting obliquely upon the water, has the obliquity of its fall interrupted by attraction, and consequently falls more perpendicularly down; though, *rigorously speaking*, the ray, in its descent through water or glass, is not refracted from the surface to the bottom in a straight line, but a crooked one.’

Rigorously speaking, however, the ray actually moves in a straight line through the media mentioned by the Author, from the surface to the bottom, or through any others of uniform density; whatever be their depth or thickness. In these media, it is only before it touches, and when it is leaving, the refracting surface, and is at an insensible distance from it, that it assumes a curve direction. In short, the Author’s proposition, so *rigorously* announced, betrays his want of knowledge in the subject; and is true only with respect to a ray of light entering into and descending through the atmosphere, or any other medium whose density is either gradually increasing or diminishing.

Notwithstanding the share and kind of merit which we have allowed to this work, at the beginning of the Article; these and several other errors, not here specified, render it very unfit, while they remain in it, to be put into the hands of tyros; for whose use performances of this kind are chiefly designed. The philosophical reader, who is capable of correcting the Author’s mistakes as he goes along, does not stand in need of such an instructor.

ART. III. *Poems. A new Edition, with Additions.* By Thomas Warton. 8vo. 3s. sewed. Becket. 1777.

WE have always considered Mr. Warton as a poet of the first abilities, whose genius was directed by classic taste and judgment, and whose fancy, however seductive, led him not to an affectation of overlaboured ornament. Simplicity and perspicuity, supported by elegance, are the distinguishing marks

marks of the best poetry. How successful Mr. W. has been in cultivating these, will appear from the Poems before us.

In the first place we are to observe that this publication may be considered as, in some measure, original, here being only seven pieces that have before appeared, and near three times that number which are now first printed.

The first of these [originals] is an inscription in an Hermitage, at Ansley-Hall, in Warwickshire; than which nothing, in our opinion, can be more beautifully simple, or characteristic :

I.

Beneath this stony roof reclin'd,
I sooth to peace my pensive mind :
And while, to shade my lowly cave,
Embowering elms their umbrage wave ;
And while the maple dish is mine,
The beechen cup, unstain'd with wine :
I scorn the gay licentious croud,
Nor heed the toys that deck the proud.

II.

Within my limits lone and still,
The blackbird pipes in artless trill :
Fast by my couch, congenial guest,
The wren has wove her mossy nest ;
From busy scenes, and brighter skies,
To lurk with innocence, she flies ;
Here hopes in safe repose to dwell,
Nor aught suspects the sylvan cell.

III.

At morn, I take my custom'd round,
To mark how buds yon shrubby mound ;
And every opening primrose count,
That trimly paints my blooming mount :
Or o'er the sculptures, quaint and rude,
That grace my gloomy solitude,
I teach in winding wreaths to stray
Fantastic ivy's gadding spray.

IV.

At eve, within yon studious nook,
I ope my brass embossed book,
Pourtray'd with many a holy deed
Of martyrs, crown'd with heavenly meed :
Then, as my taper waxes dim,
Chant, ere I sleep, my measur'd hymn ;
And, at the close, the gleams behold
Of parting wings bedropt with gold.

V.

While such pure joys my bliss create,
Who but would smile at guilty state ?
Who but would wish his holy lot
In calm Oblivion's humble grotto

Who but would cast his pomp away,
To take my staff, and amice gray;
And to the world's tumultuous stage
Prefer the blameless hermitage?

The Monody written at Stratford upon Avon is well appropriated and picturesque. The graphical painting of the river, which gives as perfect an idea of it as you could gain from the pencil of a Teniers, and the fine enthusiasm that follows, are of the happiest execution:

Avon, thy rural views, thy pasture wild,
The willows that o'erhang thy twilight edge,
Their boughs entangling with th'embattled sedge;
Thy brink with watery foliage quaintly fring'd,
Thy surface with reflected verdure ting'd;
Sooth me with many a pensive pleasure mild.
But while I muse, that here the bard divine
Whose sacred dust yon high-arch'd ile inclose,
Where the tall windows rise in stately rows,
Above th' embowering shade,
Here first, at Fancy's fairy circled shrine,
Of daisies pied his infant offering made;
Here playful yet, in stripling years unripe,
Fram'd of thy reeds a shrill and artless pipe:
Sudden thy beauties, Avon, all are fled,
As at the waving of some magic wand;
An holy trance my charmed spirit wings,
And awful shapes of leaders and of kings
People the busy mead,
Like spectres swarming to the wizard's hall;
And slowly pace, and point with trembling hand
The wounds ill cover'd by the purple pall.
Before me Pity seems to stand
A weeping mourner, smote with anguish sore,
To see Misfortune rend in frantic mood
His robe, with real woes embroider'd o'er;
Pale Terror leads the visionary band,
And sternly shakes his sceptre, dropping blood.

The Poem on the Death of King George the Second, addressed to Mr. Secretary Pitt, we have always reckoned amongst the best performances of this Author. It is elegant and harmonious in the greatest degree; and as it was unaccountably taken no notice of in our review of the Oxford Verses on that occasion, we shall present our Readers with it here:

So stream the sorrows that embalm the brave,
The tears that Science sheds on Glory's grave!
So pure the vows which classic duty pays
To bless another Brunswick's rising rays!

O PITT, if chosen strains have power to steal
Thy watchful breast awhile from Britain's weal;
If votive verse, from sacred Isls sent,
Might hope to charm thy manly mind, intent

On patriot plans, which ancient freedom drew,
 Awhile with fond attention deign to view
 This ample Wreath, which all th' assembled Nine
 With skill united have conspir'd to twine.

Yes, guide and guardian of thy country's cause!
 Thy conscious heart shall hail with just applause
 The duteous Muse, whose haste officious brings
 Her blameless offering to the shrine of kings:
 Thy tongue, well tutor'd in historic lore,
 Can speak her office and her use of yore:
 For such the tribute of ingenuous praise.
 Her harp dispens'd in Grecia's golden days;
 Such were the palms, in isles of old renown,
 She cull'd, to deck the guiltless monarch's crown;
 When virtuous Pindar told, with Tuscan gore
 How scepter'd Hiero stain'd Sicilia's shore,
 Or to mild Theron's raptur'd eye disclos'd
 Bright vales, where spirits of the brave repos'd:
 Yet still beneath the throne, unbrib'd, she sat,
 The decent hand-maid, not the slave, of state;
 Pleas'd in the radiance of the regal name
 To blend the lustre of her country's fame:
 For, taught like Our's, she dar'd, with prudent pride,
 Obedience from dependence to divide:
 Though princes claim'd her tributary lays,
 With truth severe she temper'd partial praise;
 Conscious she kept her native dignity,
 Bold as her flights, and as her numbers free.

And sure if e'er the muse indulg'd her strains,
 With just regard, to grace heroic reigns,
 Where could her glance a theme of triumph own
 So dear to fame as GEORGE's trophied throne?
 At whose firm base, thy steadfast soul aspires
 To wake a mighty nation's ancient fires:
 Aspires to baffle Faction's specious claim,
 Rouze England's rage, and give her thunder aim:
 Once more the main her conquering banners sweep,
 Again her commerce darkens all the deep.
 Thy fix'd resolve renews each firm decree
 That made, that kept of yore, thy country free.
 Call'd by thy voice, nor deaf to war's alarms,
 It's willing youth the rural empire arms:
 Again the lords of Albion's cultur'd plains
 March the firm leaders of their faithful swains;
 As erst stout archers, from the farm or fold,
 Flam'd in the van of many a baron bold.

Nor thine the pomp of indolent debate,
 The war of words, the sophistries of state:
 Nor frigid caution checks thy free design,
 Nor stops thy stream of eloquence divine:
 For thine the privilege, on few bestow'd,
 To feel, to think, to speak, for public good.

In vain Corruption calls her venal tribes ;
One common cause one common end prescribes :
Nor fear nor fraud, or spares or screens, the foe,
But spirit prompts, and valour strikes the blow.

O PITT, while honour points thy liberal plan,
And o'er the Minister exalts the Man.

Isis cogenial greets thy faithful sway,
Nor scorns to bid a statesman grace her lay.
For 'tis not Her's, by false connections drawn,
At splendid Slavery's sordid shrine to fawn ;
Each native effort of the feeling breast
To friends; to foes, in equal fear, suppress :
'Tis not for her to purchase or pursue
The phantom favours of the cringing crew :
More useful toils her studious hours engage,
And fairer lessons fill her spotless page :
Beneath ambition, but above disgrace,
With nobler arts she forms the rising race :
With happier tasks, and less refin'd pretence,
In elder times, she woo'd Munificence
To rear her arched roofs in regal guise,
And lift her temples nearer to the skies ;
Princes and prelates stretch'd the social hand,
To form, diffuse, and fix, her high command :
From kings she claim'd, yet scorn'd to seek, the prize,
From kings, like GEORGE, benignant, just, and wise.

Lo, this her genuine lore.—Nor thou refuse
This humble present of no Partial Muse
From that calm Bower*, which nurs'd thy thoughtful youth
In the pure precepts of Athenian truth :
Where first the form of British Liberty
Beam'd in full radiance on thy musing eye ;
That form, whose mien sublime, with equal awe,
In the same shade unblemish'd Somers saw :
Where once (for well she lov'd the friendly grove
Which every classic grace had learn'd to rove)
Her whispers wak'd sage Harrington to feign
The blessings of her visionary reign ;
That reign, which now no more, an empty theme,
Adorns philosophy's ideal dream,
But crowns at last, beneath a GEORGE's smile,
In full reality this favour'd isle.

The Verses on the Marriage of the King are of inferior merit ; not so those on the Birth of the Prince of Wales.

The Hamlet, an Ode, written in Whichwood Forest, is a delightful picture of rural life, or rather of the life of the husbandman. *Felix si sua bona nârit*. But to enjoy what the poet describes he must possess the poet's enthusiasm :

* Trinity College, Oxford ; in which also Lord Somers, and Sir James Harrington, author of the *OCEANA*, were educated.

The hinds how blest, who ne'er beguil'd
To quit their hamlet's hawthorn-wild;
Nor haunt the croud, nor tempt the main,
For splendid care, and guilty gain!

When morning's twilight-tinctur'd beam
Strikes their low thatch with slanting gleam,
They rove abroad in ether blue,
To dip the scythe in fragrant dew:
The sheaf to bind, the beech to fell
That nodding shades a craggy dell.
'Midst gloomy shades, in warbles clear,
Wild nature's sweetest notes they hear:
On green untrodden banks they view
The hyacinth's neglected hue:
In their lone haunts, and woodland rounds,
They spy the squirrel's airy bounds:
And startle from her ashen spray,
Across the glen, the screaming jay:
Each native charm their steps explore
Of Solitude's sequester'd store.

For them the moon with cloudless ray
Mounts, to illumine their homeward way:
Their weary spirits to relieve,
The meadows incense breathe at eve.
No riot mars the simple fare
That o'er a glimmering hearth they share:
But when the curfew's measur'd roar
Duly, the darkening vallies o'er,
Has echoed from the distant town,
They wish no beds of cygnet-down,
No trophied canopies, to close
Their drooping eyes in quick repose,
Their humble porch with honied flowers
The curling woodbine's shade embowers:
From the trim garden's thymy mound
Their bees in busy swarms resound:
Nor fell Disease, before his time,
Hastes to consume life's golden prime:
But when their temples long have wore
The silver crown of tresses hoar;
As studious still calm peace to keep,
Beneath a flowery turf they sleep.

Mr. Warton is particularly happy in descriptive poetry, and has successfully adhered to the axiom, *ut pictura poësis*, long since laid down by one of his brethren in office, we mean the Poetry Professor of Rome.

Of this talent in this walk the foregoing Poem, and the seventh Ode, sent to a Friend on leaving a favourite Village in Hampshire, will prove very agreeable specimens:

Ah mourn, thou lov'd retreat! No more
Shall classic steps thy scenes explore!

When

When morn's pale rays but faintly peep
 O'er yonder oak-crown'd airy steep,
 Who now shall climb its brows to view
 Thy length of landships, ever new;
 Where Summer flings, in careless pride,
 Her varied vesture far and wide!
 Who mark, beneath, each village-charm,
 Or grange, or elm-encircled farm;
 The flinty dove-cote's crowded roof,
 Watch'd by the kite that sails aloof:
 The tufted pines, whose umbrage tall
 Darkens the long-deserted hall:
 The veteran beech, that on the plain,
 Collects at eve the playful train:
 The cott that smokes with early fire,
 The low-roof'd fane's embosom'd spire!
 Who now shall indolently stray
 Through the deep forest's tangled way;
 Pleas'd at his custom'd task to find
 The well known hoary-tressed hind,
 That toils with feeble hands to glean
 Of wither'd boughs his pittance mean!
 Who mid thy nooks of hazle sit,
 Lost in some melancholy fit;
 And listening to the raven's croak,
 The distant fall, the falling oak!
 Who, wandering at return of May,
 Catch the first cuckow's vernal lay?
 Who, musing waste the summer hour,
 Where high o'er-arching trees embow'r
 The grassy lane, so rarely pac'd,
 With azure flowrets idly grac'd!
 Unnotic'd now, at twilight's dawn
 Returning reapers cross the lawn:
 Nor fond attention loves to note
 The weather's bell from folds remoté:
 While, own'd by no poetic eye,
 Thy pensive evenings shade the sky!

For lo! the Bard who rapture found
 From every rural sight or sound;
 Whose genius warm, and judgment chaste,
 No charm of genuine nature past;
 Who felt the Muse's purest fires,
 Far from thy favour'd haunt retires:
 Who peopled all thy vocal bowers
 With shadowy shapes, and airy powers.

And see, thy sad sequester'd glooms
 Their ancient, dread repose resumes!
 From the deep dell, where shaggy roots
 Fringe the rough brink with wreathed shoots,
 Th' unwilling Genius flies forlorn,
 His primrose chaplet rudely torn.

With hollow shriek the Nymphs forsake
 The pathless copse, and hedge-row brake,
 Where the dely'd mountain's headlong side
 Its chalky entrails opens wide,
 On the green summit, ambush'd high,
 No longer Echo loves to lie,
 No pearl-crown'd Maids, with wily look
 Rise beckoning from the ready brook.
 Around the glow-worm's glimmering bank,
 No Fairies run in fiery rank;
 Nor brush, half seen, in airy tread,
 The violet's unprinted head.
 But Fancy, from the thickets brown,
 The glades that wear a conscious frown,
 The forest-oaks, that pale and lone,
 Nod to the blast with hoarser tone,
 Rough glens, and sulcen waterfalls,
 Her bright ideal offspring calls.

So by some sage inchanter's spell,
 (As old Arabian fablers tell)

Amid the solitary wild,
 Luxuriant gardens gaily smil'd:
 From sapphire rocks the fountains stream'd,
 With golden fruit the branches beam'd;
 Fair forms, in every wonderous wood,
 Or lightly tripp'd, or solemn stood;
 And oft, retreating from the view,
 Betray'd, at distance, beauties new:
 While gleaming o'er the crisped bowers
 Rich spires arose, and sparkling towers.

If bound on service new to go,
 The master of the magic show,
 His transitory charm withdrew,
 Away th'illusive landscape flew:
 Dun clouds obscur'd the groves of gold,
 Blue lightning smote the blooming mold:
 In visionary glory rear'd,
 The gorgeous castle disappear'd:
 And a bare heath's unfruitful plain
 Usurp'd the wizard's proud domain.

The Ode written at Vale-Royal Abbey in Cheshire is much in the style and manner of the Churchyard Elegy, and appears to be modelled upon it; yet it wants the simplicity of the latter; but that, possibly, the magnificence of the subject would not easily allow.

Our Author seems, also, to have had Mr. Gray in his eye when he wrote his Odes, entitled, *the Crusade*, and *the Grave of King Arthur*; for they are much in the wild and wizard strains of his Cambrian lyre. The great poet, probably, thought this kind of minstrelsy best adapted to express the magic mysteries and

and romantic enthusiasm of the times he describes. We do not think these Odes inferior to Mr. Gray's. At the same time they have more perspicuity. Some pretty original Sonnets follow, but we must—*steal no more.*

ART. IV. *An Essay on the Application of Natural History to Poetry.* By J. Aikin. 12mo. 2s. 6d. sewed. Warrington; printed for Johnson in London. 1777.

THE natural alliance between the Sciences and the Arts, though extremely obvious, has not been sufficiently attended to by artists. Relying too much upon the native powers, of which they are, or imagine themselves to be, possessed, they have seldom taken due care to acquire that knowledge which is requisite to provide materials for the display of genius and to regulate its exertions. Hence it so frequently happens that great abilities are injudiciously employed upon improper subjects, and that in productions which bear the evident traces of a masterly hand, we meet with incongruities and deviations from truth and nature, which are no inconsiderable diminution of their merit.

In none of the fine Arts is the utility of extensive and various knowledge more apparent than in poetry. It being the province of the poet to collect and combine images from every quarter, it must be of infinite advantage to him to be capable of surveying the several fields of nature with an accurate and scientific eye. It is by this means alone that poetical composition can be sufficiently diversified to give it the charm of novelty: and it is perhaps to be imputed to the neglect of this application of science, more than to any real deficiency of poetical genius in the present age, that in modern poetry we see so much reason to complain of a perpetual repetition of the same images clad almost in the same language.

This general idea is illustrated at large in the present essay, so far as respects that extensive branch of science, Natural History. The ingenious Writer, with that happy union of solid judgment and elegant taste which characterises his works, has shewn, by a number of well chosen examples, that the want of a minute attention to the objects of nature, has occasioned a fameness of thought and expression in poetical descriptions, which has all the appearance of servile imitation, and has produced confused, obscure, incongruous and false delineations of nature. This latter observation our Author thus illustrates:

‘The genius of the eastern poets, bold, ardent, and precipitate, was peculiarly averse to precision and accuracy. Hurried away by the warm emotions arising from an idea forcibly impressed upon their minds, they often seem entirely to lose

fight of the train of thought which the proposed subject would seem naturally to suggest. Hence their descriptions, however animated and striking in certain points, are seldom full and distinct enough to form accurate representations. I will venture to cite those highly celebrated zoological paintings in the book of Job in confirmation of this remark. In all of these it is found, that some one property of the animal, which it indeed possesses in an eminent degree, but not exclusively, gives the leading tone to the description, and occupies the whole attention of the poet, to the neglect of every minuter, though perhaps more discriminating circumstance. Thus, the sole quality of the horse which is dwelt upon, is his courage in war. This, indeed, is pictured with great force and sublimity; but by images, many of which are equally applicable to any other warlike creature. Even the noble expression of "his neck being cloathed with thunder," is not so finely descriptive, because it is less appropriated, than the "*luxuriat toris animosum pectus*" of Virgil; and, for the same reason, I can scarcely agree with Mr. Warton in preferring the passage, "He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet," to the lines

Stare loco nescit; micat auribus, & tremit artus;

Colle&umque premens volvit sub naribus ignem.

* The indistinctness of most of the other descriptions in this book may be inferred from the very different opinions entertained by critics concerning the animals which the writer intended. Thus, the behemoth is by some supposed to be the elephant, by others the hippopotamus. The reem, absurdly in our version rendered the unicorn, is variously interpreted the rhinoceros, urus, oryx, and bison. What is more extraordinary, the leviathan, to which a whole chapter is appropriated, has, with almost equal plausibility, been maintained to be the whale and the crocodile—a fish, and an amphibious quadruped. It may, indeed, be alleged, that the design of the poet in this place, which was to inculcate sublime ideas of the Divine power and majesty from considerations of the grandeur of his works, and sentiments of humiliation from the comparison of human strength and courage to those of other creatures, did not require, or even admit of minuteness in zoological description. Still, however, such want of precision in the great outlines of his figures, must be imputed to the prevalence of a characteristic manner, rather than to the decision of the judgment.

* This fault, if we may venture to call it so, to which the Oriental writers, from the peculiar cast of their genius, and an exuberance of that fire which constitutes the very essence of poetry, were liable, is not, however, that against which it is
necessary

necessary to caution a modern poet. Want of knowledge, attention, or discernment, have occasioned those failures which the following instances are meant to exemplify.

‘ Lucan, a poet much more conversant with the schools of rhetoricians than with the works of nature, has contrived to shew great ignorance in a close and servile copy from Virgil. That writer describes with admirable truth and nature those prefaces of an impending storm which appear in the actions of certain animals. Among the rest he mentions that of the heron’s leaving its accustomed haunts in the marshes, and soaring to a great height in the air. This circumstance is thus varied in the representation by Lucan :

ausa volare

Ardea sublimis, pennæ confisa natanti,

“ The heron dares to fly on high, trusting to its swimming feather.”

‘ He seems to have concluded that the heron, as a fowl conversant with water, must be a swimmer ; whereas every one in the least acquainted with the history of this bird knows that it takes its prey only by wading, for which its long legs are admirably adapted. Some of his commentators, indeed, have attempted to free him from the imputation of ignorance, by supposing that the epithet “ swimming feather” was intended to denote that easy motion of a bird through the air which has often been resembled to sailing or swimming. But from the whole turn of the passage, it appears evident to me, that Lucan meant to improve upon his original by one of those antithetical points which, on all occasions, he so much delights to introduce : the images of flying and swimming are therefore set in opposition to each other ; and unless the latter be employed in its simple signification, the words “ daring” and “ trusting” are not at all applicable. Were even the other explanation admitted, the smooth swimming motion would very ill apply to a bird which is remarkable for its heavy and laborious flight.

‘ His variation of another circumstance, in the same passage, is equally erroneous. To the crow, which Virgil describes as stalking solitary over the dry sands, he also attributes the action which that poet rightly appropriates to water fowl, of dashing the water over its body before stormy weather.

caput spargens undis, velut occupet imbrem,

Instabili gressu metitur litora cornix.

‘ Mr. Warton’s translation of Virgil, though in general extremely chaste and correct, affords one instance of similar error in deviating from the original :

Behold for thee the neighbouring naiad crops

The violet pale, and poppy’s fragrant tops. Ecl. II.

The

‘ The epithet *fragrant* is the translator’s addition ; and an improper one ; since that plant has only a faint disagreeable odour.

‘ A mistake, different in kind, since it relates to time rather than to quality, yet resembling in subject, appears in Pope’s first pastoral. The rose is represented as blowing along with the crocus and violet ; though, in reality, some months intervene betwixt their flowering :

Here the bright crocus and blue violet glow,
Here western winds on breathing roses blow.

‘ Manilius, in a short description of Africa, has improperly introduced the peaceful and innoxious elephant into an enumeration of the fierce and venomous animals which infest that torrid region :

*Huic varias pestes, diversaque membra ferarum,
Concessit bellis natura infecta futuris ;
Horrendas angues, habitataque membra veneno,
Et mortis partus, viventia crimina terræ ;
Et vastos elephantes habet, sævasque leones,
In pœnas sæcunda suas, parit horrenda tellus.* Astron. lib. 4.

‘ Mr. Creech, in his translation of this passage, has aggravated this impropriety almost to ridicule, by coupling the lion and elephant in one action, entirely unsuitable to the latter.

Here nature, angry with mankind, prepares
Strange monsters, instruments of future wars ;
Here snakes, those cells of poison, take their birth,
Those living crimes and grievance of the earth ;
Fruitful in its own plagues, the desert shore
Hears elephants and frightful lions roar.

‘ Shakespeare, in the Two Gentlemen of Verona, gives the following beautiful lines to the banished Valentine :

Here I can sit alone, unseen of any,
And to the nightingale’s complaining notes
Tune my distresses, and record my woes.

‘ The plaintive character of the nightingale renders its introduction pleasing and proper ; but Congreve, in a passage apparently imitated from this, has spoiled the image by transferring it to the lark, whose character is always cheerful and sprightly :

The morning lark to mine accords his note,
And tunes to my distress his warbling throat.

‘ It has been already observed that the leviathan of Job is variously understood by critics for the whale and the crocodile. Both these animals are remarkable for the smallness of their eyes in proportion to the bulk of their bodies. Those of the crocodile are indeed said to be extremely piercing out of the water ; in which sense, therefore, the poet’s expression that “ its eyes

eyes

eyes are like the eye-lids of the morning," can only be applicable. Dr. Young, however, in his paraphrase on this part of Job, describing the crocodile as the animal intended in the original, has given the image an erroneous reference to the magnitude, rather than the brightness of its eye :

Large is his front; and when his burnish'd eyes
Lift their *broad* lids, the morning seems to rise."

Mr. Aikin next proceeds to take notice of these false representations of nature, which are grounded on ancient error or fable, and judiciously observes that in the description of natural objects, every fabulous image should be avoided.

Having shown that the accurate and scientific knowledge of nature would obviate many of the defects usually discoverable in poetical compositions, the Author goes on to exhibit the beauties which the poet may derive from natural, and chiefly from animated objects. In this part of the work he has judiciously selected passages from the poets, particularly Virgil, Milton, and Thomson, to illustrate the application of images drawn from natural history to the purposes of simple description; after which he quotes several similes from Homer as instances of the use of natural images in the figures of comparison. These quotations, though numerous, appear necessary to establish the leading sentiment of the Essay; and they are accompanied with remarks, which at once discover a solid judgment and a correct taste.

In order to shew that the sources which natural history affords for poetical description, are yet open and unexhausted, the Writer enumerates many natural objects and incidents, which, though highly picturesque, have not hitherto been taken notice of by the poets. Several of these are selected from Pliny's Natural History, and from the relations of modern travellers. But the chief materials for this part of the design are drawn from Mr. Pennant's British Zoology, to which Mr. Aikin acknowledges himself indebted for the original idea of his Essay.

"Were a second Thomson, says our Author, to arise among us, he might derive several pleasing additions to the rural scenery and poetical calendar of this country from the work already so often referred to, Mr. Pennant's British Zoology. Some of the circumstances which I shall select from it, are so exactly suited to the manner of that admirable poet, that we may be assured he would have made use of them, had they occurred to his mind.

Among the signs which announce the very earliest approach of spring, he would have dwelt with delight upon the interesting and picturesque figure of the missel thrush, the largest of our songsters; concerning which Mr. Pennant acquaints us,

that "it begins its song, which is very fine, sitting on the summit of a high tree, very early in the spring, often with the new year, in blowing showery weather; whence the inhabitants of Hampshire call it the storm-cock."

"We have seen how exquisitely Thomson has painted a hot summer's noon, by a group of animals oppressed with languor under the beams of a meridian sun. Were the instant of time changed, and the effects of a less overpowering heat to be represented, a distinguished place in the landscape might be allotted to the fox, which "in warm weather will quit its habitation for the sake of basking in the sun, or to enjoy the fresh air; but then it rarely lies exposed, but chuses some thick brake, and generally of gorse, that it may rest secure from surprize. Crows, magpies, and other birds, who consider the fox as their common enemy, will often, by their notes of anger, point out its retreat."

"It is somewhat extraordinary that the very curious œconomy of the decoys for wild ducks should have escaped Thomson's notice: the marshy wooded solitudes in which they are placed; the art with which they are constructed; the wonderful instinct which renders these creatures capable of being taught to be the crafty betrayers of their companions; the surprize and struggle of the strangers on finding themselves unexpectedly entrapped, would all together afford copious matter as well for sentiment as description. A circumstance relating to them, mentioned by Mr. Pennant, would be a pleasing and entirely new object in an evening picture. "As soon as the evening sets in, the decoy rises (as they term it) and the wild fowl feed during night. If the evening is still, the noise of their wings, during their flight, is heard at a great distance, and is a pleasing, though rather melancholy sound."

"The agreeable use Mr. Jago has made of the migration of swallows, was just now remarked. The moral plan of his poem rendered it less proper to enter minutely into the natural part of the phenomenon; but a descriptive poet might greatly improve the picture from Mr. Pennant's article on that subject. With what pleasing and picturesque circumstances are the departure and return of the swallows represented in the two following relations! "Mr. White (a clergyman of Selborne, Hants) on Michaelmas 1768, had the good fortune to have peculiar proof of what may reasonably be supposed an actual migration of swallows. Travelling that morning very early between his house and the coast; at the beginning of his journey he was environed with a thick fog; but on a large wild heath the mist began to break, and discovered to him numberless swallows, clustered on the standing bushes, as if they had roosted there;

there : as soon as the sun burst out, they were instantly on the wing, and with an easy and placid flight, proceeded towards the sea."

"Returning home, says Sir Charles Wager, in the spring of the year, as I came into sounding in our Channel, a great flock of swallows came and settled on all my rigging ; every rope was covered ; they hung on one another like a swarm of bees ; the decks and carving were filled with them. They seemed almost famished and spent, and were only feathers and bones ; but being recruited with a night's rest, took their flight in the morning."

"The migration of birds in general, is indeed a fertile source of those uncommon and even sublime ideas which are essential to poetry. What more admirable than that secret impulse which incites every individual of a whole species to cross immense seas and tracts of land in search of a secure retreat against unknown impending evils ! What more beautiful than the order of their assembling and flight ! What more astonishing than their prodigious numbers when congregated for this purpose ! " I have seen, says Linnæus, the surface of the Calix (a river in Lapland) for the space of eight days and nights, entirely covered with ducks, passing towards the sea on their southern journey, exceeding in number the armies of Xerxes, so that I could not have imagined that such a multitude of birds ever existed."

After these extracts it will be unnecessary to say any thing farther to engage the attention of our Readers to this pleasing and truly classical performance.

ART. V. *Dr. WATSON'S History of the Reign of Philip the Second, King of Spain,* concluded.

HAVING already fully expressed our idea of the general character of this work, it only remains that we make such further extracts from it, as shall at once afford our Readers some entertainment, and enable them to form a judgment concerning its merit. Out of the great variety of valuable materials which offer themselves to our notice, we shall make no apology for selecting the following long but interesting narrative of the siege of Leyden.

"In order to form a just conception of the operations of this memorable siege, it is necessary to remember that Leyden lies in a low situation, in the midst of a labyrinth of rivulets and canals. The city was large and populous ; and, at the time of the siege, was surrounded with a deep ditch, and a strong wall, flanked with bastions. That branch of the Rhine which still retains its ancient name, passes through the middle of it ;
and

and from this stream such an infinity of canals are derived, that it is difficult to say whether the water or the land possesses the greater space. By these canals, the ground on which the city stands is divided into a great number of small islands, united together by near a hundred and fifty stone-bridges, that are equally subservient to the beauty of the place, and the convenience of the inhabitants. Leyden is at the distance of a few hours journey from the Hague, Delft, and Gouda, and only a little farther from Rotterdam on the one hand, and Haerlem on the other. On account of its situation, as well as on its own account, it was deemed a place of the first importance, and a prize worthy of all the ardour which was displayed by the contending parties.

‘ The Prince of Orange, who had received notice of the Governor’s intention to renew the siege, communicated his intelligence to the citizens; and exhorted them to furnish themselves with stores of provisions, and to send out of the town all such persons as would be useless in defending it. They were not sufficiently attentive to these injunctions. The Prince complained of their remissness, and informed them, that for three months at least it would not be in the power of the States to raise the siege.

‘ To retard the approach of the Spaniards, he ordered ten companies of English adventurers, under the command of Col. Edward Chester, to take possession of two forts, one at the sluice of Gouda, and the other at the village of Alphen, by which the enemy must pass in their way to the city. These troops did not answer the expectation which William had conceived of their behaviour. The five companies which were placed at the sluice of Gouda, after a short resistance, betook themselves to flight; and the other five, after a skirmish in which no person fell on either side, basely imitated the example of their countrymen, and retired under the walls of Leyden. The citizens, who from their ramparts had beheld their ignominious behaviour, and suspected them of treachery, refused to admit them within the town. The English ascribed their conduct to the insufficiency of the fortifications which they had been appointed to defend; but not being able to wipe out the suspicion entertained of their fidelity, they all deserted to the enemy, but a few whom the people of Leyden received with open arms.

‘ The Prince of Orange having intended that the English forces, after being obliged to quit their first stations, should have retired into the town, had not provided any other troops to defend it. The inhabitants were therefore reduced to the necessity of trusting for their defence to their own valour and conduct: a circumstance, which at first had not a formidable aspect, but which in the end proved the cause of their preservation:

tion; since it was thereby much longer before they were reduced by famine than it would have been, if besides themselves they had had a numerous garrison to support.

The government of Leyden was committed on this occasion to Janus Douza, a person of noble birth; and well known in the literary world, by his poetical productions. By his example, and his eloquence, this illustrious patriot kindled in the minds of his fellow-citizens, such a zeal for liberty, and so great an abhorrence of the tyranny of Spain, as rendered them superior to every distress, and in a great measure supplied their want of military skill. They must however have been found inferior to the Spaniards; and if Valdez, the Spanish commander, to whom Requesens committed the conduct of the siege, had pushed his operations with proper vigour, he must certainly have made himself master of the town. But whether he wanted to save his men, and to carry his end without bloodshed; or despaired, with the skill and force which he possessed, to be able to reduce so strong a place by sack and storm, he did not think of any other expedient for subduing it, but that of blocking it up on all sides, so as to prevent the entrance of supplies. To this one point all his operations were directed. By a circular chain of more than sixty forts, which communicated with each other, and ran quite round the city, he invested it on every side, and not only rendered it impossible to introduce supplies, but even cut off all intelligence between the besieged and their friends in the other cities, except what was conveyed by pigeons, in the manner to which the Protestants had recourse during the blockade of Haerlem.

By one of the forts called Lammen, the besieged having been deprived of the benefit of pasturing their cattle in the neighbouring meadows, they sallied out with great fury upon the Spaniards, and almost got possession of the fort; but after an obstinate and bloody contest, they were at last obliged to retire. The Spaniards fortified themselves in that station more strongly than before; and the besieged now despaired of being able, either in that or any other quarter, to remove them to a greater distance from the city. Instead of this, they apprehended daily their nearer approach to it; and expected they would soon open their batteries, in order to prepare for taking it by storm. This belief served to quicken the inhabitants; and the women as well as the men were employed day and night, without ceasing, in strengthening the fortifications. An account was taken of the stock of provisions within the town; and, in order to make it hold out as long as possible, they began to husband it betimes. They were perpetually exhorting and animating each other, and expatiating upon the cruelty and perfidy of the Spaniards, and the unworthy fate of the people

people of Zutphen, Haerlem, and other places, who had trusted to their faith and mercy. When they were solicited to return to their allegiance by Lanoy, De Lique, and other natives of the Low Countries; they made answer in the words of a celebrated Latin poet, *Fistulam dulce canit valueram dum decipit anceps.*

‘ To other letters, in which they were desired to reflect on the misery to which they must ere long be reduced, they replied, that they had, upon the most mature consideration, resolved rather to die of hunger, or to perish with their wives and children in the flames of the city, kindled by their own hands, than submit to the tyranny of the Spaniards.

‘ That misery which, during the first two months of the siege existed only in idea, was at last realized. Their whole stock of ordinary provisions being consumed, they were obliged to have recourse to the flesh of dogs and horses. Great numbers died of want; and many by the use of this unnatural food. The resolution of the people at length began to fail, and they now believed their present calamities to be superior even to those they should experience under the Spanish government. Some of them conceived a design to deliver up the town, and formed a secret association for this purpose. But their plot being detected, means were taken to prevent them from putting it in execution. A great number of people having come one day in a tumultuous manner to a magistrate whose name was Adrian, exclaiming that he ought either to give them food, or deliver the town into the hands of the enemy: “ I have solemnly sworn, he replied, that I will never surrender myself, or my fellow-citizens, to the cruel and perfidious Spaniard; and I will sooner die than violate my oath. I have no food, else I would give it you. But if my death can be of use to you, take, tear me in pieces, and devour me; I shall die with satisfaction, if I know that by my death I shall for one moment relieve you from your direful necessity.”

‘ By this extraordinary answer, the people, struck with astonishment, were silenced, and their fury was for some time appeased.

‘ The Prince of Orange, who was not ignorant of the extreme misery to which the besieged were reduced, had done every thing in his power to accomplish their relief. He had already collected large supplies of provisions; but could not, with all his activity and address, raise a sufficient force to open a passage into the city. When he found that the situation of the besieged would not admit of longer delay, he convened an assembly of the States of the province. The Deputies, after considering the strength of the enemy, and the amount of their own forces, perceived it to be impracticable to relieve the besieged,

sieged, either by land, or by the river and canals; they therefore had recourse to an expedient, which was dictated by despair, and was the only one at present in their power to employ. They resolved to avail themselves, against the Spaniards, of that furious element, from which their country had often suffered the most dreadful devastation; to open their sluices, to break down the dykes of the Maese and the Issel, and by thus laying all the country round Leyden under water, to get access to the besieged with their fleet. Nothing could be more repugnant to the ideas of this people than such a resolution. To drain their lands, to exclude the water, and preserve their dykes, were then, as they are still, objects to the Dutch of almost continual attention, and which cost them annually an immense expence. But they were at present animated by objects still more important and interesting, and their love of liberty, joined to their dread of Popery and the Spanish yoke, prevailed over every other consideration. The damage, which it was supposed would arise from the measure adopted, was estimated at six hundred thousand guilders. But they considered, that if the Spaniards should succeed in their present enterprize, not only the region to be overflowed, but all the rest of the province, would fall under their subjection. This the states regarded as infinitely worse than either poverty or death; and in their present disposition, they would have chosen to ruin the country altogether, rather than leave it to be enjoyed by an enemy whom they held in such abhorrence. They were now employed in the demolition of those mounds, upon which their existence as a nation depends, with a degree of industry and ardour, equal to that which they were accustomed to employ in repairing them, after the ravages of an inundation.

• The water, after its barriers were removed, diffused itself over all the adjacent fields; and, in a few days, almost the whole region which lies between Rotterdam, Gouda, Delft, and Leyden, was overflowed. The Spaniards were thrown at first into the utmost dread and terror; but when they understood the cause of this unexpected inundation, and observed that the water did not rise above a certain height, they recovered from their astonishment. They were obliged to abandon such of their forts as were situated in the lower grounds, and to retire to those which stood higher; however, of these last, they hoped to be able to keep possession, and to continue the blockade, till the famine, which they knew raged in the town with dreadful fury, should conquer the obstinacy of the citizens, and bring the siege to a conclusion.

• The Prince of Orange, in the mean time, was employed with the utmost diligence in preparing every thing necessary to secure the successful execution of his intended purpose. He
ordered

ordered to be built, at Rotterdam and other places, near two hundred flat-bottomed vessels, having each of them ten, twelve, fourteen, or sixteen oars; and these he mounted with guns, and manned with eight hundred Zealanders; a rude and savage, but a brave and determined band, animated at once by religious zeal, and the most implacable hatred against the Spaniards; and whose appearance was rendered horrid by the scars of innumerable wounds, which they had received in their late naval engagements. They were brought from the fleet by Boissot, the Admiral of Zealand, to whom the conduct of the present enterprize was committed.

With such of the vessels as were already equipped, Boissot left Delft in the beginning of September, and directed his course towards Leyden. But the water had not as yet risen to a sufficient height; and the banks of the rivers and canals, in which only there was a proper depth of water, were so strongly fortified, as to render his approach to the city impracticable. From some of their forts he obliged the Spaniards to retire, but others were of sufficient strength to withstand his most vigorous attacks. In order to avoid these, he continued to break down more dykes as he advanced, and, in his progress, had several bloody engagements with the enemy. The blockade, however, remained still as close as ever. Boissot began to be apprehensive of the issue. Heaven seemed not to favour his design. The north wind continued much longer than had been ever known at the present season, and retarded the water in its ascent. The Prince of Orange, when Boissot entered upon his expedition, had been confined to his chamber by a dangerous illness. He was now recovered, and came to visit the Admiral's disposition of his ships, which he found to be exactly conformable to the directions which the States had given him; but their design, the Prince perceived, must prove abortive, and all their labour and expence be lost, unless the wind should change soon to another quarter, and the autumnal tides rise as usual.

With extreme impatience they now expected the approach of these tides, which are commonly the subject of dread and terror to the Hollanders. The situation of the besieged was become the most deplorable and desperate. During seven weeks there had not been a morsel of bread within the city; and the only food had been the roots of herbs and weeds, and the flesh of dogs and horses. Even all these were at length consumed; and the people reduced to live on soup made of the hides of animals which had been killed. A pestilence succeeded to the famine, and carried off in a few weeks some thousands of the inhabitants. Those who survived, overwhelmed with anguish at the dismal scenes which they daily witnessed, were scarcely able to perform the mournful office of burying the dead. In
this

this dreadful situation; they beheld from their walls, the sails and flags of the vessels destined for their relief; but had the mortification to perceive, that it was utterly impossible for them to approach. It is not surprising that some of the people, finding their misery greater than they were able to endure, should have entertained the thoughts of surrendering the town to the enemy. Some conspiracies were again formed for this purpose; but they were discovered and defeated by the vigilance of Douza, supported by a great majority of the people, to whom neither the pestilence, nor famine, nor death, in its most hideous forms, appeared so dreadful as the tyranny of the Spaniards.

But the time of their deliverance was at hand; and Heaven interposed at last in a conspicuous manner in their behalf. Towards the end of September, the wind changing from the north-east to the north-west, poured the ocean into the mouths of the rivers with uncommon violence; and then veering about to the south, it pushed the water towards the plains of Leyden, till they were converted into a spacious lake, in which the Spanish forts were seen scattered up and down, and many of them almost covered with water.

Boissot seized with ardour the opportunity which was thus presented to him. And though several of the enemy's fortifications still lay in the way by which it was necessary for him to advance, he soon obliged the Spaniards to abandon them. The Zealanders pursued them, sometimes on foot along the dykes, and sometimes in their boats; and had several rencounters with them, in which, from the advantage which their boats afforded them, they were every where victorious. The situation of the Spanish troops at this time was truly deplorable. Some were swallowed up in the mud and water; and others attempting to march along the dykes, were either killed by the fire from the boats, or dragged down with hooks fixed to the ends of long poles, and put to the sword without mercy. Fifteen hundred perished in their retreat.

All the forts were now forsaken, except the fort above-mentioned, called Lammén, of which, if the Spaniards had kept possession, they might have retarded the approach of the fleet for several days. This fort was much stronger, and stood higher than the rest. But when the garrison understood that their general had fled, and that the Zealanders on the one hand, and the besieged on the other, were preparing to begin an attack, they abandoned their station, and by torch light effectuated a junction with the rest of the forces, in the middle of the night.

In this manner was the siege of Leyden raised, in the beginning of the fifth month after the blockade was formed. Boissot advanced without delay to the gates of the city. The people, pale and meagre, ran, as their small remains of strength would

would allow, to meet him; and many of them so greedily devoured the food which he distributed, that what was intended for their relief, proved the cause of their instant destruction; for provisions of every kind in the city had been entirely exhausted, and the besieged were so weakened, that if the blockade had continued two days longer, they must all have perished.

‘ When they were somewhat refreshed with the food which Boissot had brought, they accompanied the magistrates to one of the churches, where they rendered thanks to the Almighty for their deliverance. Never was any assembly more deeply agitated. By the consideration of that signal and unexpected deliverance, when they were upon the brink of ruin; joined to their remembrance of the dismal scenes which they had witnessed, and of the many friends and fellow citizens whom the famine and pestilence had carried off, their minds were overpowered at once with gratitude and sorrow. They were dissolved in tears; and mingled together the voices of praise and of lamentation.

‘ The cotemporary historians have further recorded, that when the Prince of Orange received information of the raising of the siege, being engaged in public worship in one of the churches at Delft, he stood up, and read to the audience the letters which contained the intelligence; after which, the States being convened, a day of general thanksgiving was appointed.’

One of the most distinguished characters which appeared under Philip the Second, was Farnese, Duke of Parma, whom Philip employed against Henry IV. of France. Between this great general and the French monarch, Dr. Watson draws the following comparison :

‘ From their earliest youth they had been alike distinguished by the love of arms; and had passed their lives either in learning or practising the art of war. They possessed alike the talent of conciliating the affections of their troops, without any relaxation of discipline or diminution of authority. They were equal too in personal courage, in quick discernment, and in fertility of genius. But the King was prompt in his decisions; the Duke more cautious and circumspect. The latter always cool, and master of himself, transgressed, on no occasion, the bounds of the strictest prudence; but the former was often betrayed by his natural impetuosity and ardour, rather to act the part of a common soldier, than of a general, and unnecessarily to expose his person to danger. From the same impetuosity of temper, the King was ever fond of striking a decisive blow by a pitched battle in the field, whereas the Duke chose rather to accomplish his designs by stratagem and dexterity, without bloodshed. Notwithstanding this diversity in their characters, they were indisputably the greatest captains of the age in which they lived;

lived; and may be compared, without suffering by the comparison, with the most illustrious commanders either in ancient or in modern times.

This eulogium upon the character of Henry IV. of France, and indeed the praises generally bestowed upon him by historians, do not appear to us to have sufficient foundation in facts. Without entering farther into the subject at present, it is evident from some circumstances, in that part of the history of this prince which our Author relates, that he by no means deserves to be ranked in the same class of military merit with the Duke of Parma. After Henry had raised the siege of Paris, he was so intent upon the idea of an immediate engagement, that he remained ignorant of the Duke's designs against the strong fortrefs of Lagny, till it was too late to secure it. On the Duke of Parma's second expedition into France, Henry took such a rash and injudicious step, at the head of a small detachment, that, instead of a great general, he appeared to the Duke in no better light than as a captain of horse. And when the Duke was blocked up with his army in the peninsula of *Caux*, Henry was so inattentive to the motions of his adversary, that he suffered himself to be amused by the pretence of an attack, till the Duke had transported his troops over the Seine to *Caudbec*. In these operations Henry appears to have little claim to the title of one of the greatest captains of the age, and gives few proofs of being equal to the Duke of Parma in "quickness of discernment and fertility of genius."

We have sometimes in the course of this work seen occasion to wish that the Author had illustrated his narrative of sieges and military operations, with engraved plans of the scenes of action.

ART. VI. *Addresses to Young Men.* By James Fordyce, D. D.
12mo. 2 vols. 7s. sewed. Cadell. 1777.

THOSE who have read Dr. Fordyce's *Sermons to Young Women*, will naturally form great expectations from his *Addresses to Young Men*; and we may venture to assure such as are disposed to make candid and equitable allowances for the difficulty of the task, that their expectations will not be disappointed. The tender and affectionate concern which the Author expresses for the improvement of youth in knowledge and virtue,—in every thing that can render them truly amiable,—shews the goodness of his heart; and the agreeable and entertaining manner in which he communicates to them the most useful instructions, does honour to his taste and genius. But as the sentiments which we entertain of his merit, as a writer, are well known, we shall only add, in few words, with respect to the present work,—what may be said of all the

REV. May, 1777.

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Author's

Author's publications—that it is admirably calculated to promote the most important interests of human society.

Well knowing with what contempt and disgust many of the young men of the present age are taught to look on every thing that bears the name of preaching, and sensible of the difficulty of obtaining their attention to friendly admonition in the form of Sermons, the Doctor has, with great propriety, adopted a different plan :

‘ I have studied to accommodate myself also,’ says he, ‘ to the gayer part of my youthful friends, for whose happiness, as well as for that of the graver, I shall always be solicitous, without giving up a single point of true religion, or sound morality.

‘ It has been my aim to engage the hearts, no less than the understandings, of my hearers, in favour of truth and goodness. Curious speculations, learned enquiries, philosophical disquisitions, or the distinctions of a metaphysical divinity, did not enter into my design. If they had, they might have been easily extracted from a moderate library. But, partly to impress upon the youthful mind, sentiments of piety and worth, partly to warn it against the mischiefs to which it is most exposed in a state of public manners highly corrupt and seducing, was my chief endeavour.

‘ I am under little apprehension, that those who join liberality of sentiment to seriousness of principle, will reject the friendly counsels here presented, because they are not introduced with texts of scripture, because they are not fettered by the formalities of method, or yet because they are accompanied with illustrations, remarks, and modes of compellation, more familiar, less solemn, and nearer the level of common life, than have been often adopted in grave discourses.

‘ Yet it will be understood, that I speak to Young Men at large, as forming one numerous assembly, which I suppose to be present, and whose presence I feel to be an object of importance and animation. I only except the hypocritical bigot, the profligate infidel, and the malevolent detractor. For them I profess no zeal: on them I can stamp no impression; and from them I expect no quarter, if they should chance to mix with my hearers.

‘ It will likewise be perceived, that these two volumes comprise but a portion of my subject, which appears on the slightest survey both comprehensive and various. To do it but tolerable justice, many topics of much moment will afterwards require our consideration, if it shall please Heaven to afford leisure and ability.’

The subject of our Author's first Address is,—*The Respect due to Young Men*, and the introduction to it will give our Readers a clear idea of the manner in which he endeavours to gain the attention and captivate the hearts of youth. He addresses them not in the language of a wild enthusiast, a gloomy bigot, a sour Christian, a formal, solemn disciplinarian, or rigid moralist, but in the mild, persuasive, and affectionate language of a real friend, and prudent counsellor, who has their welfare and happiness sincerely at heart.

"Whether I consider you," says he, "whom I have now the pleasure of addressing, as individuals, or a part of society; as entering on the theatre of life, or designed for a higher existence when you leave it; as possessed of great advantages, subject to many difficulties, or exposed to peculiar temptations; I am deeply impressed with your importance, and tenderly anxious for your welfare. Thus, indeed, I have long felt with regard to you; and to merit your esteem by promoting your improvement, your reputation, and your happiness, has long been an object of my ambition.

"Will you hearken to me, then, as to a brother and a friend, whilst I endeavour with freedom and affection, with familiarity and respect, at the same time, to engage your thoughts on a variety of topics closely connected with your particular circumstances, and your best interests? I pretend to no influence, but that of persuasion, and to no authority, but that of truth. It is not my intention to indulge indiscriminate satire, or general declamation against vice and folly, without any distinction of characters, or any view to the principles and manners of the age. I mean not to burden your memories with the minute subdivisions of scholastic method, or to perplex your understandings with the unsatisfactory subtilties of theological debate. Yet less would I seek to mislead your imaginations by the phantoms of a wild enthusiasm, or chill your hearts by the gloomy spectres of superstition. Far from wishing to debar you from any innocent delight, I propose to show, by what means you may actually multiply your pleasures, and enjoy with the highest relish, to the largest extent, and for the longest term, every gratification becoming your nature, and suited to your state.

"Our system, nevertheless, may appear to be somewhat unfashionable. But if you will honour us with your attention, we doubt not of being able to convince you, that in reality it implies nothing vulgar or illiberal; that it requires not a single action, word, look, or thought, of which you can have reason, in any company, or on any occasion, to be ashamed. Neither, as I hope, will you find us, in the prosecution of our plan, strict without necessity, or severe without cause. We are willing, gentlemen, to make every candid allowance for the imbecillity of human nature, like those who feel themselves men; and for the gaiety of juvenile minds, like those who remember that they also were once young. When the clearest rules of duty oblige us to remonstrate, and our warnings are seconded by the most awful sanctions of religion, even then we would temper admonition with tenderness, and engage you to embrace instruction chiefly from ingenuous motives; always regretting when we are compelled to enforce it by considerations less attractive, but never assuming the air of a tutor, or adopting the style of those that affect "to have dominion over your faith, instead of being helpers of your joy."

"Young men exhort to be sober-minded—Intreat the younger men as brethren"—were the directions given by an Apostle to two Evangelists, who were both his pupils and his friends, respecting the manner in which they should treat the youth of their days. You will not say, that this was the language of a bigot. A bigot, you are sensible, is the avowed enemy of all moderate counsels. A condescending disposition, an obliging demeanour, he neither practises

nor commends. His fancy is too much heated to regard the measures of common sense, or the laws of social life, in matters of spiritual concern; and his judgment is too narrow to comprehend the extensive objects of religion and humanity. Such a man does not exhort, but dictate, does not intreat, but command; and as for the plain unpretending virtues of prudence and sobriety, a temperate mind and a discreet behaviour, what are they to him who is intoxicated with a conceit of his superior sanctity and wisdom? How different was the character of St. Paul!

Formerly, indeed, he too had been a blind and furious zealot: but from the time that he imbibed the meek and lowly spirit, with the enlarged and generous principles of his new Master, no one could be more mild or unassuming, more strictly attentive to the rights of mankind, or more sweetly solicitous for their salvation—"Young men exhort,"—to what? To display their courage, or their zeal, by persecuting those who differ from them, by destroying God's creatures in God's name, as he had done when himself a young man; or yet to evidence their virtue and their piety by renouncing all terrestrial enjoyments, relinquishing all secular connexions, and being unprofitable to others under the pretence of saving themselves? No; but to be "sober-minded," that is to say, regular and considerate, careful to govern their passions, improve their faculties, and prepare for performing with diligence and discretion their duty to society. But however important or necessary such advice may appear, it must never be obtruded with officiousness, or pressed with asperity; it must still be prompted by a benevolent disposition, and still accompanied with an amiable address. This enlightened man well knew that the human mind revolts against all violent attempts to controul her; that she requires to have her reason convinced by argument, and her affection engaged by kindness; that her innate pride is shocked at those who would presume to tutor her with rigour; that both the spirit and impatience of youth in particular are apt to rebel, where authority, however founded, is not softened by gentleness, or rather where the master is not happily concealed in the friend; but that much may be done by him who has the skill to graft instruction upon ingenuity, and to gain the confidence of his disciples by using them well.—"Intreat the young men as brethren." Regarding them as the rational offspring of your common Parent, as members of the same great family with you, initiated in the same divine faith, and destined to the same immortal fellowship, avoid in your reproofs, admonitions, and counsels, whatever might tend to disgust or discourage them: let candour and benignity reign in all: beseech, obtest, conjure them to be wise, to be good, to be happy: let your arguments breathe, throughout, the heart-felt earnestness, the whole beautiful flame of fraternal and christian friendship. In short, St. Paul was thoroughly acquainted with human nature and human life. In this instance he discovers not more concern for the edification and felicity of Young Men, than knowledge of their consequence, character, and situation."

From this introduction, the Reader will readily perceive what may be expected from the *Addresses* of a writer so well acquainted with the human heart, and with the properest methods

thods of gaining the affections and the confidence of youth. The subjects are these:—The Reverence which Young Men owe to themselves; Honour as a Principle; Honour as a Reward; the Desire of Praise; Love; Friendship; a Manly Spirit, as opposed to Effeminacy; a Manly Spirit, as opposed to Cowardice; the Beauty of Humility; the State of the Times as a Motive to early Piety.—These subjects have not novelty indeed to recommend them, but they are placed in a pleasing and striking point of view; the sentiments are just and pertinent, elegantly expressed, and beautifully illustrated.

When we consider the well known character of our Author, and the importance of his subject, we cannot but think it unnecessary to extend this article to any considerable length, as there are few readers of taste and curiosity, we imagine, who will not be desirous of having recourse to the work; certainly no parents, who are solicitous for the happiness of their sons, who will not warmly recommend it to their frequent and attentive perusal.—Happy the young men, who take our author for their guide and counsellor! He will conduct them with safety and honour through the dangerous and slippery paths of youth; will teach them to act a manly part in every rank and relation of life; to check their presumption and self-conceit; not to be *high-minded*, but *to fear*; that of all dispositions, genuine humility is not only the most decent, but the most engaging; that genuine and invincible courage is inseparably connected with rectitude and religious hope; that if the early part of life be trifled away without improvement, manhood will be contemptible, and old age wretched. He will shew them wherein true pleasure consists, and how to enjoy it in safety; that in order to be wise, it is not necessary to be dull; that a man's understanding will not be the worse, for his having employed it on the best objects; his talents the less brilliant, for his not abusing them; his conversation the less cheerful, for his being easy in his mind; or his manners the less pleasing and courteous, that his principles inculcate and inspire every kind affection; that cheerfulness and amusement are not precluded, but, on the contrary, heightened by a judicious mixture of seriousness and reflection; and that all the harmless unbendings of merriment are consistent with the strictest rules of a liberal piety. He will teach them to beware of rash and dangerous connections; to be slow and cautious in contracting intimacy; to consider virtuous friendship, when once established, as a sacred engagement. To conclude, he will teach them, that reverence to God is the most powerful restraint from vice, as well as the highest incentive to virtue.

ART. VII. *The History of the Flagellants ; or, the Advantages of Discipline : Being a Paraphrase and Commentary on the Historia Flagellantium of the Abbé Boileau, Doctor of the Sorbonne, Canon of the Holy Chapel, &c. By Somebody who is not Doctor of the Sorbonne. 4to. 11. 1s. Hingston, &c. 1777.*

OUR learned Readers, that is, those who have gone through the whole process of a classical education, and consequently are not ignorant of the meaning of the term Flagellation, will easily give us credit when we assure them, that we sat down to the perusal of the History of the Flagellants, with feelings which were by no means likely to bias our judgment in favour of the work. By a very natural association of ideas, the sight of the title-page, with a kind of magical incantation, instantly conjured up a disagreeable train of images, which we had long ago consigned to oblivion—placed us in the gloomy region of discipline, and at the foot of the frowning pedagogue—led us through the whole ceremony of denudation and maffigation—and obliged us to feel over again, many a “ distressful stroke that our youth suffered.”

*Memini quæ plagosum mihi parvo
Orbilibus dictare.*

It is no small proof of the merit of this work (for which the Public is said to be indebted to Mr. de Lolme, Author of a Treatise on the Constitution of England) that it has so entirely overcome our school-boy prejudices, as to enable us to find much entertainment in a subject formerly so disagreeable, and even to convince us that flagellation is a practice exceedingly natural, and capable of the most useful application.

We cannot give our Readers an idea of the manner, in which this change has been produced in our opinions and feelings on this important subject, without first making them acquainted with the nature and general plan of the work.

The Abbé Boileau, who was elder brother to the celebrated poet of that name, wrote a book (in 12mo. printed at Paris 1700) entitled, *Historia Flagellantium, de recto et perverso flagrorum usu apud Christianos*; containing, not an history of the particular sect of heretics called Flagellants, but a collection of facts and quotations on the subject of self-discipline and flagellation, written apparently with no other design than to amuse the Public with a number of anecdotes with which the Author had been amused himself. The facts related in this work are incoherently put together, and the Abbé's reflections upon them obscure and often inconsistent. Instead therefore of giving a translation of the work, our Author has thought it more eligible to write another book, from the materials contained in that of

the Abbé Boileau. Of the manner in which he has executed this design, he gives the following account :

‘ With these materials, the quantity or number of which I determined neither to increase or decrease, I attempted to write a book; proposing to myself a task of much the same nature with that kind of play which sometimes serves to amuse companies of friends in winter-evenings, in which sets of words in appearance incompatible with one another, are proposed, and are without any of them being left out or even displaced, to be made into some consistent speeches, by the help of intermediate arguments. Such task I have, as I say, tried to perform without setting aside any of the facts and quotations from authors contained in the Abbé Boileau’s book : only I have taken great liberty with respect to placing and displacing such facts, as without that indulgence the task on this occasion was not to be performed. The work, or problem, therefore I proposed to myself, instead of being that which more commonly occurs, and is expressed in the following terms ; “ certain arguments being given, to find the necessary facts to support them ; ” was this, a certain number of facts, pretty well authenticated, being given, to find the natural conclusions and inductions which they supply.”—To this paraphrase thus made on the materials afforded by the Abbé Boileau, and to what little I have preserved of his book ; viz. the substance of the first chapter, and the titles of the second and third, with part of that of the fifth, which answers to the sixth of this book, I have added an ample commentary, in which I have introduced only such facts, as either memory or other authors supplied me ; so that the Abbé’s work (a twelves book) printed on a very large type, has swelled into the majestic quarto which is now laid before the Public.—In composing this quarto, two different parts I have performed. In the paraphrase on the Abbé Boileau’s work, keeping to the subject, and preserving as much as I could the turn of my Author’s book, I have expressed myself in the style and manner, in which it was not unlikely a Doctor of the Sorbonne, and a Dean of the Church of Sons, might have written : in the commentary I have followed my own inclination. Conformably to that which is often practised on the stage, where the same player fills two different parts at the same time, by speedily altering his dress ; I have in this work acted in two different alternate capacities, as I changed sides : in the text I acted the part of a Doctor of the Sorbonne ; and then, quickly resuming my former station, I expatiated and commented in the note, upon what the Doctor had just said in the text.’

The ends which the Author proposes to himself in this work are, the information of posterity, who will here find a minute detail of wonderful facts ;—the moral instruction of the present

age, by giving them a striking proof of that deep sense of justice which exists in the breasts of all men;—and the entertainment of philosophers and critics by furnishing them with an unusual subject of speculation and debate, and of the Public in general, by collecting into one view, without any offence to religion or decency, many singular and ludicrous facts.

In the text of the work, in which the Writer speaks as a Doctor of the Sorbonne, he proves with profound erudition and acute criticism, that no persons under the Jewish law, inflicted on themselves, with their own hands, voluntary chastisements, or received it from the hands of others; this mode of punishment being only imposed in a coercive manner as an atonement for certain crimes: he then proceeds to shew, that there is no authority for this practice in the writings of the New Testament. He next produces many authorities to prove that the use of flagellation prevailed among the ancient Heathens, both as a punishment of slaves, captives, and criminals, and as a voluntary act of religion.

In support of this latter position, our Author, among other quotations, makes several from Lucian, which only appear to prove that flagellation was used by the Spartans, and among several of the sects of the Greek philosophers, as an exercise of the fortitude and hardness of their youth. The following passage might have been adduced from the same author as a direct proof that it was customary among the priests, in their acts of religion, among other austerities, to make use of voluntary flagellation. In *The Death of Peregrinus*, who had burned himself at the Olympic games, Lucian, expressing his expectation that he would be admitted among the divinities, says “his disciples will shortly appoint him priests, who will scourge, or cauterize, their flesh, or perform other marvellous ceremonies.”—*Μαρτυρομαι δε η μιν τας ιερας αυτα αποδειχθησεται, μαστιγων, η καυτηριων, η τινος τοιαυτης τερατρειας.*

Our learned Doctor of the Sorbonne, in the next place, refutes the opinion that voluntary flagellations were in use among the Fathers and first Christians; proving by irrefragable arguments, that this ought not to be inferred from any figurative expressions in their writings, or from such extraordinary facts as the scourging which the angel gave to St. Jerome because he was fired with an ardent desire of acquiring the stile and eloquence of Cicero, the lashes which St. Anthony received from the Devil in his cell, or those which he inflicted on St. Hilario, when, as St. Jerome relates, “this wanton gladiator [meaning the Devil] bestrode him, beating his sides with his heels, and his head with a scourge.”

That self flagellation was unknown, or at least not generally used in the early ages of Christianity, is next inferred from the entire

entire silence of the rules instituted by the first founders of monasteries on this head; corrections being only enjoined as punishments for offences, and inflicted by another person, commonly by the Bishop. Among other offences punished with the lash, the Author mentions that of conversing with a woman in the absence of any witness: "Let the man (says St. Columbanus, who first instituted the monastic life in France) who has been alone with a woman, and has talked familiarly to her, be kept on bread and water for two days, or receive two hundred lashes"—from whence, by the way, we may infer, that in the judgment of a Monk, the loss of a good dinner is a punishment equivalent to that of receiving a hundred lashes.

Voluntary flagellations began to be countenanced by men of great eminence, and to come into general practice in the eleventh century. Of the severity with which they were used our Author gives many wonderful instances, among which are the following: "That holy man, the Bishop of Eugubio, would often impose upon himself a penance of an hundred years, and perform it in twenty days, by the strenuous application of a broom. Every day being shut up in his cell, he recited the whole Psalter, or Book of Psalms, at least one time, when he could not two, being all the while armed with a besom in each hand, with which he incessantly lashed himself.—It was the constant practice of Dominic the Cuirassed, after stripping himself naked, to fill both his hands with rods, and then vigorously flagellate himself; this he did in his times of relaxation. But during Lent time, or when he really meant to mortify himself, he frequently undertook the hundred years penance, which a man has accomplished, when he has flagellated himself during the whole time the Psalter is sung twenty times over. In one day he fustigated himself while it was repeated twelve times over, "which (says Cardinal Damian, who was himself no mean performer in this way) filled me with terror when I heard the fact."—St. Anthelm scourged himself every day, making lashes fall thick on his back and sides, and by thus heaping stripes upon stripes, he never suffered his skin to remain whole.—And the widow Cechald, among many other women who ranked themselves with the Flagellants, went through the hundred years penance, allotting three thousand lashes for every year."

The infliction of this punishment by the hands of the confessor after this became general, and was submitted to even by Princes. Nay, women became subject to castigation from the Monks; a practice which led to great abuses. To illustrate this, the Doctor relates the following story: "A woman who was gone to make her confession, had been secretly followed

by her husband, who was jealous of her; and he had hid himself in some place in the church where he might spy her: but as soon as he saw her led behind the altar by the priest, in order to be flagellated, he made his appearance, objected that she was too tender to bear a flagellation, and offered to receive it in her stead. This proposal the wife greatly applauded; and the man had no sooner placed himself upon his knees, than he exclaimed, "Now, my Father, lay on stoutly, for I am a great sinner."

Among other laudable applications of flagellation, our historian mentions one in honour of St. Edmund; 'who, during the time he was pursuing his studies in Paris, being solicited by a young woman to commit the sin of fornication, bade her come to his apartment, and there, stripping her naked, flagellated her so severely, that he covered her whole body with stripes.' On which fact the commentator sagely remarks, 'I fear much, that among the crouds of young men of this country, who are in these times continually flocking to the above-named city, there are but very few who imitate the conduct of their blessed countryman St. Edmund.'

After a brief historical narrative of the rise and progress of those sects which have adopted this practice, and been denominated Flagellants, our Doctor demonstrates, with much anatomical skill as well as logical shrewdness, that this practice ought to be followed with some prudence and caution, without which the *lower* discipline may be contrary to decency, and the *upper* may bring defluxions on the eyes.

Having given this general account of the Doctor's text, we shall select a few brilliant passages from the Commentator's notes; some of which the Reader may observe, if he thinks it worth while, are not very closely connected with the main subject.

'Among those Solitaries who fixed their habitations upon the tops of columns, particular mention is made of one who was afterwards, on that account, denominated St. Simeon Stylites, from the Greek word *Στύλος*, a column. This St. Simeon Stylites was a native of Syria; and the column upon which he had chosen to fix his habitation, was sixty cubits high. Numbers of people resorted to it, from all parts, in order to consult him upon different subjects; and he delivered his oracles to them from his exalted mansion. One of his methods of mortifying himself was, to make frequent genuflexions; and he made them so quickly, it is said, and in such numbers, that a person, who one day spied him from a little distance, and attempted to count them, grew tired, and left it off when he had told two thousand. —

St. Anthony is commonly thought to have a great command over fire, and a power of destroying, by flashes of that element, those who incur his displeasure; the common people having been led into this belief, by constantly seeing a fire placed by the side of that Saint in the representations that are made of him; though this fire is placed there for no other reason than because the Saint is also thought to have the power of curing the erysipelas, otherwise called the sacred fire (*ignis sacer*) in the same manner as St. Hubert cures the hydrophobia, St. John the epilepsy, and other Saints other disorders. A certain monk of St. Anthony, who was well acquainted with the above prepossessions of the vulgar concerning the power of this Saint, used, on Sundays, to preach in publick, in different villages within a certain distance from his convent. One day he assembled his congregation under a tree on which a magpye had built her nest, into which he had previously found means to convey a small box, filled with gunpowder, which he had well secured therein; and out of the box hung a long thin match, that was to burn slowly, and was hidden among the leaves of the tree. As soon as the monk, or his assistant, had touched the match with a lighted coal, he began his sermon. In the mean while the magpye returned to her nest; and finding in it a strange body which she could not remove, she fell into a passion, and began to scratch with her feet, and chatter unmercifully. The friar affected to hear her without emotion, and continued his sermon with great composure; only he would now and then lift up his eyes towards the top of the tree, as if he wanted to see what was the matter. At last, when he judged the match was near reaching the gunpowder, he pretended to be quite out of patience; he cursed the magpye, and wished St. Anthony's fire might consume her, and went on again with his sermon: but he had scarcely pronounced two or three periods, when the match on a sudden produced its effect, and blew up the magpye, with its nest; which miracle wonderfully raised the character of the friar, and proved afterwards very beneficial to him and his convent.—

A certain friar, in a convent of the Benedictine order, found means to procure, besides plenty of good wine, a certain number of dishes extremely nice and well-seasoned, several of which were expressly forbidden by the institutes of the order; and he invited a select party of brothers to partake of his fare. As they could not, with any degree of safety, carry on the entertainment in the cell of any of them, they thought of repairing to some one of the cellars of the house, and there hid themselves in one of those wide and shallow tuns (about eight or nine feet in diameter, and three or four feet deep) which serve in the making of wines. The Abbot, in the mean while,
missing

missing so many of the monks from the convent, went in search of them through all the different apartments; and being unable to find them, at last went down into the vaults, where he soon perceived whereabouts they lay: he marched up to the place, and, on a sudden, made his appearance over the edge of the tun. The monks were prodigiously alarmed at this unexpected appearance of the Abbot; and there was none among them but who would have gladly compromised the affair, by giving up his remaining share of the entertainment, and submitting to instant dismissal. But the Abbot, contrary to all expectation, put on a serene and cheerful look; kindly expostulated with the monks on their having made a secret of the affair to him; expressed to them the great pleasure it would have been for him to have been one of their party, and added, that he should still be very glad to be admitted to partake of their entertainment. The monks answered, by all means; and the Abbot thereupon leaped into the tun, sat down among them, partook of their excellent wine and well-seasoned dishes with the greatest freedom, in just the same manner as it is said Sir J. L. would of the dinner of his servants in his own kitchen, and, in short, spent the greater part of the afternoon with them in the tun in a most agreeable and convivial manner. At last the Abbot thought proper to retire, and as soon as he was gone, one part of the monks began to wonder at his extraordinary condescension, while the other part were not without fears that it foreboded some misfortune. Indeed, the latter were in the right; for the Reader must not think that the Abbot had acted in the above manner out of any sudden temptation he had felt at the sight of the jollity of the friars, or of the dainties that composed their entertainment: by no means; his design had only been, by thus making himself guilty along with them, to be the better able to shew them afterwards the way to repentance, and thereby derive good from evil. In fact, the next day, a chapter having been summoned, the Abbot desired the Prior to fill his place, while himself took his seat among the rest of the monks. Soon after the chapter was begun, he came forward into the middle of the assembly, accused himself of the sin he had committed the day before, and requested that discipline might be inflicted upon him. The Prior objected much to a discipline being inflicted on the Abbot; but the latter having insisted, his request was complied with. The other Monks were at first greatly astonished at the conduct of the Abbot; but seeing no possibility of keeping back on that occasion, they came forwards, and likewise confessed their sin; when the Abbot, by means of a proper person he had selected for that purpose, got a stout discipline to be inflicted upon every one of his ate fellow banqueters,——

‘ An infinite variety of instruments have been used for the purpose of flagellation, whether they were contrived at leisure by the ingenious persons who were to use them, or were suddenly found out, from the spur of some urgent occasion. Thus, incensed pedants, who could not quickly enough find their usual instrument of discipline, have frequently used their hat, their towel, or, in general, the first things that fell under their hands. A certain gentleman, as I have been credibly informed, once flagellated a saucy young fishwoman with all the flounders in her basket. Among Saints, some, like Dominic the Cuirassed, have used besoms; others, like St. Dominic the founder of the Dominican order, have used iron chains; others, like Gualbert, have employed knotted leather thongs; others have used nettles, and others, thistles. A certain Saint, as I have read in the Golden Legend, had no discipline of his own, but constantly took, to discipline himself with, the very first thing that came under his hand, such as the tongs for the fire, or the like. St. Bridget, as I have read in the same book, disciplined herself with a bunch of keys; a certain lady, as hath been mentioned in a former place, used a bunch of feathers for the same purpose; and lastly, Sancho did things with much more simplicity, and flagellated himself with the palms of his hands.’

By this time our Readers may conceive it possible that the present work may have so far reconciled us to the idea of flagellation, as to enable us to peruse the history of it with pleasure. But in what manner it has convinced us that flagellation is a natural and useful practice, may require some explanation.

That it is a natural practice may be fairly inferred from its general prevalence; for unless men were prompted to it by some secret principle in nature, how should it ever have come into their heads to macerate their flesh with birchen besoms, leathern thongs, or iron chains? If it be true that “no man ever yet hated his own flesh,” the maxim must be understood with one very material exception: for there is one part of the body which all men have agreed to treat with indignity, and which, notwithstanding our Author’s very learned and laboured apology for it, will, it is to be feared, be despised and kept under, and perhaps scourged and beaten, to the end of the world.—It will be said, that if the practice of flagellation had been natural, it would have been universal: and so, in one form or other, most undoubtedly it has been. Whether a man shuts himself up in a box at the top of a column sixty cubits high, like St. Simeon Stylites; or denies himself the use of fire, like St. James of Nisibe; or enjoins himself perpetual silence, like

like the Fathers of La Trappe ; or obliges himself to rise in the midst of a cold winter's night to perform his vigils, when it would be full as comfortable to lie still in his bed ; or lastly, dines upon barley-bread and onions, when his favourite sirloin is smoking on the board ; whether in any of these methods, or by any other of the innumerable voluntary austerities which are in use among mankind, he becomes his own tormentor ;— he flagellates himself as truly as ever Dominic the Cuirassed did, and is a living proof, that whatever philosophers may assert concerning men's natural love of happiness, it is very natural for men to take pleasure in *plaguing themselves*.

Concerning the utility of flagellation, it must be owned, that many of the facts related in this work seem, at first view, to render it doubtful. But the chief reason why it has not always been productive of advantage, and in some instances has proved pernicious, is, that it has been employed upon improper occasions. Nothing is more certain, than that when it is performed as an act of religion, and considered either as an atonement for moral turpitude, a substitute for active virtue, or a method of increasing a man's stock of merit, it is attended with the most serious inconveniences. But if it were excluded from all religious transactions, and only employed as a punishment for those offences which cannot come under the notice of the civil power, who can question its utility ? If a court of flagellation were instituted, in which the betrayer of confidence, the violator of decorum, the duellist, and the defamer should be sentenced to receive a number of stripes proportioned to the nature of his offence ; it would perhaps soon be found that there is more good sense than is commonly imagined in the ancient apophthegm, " A rod is for the back of a fool ;" for there is many a fool, and many a scoundrel, who though he can feel nothing else, would feel a *cat-o'-nine tails*.

If ever this useful institution should be established, the Public will be under great obligations to the Author of this work : if not, still they will be indebted to him for the *innocent entertainment* his curious performance affords. At least, the Reviewers, who are always happy when in the midst of their severe labours they are treated with a laugh, will very readily pay him their thanks ; for they are perfectly of his mind, that " entertainment is a thing which is not by any means to be despised in this world."

ART. VIII. *Objections to Mr. Lindsey's Interpretation of the first Fourteen Verses of St. John's Gospel, as set forth in the Sequel to his Apology; with some Strictures on his Explication of St. Paul's Text. Phil. ii. 5, 6, &c. By a Serious Enquirer. 8vo. 1 s. 6 d. Johnson. 1776.*

THE Author of these objections, who is an unitarian upon that plan which supposes the pre-existence of Christ, and who hath treated Mr. Lindsey with the utmost candour and respect, has examined the passages of the New Testament mentioned in the title-page with a very minute and critical attention. We are not certain whether he has not carried his grammatical distinctions and niceties somewhat farther than the subject will bear, considering that the Apostle St. John could be no adept in the Greek tongue, and that the words of that language are often applied with great latitude, even by the best classic writers. Not to enter into our Objector's criticisms, we shall lay before our Readers his epitome of the argument drawn from the beginning of St. John's Gospel.

' The supreme God, who is but one, cannot be *προς εαυτον*, his own companion.

' But the *Logos* was in the beginning *προς τον θεον*, with the one supreme God.

' Therefore the *Logos*, if he be a person and God, is not the one supreme God.

' 2dly, The primary agent, if more than one was concerned in the creation of the world, was the one supreme God.

' But the *Logos*, if he be a person, is not the one supreme God, as has been proved above; therefore the *Logos*, if he be a person, was not the primary agent in the creation of the world. But the world was made by him *δι' αυτου*; he must therefore have been the *ministerial* agent; and such is the ordinary signification of the preposition *δια*.

' 3dly, To enlighten every man was a *personal* action, which the *person* John Baptist did not perform. But the *Logos* did enlighten every man; therefore the *Logos*, who is contrasted to John Baptist, and performed the *personal* action, which John Baptist did not perform, is a *Person*.

' 4thly, The *Logos*, that was made flesh, and whose glory was seen, was *μονογενης παρα πατρος*, i. e. in some peculiar manner derived from the father, the supreme God.

' But the attribute of wisdom is co-essential and co-eternal with the supreme God, and can in no way be derived from him.

' Therefore the *Logos* is not the attribute of wisdom; he must therefore be a *Person*; for no *medium* is pretended.

' 5thly,

‘ 5thly, He, who does *one* and the *same* action, is *one* and the *same* agent.

‘ But the *Logos*, by full authority received from God, changed the Jewish for the Christian dispensation; which same change was made by Jesus Christ, i. e. *Jesus Christ* and the *Logos* did *one* and the *same* action.

‘ Therefore *Jesus Christ* and the *Logos* are *one* and the *same* agent under different names.

‘ The result of the whole is, that the *Logos* is neither the supreme God himself, nor an attribute of the supreme God, but a Person, *who was in the beginning with God*, who was God’s minister in the creation of the world, as he was afterwards in abolishing the Jewish Peculiarity, and instituting a new and more gracious scheme of religion, which should take in *πᾶντα ἄνθρωπον*, men of every degree, and every nation under heaven.’

With the same attention our Author has discussed the passage in the Epistle to the Philippians; and he has added a postscript concerning the worship of Jesus Christ, which contains several judicious and important observations.

In the course of our reflections upon the controversy between the Socinians and the Arians, it hath frequently occurred to us, that the former have the advantage with regard to the general strain of the New Testament, and the latter with respect to some particular places. Our Lord is spoken of as a man, in the common and stated language of the Scriptures; nor is the stress of his undertaking usually laid upon his pre-existent nature. On the other hand, a few detached passages look so strongly this way, that no critical skill seems to be capable of eluding, in a satisfactory manner, the difficulties which attend them. An argument this, for hesitation in our determinations, and for the greatest mutual candour and good-will, when we are the most satisfied of the rectitude of our opinions.

ART. IX. *A Code of Gentoo Laws; or, Ordinations of the Pundits, from a Persian Translation, made from the Original, written in the Shanscrit Language.* 4to. Pages 322, with a Preface of 74.

THIS very curious publication is introduced with a letter from Governor Hastings to the Court of Directors of the United Company of Merchants of *England*, trading to the East Indies.—The letter is as follows:

‘ Honourable Sirs,

‘ I have now the satisfaction to transmit to you a complete and corrected copy of a TRANSLATION of the GENTOO CODE, executed with great ability, diligence, and fidelity, by Mr. *Halked*, from a Persian version of the original Shanscrit, which was undertaken under

der the immediate inspection of the Pundits or Compilers of this work.

‘ I have not time to offer any observations upon these productions; indeed they will best speak for themselves: I could have wished to have obtained an omission or amendment of some passages, to have rendered them more fit for the public eye; but the Pundits, when desired to revise them, could not be prevailed upon to make any alterations, as they declared, they had the sanction of their Shaster, and were therefore incapable of amendment; possibly these may be considered as essential parts of the work, since they mark the principles on which many of the laws were formed, and bear the stamp of a very remote antiquity, in which the refinements of society were less known, and the manners more influenced by the natural impulse of the passions. I have the honour to be, &c.

Fort-William,

WARREN HASTINGS.’

Mar. 27, 1775.

In regard to the Code of Laws, it will afford ample matter for reflection to the philosopher, the politician, and even to the divine. The laws bear the most genuine stamp of antiquity, correspond, in many instances, with the manners of the early Grecians, at or before the period of the Trojan war, and of the Western nations, before their emergence from barbarism; and seem calculated for the crude conceptions of an almost illiterate people, upon their first civilization.

We cannot give a better view of the design of this compilation than in the words of the ingenious Translator, who, in a large preliminary treatise, after a few general and introductory observations, gives a short account of the Sanscrit language, and an explanation of such passages in the body of the Code, as may appear, by their peculiarity or repugnance to our sentiments, to lie most open to objection. This preliminary treatise shews a very enlarged and liberal turn of mind, and does great honour to Mr. Halhed, especially when we consider his age; for, in a letter to Governor *Hastings*, he tells us, *that he finds himself involuntarily held forth to the Public as an Author, almost as soon as he has commenced to be a man.*

‘ The importance of the commerce of India, says he, and the advantages of a territorial establishment in Bengal, have at length awakened the attention of the British legislature to every circumstance that may conciliate the affections of the natives, or ensure stability to the acquisition. Nothing can so favourably conduce to these two points as a well-timed toleration in matters of religion, and an adoption of such original institutes of the country, as do not immediately clash with the laws or interests of the conquerors.

‘ To a steady pursuance of this great maxim, much of the success of the Romans may be attributed, who not only allowed to their foreign subjects the free exercise of their own religion, and the administration of their own civil jurisdiction, but sometimes, by a policy still more flattering, even naturalized such parts of the mythology

REV. May, 1777.

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of the conquered, as were in any respect compatible with their own system.

With a view to the same political advantages, and in observance of so striking an example, the following compilation was set on foot; which must be considered as the only work of the kind, wherein the genuine principles of the Gentoo jurisprudence are made public, with the sanction of their most respectable Pundits (or Lawyers) and which offers a complete confutation of the belief too common in Europe, that the Hindoos have no written laws whatever, but such as relate to the ceremonious peculiarities of their superstition.

The professors of the ordinances here collected still speak the original language in which they were composed, and which is entirely unknown to the bulk of the people, who have settled upon those professors' several large endowments and benefactions in all parts of Hindostan, and pay them besides a degree of personal respect little short of idolatry, in return for the advantages supposed to be derived from their studies. A set of the most experienced of these lawyers was selected from every part of Bengal for the purpose of compiling the present work, which they picked out sentence by sentence from various originals in the Sanscrit language, neither adding to nor diminishing any part of the ancient text. The articles thus collected were next translated literally into Persian, under the inspection of one of their own body; and from that translation were rendered into English with an equal attention to the closeness and fidelity of the version. Less studious of elegance than of accuracy, the Translator thought it more excusable to tire the Reader with the flatness of a literal interpretation, than to mislead him by a vague and devious paraphrase; so that the entire order of the book, the several divisions of its contents, and the whole turn of the phrase, is in every part the immediate product of the Bramins. The English dialect, in which it is here offered to the Public, and that only, is not the performance of a Gentoo. From hence therefore may be formed a precise idea of the customs and manners of these people, which, to their great injury, have long been misrepresented in the Western world. From hence also materials may be collected towards the legal accomplishment of a new system of government in Bengal, wherein the British laws may, in some degree, be softened and tempered by a moderate attention to the peculiar and national prejudices of the Hindoo; some of whose institutes, however fanciful and injudicious, may perhaps be preferable to any which could be substituted in their room. They are interwoven with the religion of the country, and are therefore revered as of the highest authority: they are the conditions by which they hold their rank in society. Long usage has persuaded them of their equity, and they will always gladly embrace the permission to obey them; to be obliged to renounce their obedience would probably be esteemed among them a real hardship.

The attention which the Translator was forced to bestow upon so uncommon a subject, the number of enquiries necessary for the elucidation of almost every sentence, and the many opportunities of most decisive information, which the course of the work presented,

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give him, in some measure, a right to claim the conviction of the world upon many dubious points, which have long eluded the nicest investigation. He is very far from wishing to establish his own doctrines upon the ruins of those which he found already erected; and when he opposes popular opinion, or contradicts any ill-grounded assertion, it is with the utmost distrust of his own abilities, and merely in submission to the authority of that truth which the candid will ever be glad to support, even in prejudice to a system of their own formation.

‘In a track so untrodden as this, many paths must be attempted before we can hit upon the right. We owe much to every person, who in so troublesome a road hath removed a single obstacle, or opened the smallest channel for discovery; and the more difficult the completion of the adventure, the greater is the merit of each attempt. The present work, however, is the only one of this nature ever undertaken by authority; the only instance in which the Bramins have ever been persuaded to give up a part of their own consequence for the general benefit of the whole community; and the pen of the Translator must be considered as entirely the passive instrument, by which the laws of this singular nation are ushered into the world from those Bramins themselves.’

It is unnecessary for us to add any thing to the account here given of the work now before us; what Mr. Halhed has said being full, distinct, and satisfactory. We cannot deny ourselves the pleasure, however, of placing before our Readers, (especially as this work is not to be purchased) a short preliminary discourse written by the Bramins themselves :

‘From men of enlightened understandings and sound judgment, who, in their researches after truth, have swept from their hearts the dust of malice and opposition, it is not concealed, that the contrarieties of religion, and diversities of belief, which are causes of envy, and of enmity to the ignorant, are, in fact, a manifest demonstration of the power of the Supreme Being : for it is evident that a painter, by sketching a multiplicity of figures, and by arranging a variety of colours, procures a reputation among men ; and a gardener, for planting a diversity of shrubs, and for producing a number of different flowers, gains credit and commendation ; wherefore it is absurdity and ignorance to view, in an inferior light, him who created both the painter and the gardener. The truly intelligent well know, that the differences and varieties of created things are a ray of his glorious essence, and that the contrarieties of constitutions are a type of his wonderful attributes ; whose complete power formed all creatures of the animal, vegetable, and material world, from the four elements of fire, water, air, and earth, to be an ornament to the magazine of creation ; and whose comprehensive benevolence selected man, the centre of knowledge, to have the dominion and authority over the rest ; and, having bestowed, upon this favourite object, judgment and understanding, gave him supremacy over the corners of the world ; and, when he had put into his hands the free controul and arbitrary disposal of all affairs, he appointed to each tribe its own faith, and to every sect its own reli-

gion; and having introduced a numerous variety of casts, and a multiplicity of different customs, he views in each particular place the mode of worship respectively appointed to it; sometimes he is employed with the attendants upon the Mosque, in counting the sacred beads; sometimes he is in the Temple, at the adoration of idols; the intimate of the Mussulman, and the friend of the Hindoo; the companion of the Christian, and the confidant of the Jew. Wherefore men of exalted notions, not being bent upon hatred and opposition, but considering the collected body of creatures as an object of the power of the Almighty, by investigating the contrarieties of sect; and the different customs of religion, have stamped to themselves a lasting reputation upon the page of the world; particularly in the extensive empire of Hindostan, which is a most delightful country, and wherein are collected great numbers of Turks, of Persians, of Tartars, of Scythians, of Europeans, of Armenians, and of Abyssinians. And whereas this kingdom was the long residence of Hindoos, and was governed by many powerful Roys and Rajahs, the Gentoo religion became catholic and universal here; but when it was afterwards ravaged, in several parts, by the armies of Mahomedanism, a change of religion took place, and a contrariety of customs arose, and all affairs were transacted, according to the principles of faith in the conquering party, upon which perpetual oppositions were engendered, and continual differences in the decrees of justice; so that in every place the immediate magistrate decided all causes according to his own religion; and the laws of Mahomed were the standard of judgment for the Hindoos. Hence terror and confusion found a way to all the people, and justice was not impartially administered; wherefore a thought suggested itself to the Governor General, the Honourable *Warren Hastings*, to investigate the principles of the Gentoo religion, to explore the customs of the Hindoos, and to procure a translation of them in the Persian language, that they might become universally known by the perspicuity of that idiom, and that a book might be compiled to preclude all such contradictory decrees in future, and that, by a proper attention to each religion, justice might take place impartially, according to the tenets of every sect. Wherefore Bramins, learned in the Shaster (whose names are here subjoined), were invited from all parts of the kingdom to Fort William, in Calcutta, which is the capital of Bengal, and Bahar, and the most authentic books, both ancient and modern, were collected, and the original text, delivered in the Hindoo language, was faithfully translated by the interpreters into the Persian idiom. They began their work in May 1773, answering to the month *Jest*, 1180 (Bengal style) and finished it by the end of February 1775, answering to the month *Phaûgron*, 1182 (Bengal style.)—The names are subjoined.

We need make no apology for inserting this preliminary discourse of the Bramins, being persuaded that every liberal-minded Reader will agree with Mr. *Halbed*, who says, that few Christians, with all the advantages of enlightened understandings, would have expressed themselves with a more becoming reverence

reverence for the grand and impartial designs of Providence in all its works, or with a more extensive charity towards all their fellow-creatures of every profession.

ART. IX. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXVI. For the Year 1776. Part 2. 4to. 7 s. 6 d. sewed. Davis. 1777.

PAPERS relating to ELECTRICITY.

Article 32. *Experiments and Observations on a new Apparatus, called, A Machine for exhibiting Perpetual Electricity, &c.* By Mr. William Henly, F. R. S.

THIS, we believe, is the first account, that has appeared in our language, of the *Elettroforo Perpetuo*;—an electrical instrument not improperly so denominated by its ingenious inventor, Sig. Alexander Volta, of Como near Milan. We shall give Mr. Henly's description of one of these instruments nearly in his own words, together with a few observations annexed to them; and shall subjoin some particulars relative to its construction and singular effects, partly derived from private information, and partly from our own experience.

This machine, says the Author, consists 'of a circular plate of glass—covered on one side with a coating of bees-wax and rosin*, about the sixteenth part of an inch thick. This coat of wax, &c. being strongly excited with a dry warm flannel,' [while its under surface communicates with the earth] 'a circular board is placed upon it, of the same dimensions, coated with tinfoil, and furnished with a glass handle screwed to, and standing upright upon it. These bodies having remained in contact, *some seconds*—[a single instant is sufficient] the board is to be raised up by the glass handle; [but not before it has been touched by some body communicating with the earth] 'when, applying the knuckle to the tinfoil coating, a snap is heard, a spark seen, and a small sensation felt. On replacing the board, and permitting it to remain *some seconds*, as before, having touched the tinfoil with a finger,'—[This last circumstance, we must add, is *essential* to the success of the experiment] on removing it [the insulated board] again, and applying the knuckle, as at first, the same phenomena are produced; and may be repeated for a long time, without any re-

* Sealing-wax, sulphur, and other resinous substances may be employed to still better advantage; and may more conveniently, and probably with greater effect, be poured, in a state of fusion, on any plain metallic or other conducting substance; such as a wooden board coated with tinfoil, tinplates, &c.—*Glass* is by no means necessary to the effect.

newal of the excitation of the wax, any further than the replacing the board might be said to excite it.'—[Any slight degree of friction on replacing the board, we shall observe, has no concern whatever in producing the phenomena exhibited by this apparatus.]

In the subsequent account which Mr. Henly gives of this instrument, he proceeds to relate some experiments made with it; and refers the Reader to a former account of some similar *phenomena*, produced by an excited plate of glass, given by him in the 64th volume of the *Philosophical Transactions*. With respect to the permanence of the appearances in this apparatus, he refers to Mr. Grey's experiment with a cone of sulphur contained in a glass vessel †; and adds a singular instance, communicated to him by the Rev. Mr. Hemming, of the faculty of retention in a Leyden vial; which after having been charged, and left in a cupboard during 70 days, still attracted a thread of silk at the distance of one-sixteenth of an inch. The cases however are not parallel; as the *Electrophorus* does not begin to exhibit the *phenomena* peculiar to it, till it has been charged, and then discharged, in the same manner as a Leyden vial, or a coated plate of glass; which last, treated in the same manner, possesses the same properties, though it does not retain them so long as this instrument.

Instead of reciting or abridging any of the Author's experiments, for which we must refer the philosophical Reader to the Article itself; we shall observe that the solution of some of the principal phenomena exhibited by this instrument is, in our opinion, to be sought for in that remarkable law or proposition in electricity, the discovery of which we owe to the joint labours and genius of Franklin, Canton, Wilke, and Epinus. This law, as promulgated by Dr. Priestley in his valuable *History of Electricity* [pag. 247] is, that "*bodies immersed in electric atmospheres always become possessed of the electricity contrary to that of the body, in whose atmosphere they are immersed:*" or in other words, that "*the electricity of one body repels that of another, especially if it have a flat surface, and gives it the contrary electricity.*" *Ibid.* pag. 290. Accordingly, the insulated board in the present apparatus, after having been touched while it is lying on the resinous surface, and then lifted up, is found to have acquired an electricity contrary to that of the resinous surface: in the same manner, as we formerly shewed, after M. de Cigna, [M. Rev. vol. xxxvii. October 1767, pag. 251] that a metallic plate, after being touched with the finger, while an excited silk stocking, or glass tube is held near and parallel to it, and

† See Dr. Priestley's *History of Electricity*, page 40, first edit.

then removed from the excited bodies, will exhibit successively, on frequent repetitions of the operation, an immense number of sparks; which indicate the electricity in the metallic plate to have been contrary to that of the stocking or tube; and that the latter, like the present resinous stratum, will suffer little or no diminution of their electric power, even after frequent repetitions of the process.

We shall add one important circumstance relating to this instrument, with which the Author does not appear to have been acquainted. This is, that the *Electrophorus* is not more remarkable for the *permanency* of its electric properties, than for the *greatness* of its effects. We have seen some constructed, of about twelve or fifteen inches diameter, which after one excitation, and the first discharge or shock, similar to that of the Leyden vial, have afforded an almost endless succession of sparks at the distance of three inches, or more; and we have been informed that some have been made by the inventor and others, of much larger dimensions; one of which, in particular, of about five feet in diameter, gives strong and pungent sparks, at the distance of *twelve inches and upwards*.

The few following circumstances, which we have observed, relative to this instrument, are scarce less remarkable. On totally immersing an excited resinous *Electrophorus* in dry and warm mercury, it was found to have had its virtue only somewhat impaired. Nay a charged plate of glass, after having been made perfectly moist on both sides by breathing on it, and then being dried at the fire, and treated as an *Electrophorus*, still continued to give sparks: nor did another glass plate which, after excitation, was dipped into a pail of water, and then hastily dried, fail to attract the pith balls at a pretty considerable distance; and would sometimes even give a weak spark.

We must leave it to the electricians to inquire in what part of the resinous surface or glass, this large and seemingly inexhaustible magazine of electric matter, or rather this long continued power of putting that matter in motion, resides. The Inventor, with seeming justice, gives his instrument the title of *perpetual*: as there are certain simple processes, by which its *fire*, like that of the *Vesals*, may be always maintained or increased, without any foreign aid; that is, without any fresh excitation, or communication with any other electrified body.

Article 23. *Extraordinary Electricity of the Atmosphere observed at Iffington, &c.* By Mr. Tiberius Cavallo.

The extraordinary appearances related in this Article were observed by Mr. Cavallo, in the month of October 1775, in consequence of his having raised an *electrical kite* into the air,

while some dark clouds passed over the zenith of the place. Though neither lightning nor thunder were perceived, the flux of electric matter was at one time so very copious, that he thought it expedient not to trust any longer to the silken string by which the kite had been hitherto insulated; and accordingly, fixed the extremity of the *conducting* wired string to one of the chairs in a room on the first floor. While he was thus employed, during the space of less than half a minute, he received about a dozen or fifteen very hard shocks, which he felt all along his arms, and in his breast and legs; shaking him in such a manner, that he had hardly power enough to effect his purpose, and to warn the people in the room to keep their distance.

‘As soon as I took my hand off the string,’ continues the Author, ‘the electrical fluid, in consequence of the chair being a bad conductor, began to snap between the string and the shutter of the window, which was the nearest body to it. The snappings, which were audible at a good distance out of the room, seemed at first *isochronous* with the shocks I had received; but in about a minute’s time they became more frequent, so that the people of the house compared the sound to the rattling noise of a jack going when the fly is off.’—The cloud which produced these effects, and which was then just over the kite, was nearly of a circular form, and was black and pretty well defined. It appeared to be about 40 degrees in diameter. The perpendicular height of the kite was calculated to be about 310 feet.

In Article 29, an account is given of a very extraordinary effect of lightning on certain pyed bullocks, &c. struck by it; and in which the *white* hairs were stripped off, while the red sustained no injury.

PAPERS relating to CHEMISTRY.

Article 30. *Of the Light produced by Inflammation.* By George Fordyce, M. D. F. R. S.

Besides the light which appears on the *ignition* of bodies, Dr. Fordyce supposes that there is also a light produced by the *inflammation* itself. Ignited bodies, he observes, if they be colourless, first exhibit a red light: as the heat is increased, there is a mixture of yellow rays; and in a *melting heat*, there is such a due proportion of all the coloured rays as constitutes a pure white. He observes likewise, that the intenseness of their light depends upon their density: for whereas ignited metals throw out a strong light, the rare vapour at the extremity of the flame produced by a blow-pipe, properly applied to a lamp, is not visibly luminous; though the heat there be so great as immediately to give a white heat to glass,

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‘The light produced by the decomposition of bodies in inflammation,’ he adds, ‘is totally independent of the heat, and its colour is *blue*.’—*Phosphorus* of urine, reduced to a powder *, and made to line the inside surface of a large glass receiver, continues to burn for some days, and produces a light attended with very little heat, and at the same time is decomposed: for a little water contained in the receiver becomes impregnated with its acid; and the included air is phlogisticated and diminished, as in other cases of *inflammation*. Further, in a heat insufficient to kindle gunpowder, the sulphur contained in it will burn off with a blue flame. In this case too, the light is produced by the inflammation and decomposition of the sulphur.

He further observes, that the light, which is produced by the decomposition of bodies in the process of inflammation, is *blue*, whatever may be the degree of heat in which the inflammation takes place. In the lower part of the flame of a candle, where the inflammation is, the light produced is blue; as it is in the whole of the small flame of a candle when it is first lighted, after having been previously extinguished by applying tallow to the wick. When a candle burns, the process goes on in this manner. The tallow boils in the wick, and is converted into empyreumatical oil, which rises in vapour. The air coming in contact with the external surface of this vapour, decomposes the empyreumatic oil, and produces heat and blue light. The interior *stratum* of vapour is heated white-hot; and the heat diminishes toward the center, which, if the flame be large, is scarcely red hot. Accordingly the extremity of a slender tube or thread of glass, put into the blue flame at the surface, will be heated white hot, and melt; immersed in the center it will scarcely become red, if the flame be large.

To the foregoing observations, extracted from the present article, we shall add a remark that has occurred to us, relative to the present subject, and which may possibly be new to some of our readers. It is, that beside the light given by tallow, oil, &c. in the preceding instances, these substances furnish a

* Few persons, we apprehend, are acquainted with the following easy method of reducing this substance to powder.—‘Take,’ says the Author, ‘phosphorus of urine two drachms; put it into a four-ounce vial; pour upon it three ounces of water; heat it gently, by immersion in warm water, till the *phosphorus* melts; shut the vial with a cork; take it out of the water, and shake it briskly till it be cold; the *phosphorus* will be found in powder.’—A receiver may be lined with this powder by adding a very small quantity of water to it, and then making the powder to adhere to its internal surface, by gently inclining and turning the receiver round.

degree of light merely on being put into a vessel set upon the fire, and receiving a heat many degrees below their boiling point. This kind of light we first observed on accidentally extinguishing, in the dark, a large and well-lighted candle by inverting it. As soon as the melted tallow has put out the light proceeding from inflammation and ignition, if the candle be hastily turned upright, the extremity of the wick shines with a faint whitish light, produced by the heat which has been communicated to the tallow by the wick and flame. If too much tallow comes down, the wick will be deprived of the heat sufficient to produce the phenomenon.

Article 31. *Experiments on Ignited Bodies.* By John Roebuck, M. D. F. R. S.

In the *Appendix* to our 51st volume, page 521, we related some experiments of M. de Buffon, from which he inferred the *ponderosity of fire*. In one of his trials, he found an iron ball (which weighed 49 pounds 9 ounces, when cold) to weigh, when brought to a white heat, 49 pounds 11 ounces; or to have acquired from the fire a quantity of *igneous matter* weighing two ounces; that is, about 19 grains additional weight to each pound.

The experiments contained in this and the following article, seem wholly to invalidate M. de Buffon's conclusions. Dr. Roebuck, in his trials, used two accurate balances; one of which, with the weight of a pound, would turn with 1-10th of a grain; and the other, with a weight of half an ounce in each scale, would turn with the 1-100th part of a grain. A piece of iron, of nearly one pound weight, having had a white heat given it, was found to have lost scarce a grain when it was cold; and another piece, of about five penny weights, weighed somewhat more when it was cold than when it was hot.

Other experiments of a similar kind have been since made in the presence of several members of the Royal Society; in one of which a cylinder of iron, brought to a white heat, and then weighing 55 pounds, on being suffered to cool, seemed gradually to *acquire* weight; and about 22 hours after it had begun to cool, was found to have increased in weight 6 pennyweights 17 grains. The beam was so nicely constructed, that, even when it was loaded with the great weight above-mentioned, the scale evidently turned with four grains.

Article 38. *Experiments on Ignited Substances.* By Mr. John Whitehurst.

Mr. Whitehurst's experiments were made on small masses; but with a balance so tender, as to be sensibly affected by the 2000th part of a grain.—A pennyweight of gold, made red hot,

hot, and brought nearly to a state of fusion, became apparently lighter; but, on cooling, its former weight was perfectly restored. The same quantity of iron likewise seemingly *lost weight* on being equally heated; but its weight was visibly augmented on becoming cold.

The *apparent* levity of the two metals, when heated, is to be ascribed to the ascent of the heated and rarefied air above the scale, and to the tendency upwards of the air beneath it, to restore the equilibrium. The subsequent additional weight in the iron might, Mr. W. supposes, be *real*, and might arise from its having in some degree acquired the property of steel, in consequence of its having been heated, as was the gold, upon charcoal, by means of the flame of a candle directed upon it by a blow-pipe.

Mr. W. accounts for the apparent fallacy in M. de Buffon's experiments, by supposing that the heat of the large mass of iron employed by him, had a greater effect on that arm of the beam from which it was suspended, than on the other; and that by expanding or lengthening the former in a greater degree than the latter, it produced the preponderancy on that side which M. de Buffon ascribed to the particles of fire contained in the metal.

Article 43. *Experiments made in order to ascertain the Nature of some Mineral Substances, &c.* By Peter Woulfe, F. R. S.

The late Mr. Henry Baker having bequeathed 100 l. for the use of the Royal Society, with an intent that the interest of that sum should be annually applied for the benefit of one of the Members, whom the Council of the Society should think proper to nominate, for the task of making discoveries in Natural History; the ingenious Author of this paper was appointed for that purpose; and in this Article he gives an account of the experiments which he made with a view of ascertaining how far the *Marine* and *Vitriolic* acids contribute to mineralize metallic and other substances.

[To be continued.]

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

I T A L Y.

A R T. I.

CAMPI PHLEGRÆI; or, *Observations on the Volcanoes of the Two Sicilies.* By Sir WILLIAM HAMILTON, K. B. F. R. S. and Envoy Extraordinary of his Britannick Majesty at the Court of Naples, &c. 2 Vols. in Folio, of the Atlas size, and published by P. Fabris at Naples in 1776.—In this age of observation and experimental researches, there are few philosophers who have examined Nature with such profound attention, and expressed her phenomena with such truth and energy, as Sir William Hamilton. For more than ten years past, mount *Vesuvius*, the districts in Italy that exhibit the vestiges or remains of former volcanoes, mount *Ætna*, the islands of *Ischia*, *Stromboli*, and other neighbouring isles which have been raised above the surface of the sea by subterraneous fiery eruptions, have been the perpetual objects of his notice and enquiries. The appearances presented to his view on the surface of the earth, and of the sea, were not sufficient to satisfy his curiosity; he examined the interior parts of the globe, and found an hundred feet below its surface various *strata* of ashes and pumice-stones. At the depth of three hundred foot there were found beds of *lava*. The most terrible convulsions of Nature, with their various effects, were accurately contemplated by the philosophic eye of this illustrious Naturalist. He was present at the great eruption of *Vesuvius* in the year 1767, which was the most violent of all that have happened since the years 1579 and 1631. He saw a considerable part of the phenomena which *Pliny the Younger* has described in such an affecting manner, repeated with complicated circumstances of terror; among others, stones carried to such an height that, in their descent, they took eleven seconds (measured by Sir William with his watch in his hand) to arrive at the sides of the crater; and one more particularly, twelve foot in length and forty-five in circumference, which was thrown above a quarter of a mile from the mountain. It does not appear that this excellent Naturalist has refused his attention even to the minutest circumstances that have attended the eruptions of mount *Vesuvius*. All the different substances that have issued from the bowels of this celebrated volcano, as ashes, gravel, lava, marbles, pumice-stones, crystals, salts, sulphurs, &c. have been carefully examined.

amined: In his philosophical excursions Sir William was accompanied by Mr. Fabris, an artist of the first merit, who took plans of the districts, and delineated the objects which were the most interesting and striking. These drawings, which are coloured with such surprising art, such beauty and force of expression, as to represent Nature with the utmost accuracy and truth, and the objects delineated in the same aspect which they exhibit to the observer, make a considerable part of the work before us. Beside succinct but clear and perspicuous explanations of the cuts in French and English, Sir William, in five letters addressed to the Doctors *Pringle*, *Morton*, and *Maty*, which are here republished *, gives an interesting account of his observations, and of their tendency to throw new light upon the theory of the earth. They shew, indeed, with a high degree of evidence, not only that many islands, but also several mountains, owe their origin and formation to the eruptions of volcanoes: and the Reader, no doubt, will be surprised to find that mount Vesuvius, whose summit is 3659 feet above the level of the sea, and whose base is above thirty miles in circumference; and *Ætna*, whose height is 10,036 feet, and whose base is an hundred and eighty miles in circuit, have been formed in this manner. These two mountains have been formed by *successive* eruptions during a course of ages; others have derived their origin from *sudden* explosions; such as those which, in the space of 48 hours, produced *Monte-Nuovo*, or the new mountain in the neighbourhood of *Puzzuolo*. Our ingenious Author observed vestiges of volcanoes from the lake *Albano* to *Radicefani*, between Rome and Florence; and his philosophical reflections on these phenomena soften their terrible aspect,

* These letters were originally published in the *Philosophical Transactions*. An 8vo edition of them, illustrated with engravings, was printed in 1772. - See Review, vol. xlviii. p. 247. They compose, nearly, the whole matter of the first of the splendid folios now before us. The *notes* are the same in both editions; except that one or two new ones are now added. There is, also, prefixed to the first volume, Sir William Hamilton's letter to Sir John Pringle, dated Naples May 2, 1776, containing a number of additional observations relative to the wonderful subject of the book; it is also to be considered as the Author's dedication of his work to the Royal Society. The first volume also contains a large map of the gulph and adjacent country of Naples, &c. with some other engravings finely illuminated.—The second volume, which is much larger than the first, is entirely new, and consists wholly of the *DRAWINGS*, with their *EXPLANATIONS*: and these,—indeed the whole work,—may be pronounced *INVALUABLE*.

* * We see, by Mr. Cadell's advertisement, that some copies are on sale at the price of *Twelve Guineas*.

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by representing them as *designed* by Providence to be the principles of fecundity, though they sometimes prove instruments of destruction. They are, according to his hypothesis, the agents or instruments which Nature makes use of to till the bowels of the earth, and thus to prepare new materials and sources of fecundity for the labours of the husbandman, when a great number of successive harvests have exhausted the soil on which his industry has been employed.—The reflexions of our Author upon the smoke of the volcanoes, and upon the air of those countries in which sulphur abounds, are truly philosophical and judicious; he finds there a very considerable portion of electrical matter, which he employs ingeniously in the explication of several phenomena. In short, the whole work, splendid and magnificent as it is in the highest degree, is, nevertheless, recommendable by a kind of merit much superior to this, as it abounds with accurate observations, ingenious views, and just reasonings, furnishing new illustrations to some of the most interesting branches of natural history.

II. *Opuscoli di Fisica Animale e Vegetabile, &c.* the Second Volume. By the Abbot SPALANZANI. 8vo. Modena. 1776. This volume contains four *opuscoli*, or treatises. The subject of the *first* has an evident connexion with the matters treated in the first volume, of which we gave some account in our Review for March. The ingenious and indefatigable Abbot here refutes not only the system of equivocal generation in general, but also that of the *organical molecules* of M. de Buffon, by proving the existence of the spermatic worms, which were first discovered by Lewenhoeck, and whose reality has been since called in question by several naturalists. The observations of our Author, seconded by repeated experiments, prove, palpably, in our judgments, the mistakes both of Linnæus and Buffon with respect to the spermatic worms, which the former considers as *inactive matter* swimming on the surface of animal seed, and set in motion by its warmth, and to which also the latter denies every character and mark of animality, though he does not venture to range them in the class of bodies totally inactive. Nor does M. SPALANZANI only demonstrate the mistakes of M. de Buffon; he shews, moreover, whence they have proceeded, and then proves that there is a strong analogy between the spermatic worms and the animalcula of vegetable infusions, and consequently that the former are animals in all the extent of that term. This first piece is terminated by some questions proposed by M. Bonnet of Geneva, relative to the *origin, propagation, and use* of the spermatic worms, which our Abbot discusses with his usual penetration and sagacity.

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The *Second* treatise relates to the growth of animal and vegetable germs in a volume of air, so confined as to admit of no communication with the atmosphere, and is designed to prove that this confinement is neither prejudicial to the fecundity of plants, nor to the production of animals. The *Third* contains the history of certain animals, which pass from life to death, and from death to life again; such as the *rotifer* discovered by Lewenhoeck, the *tardigradus*, and several kinds of eels. The Abbot gives a curious account of the structure of these singular animals, as also of their nourishment, growth, motions, propagation, resurrection, &c. The *Fourth* treatise contains researches concerning the origin of the plants of mould. The botanist *Micheli* pretends to have discovered the seeds of these plants, while *Monti*, another botanist of no less reputation, has treated this discovery as chimerical; maintaining, that these plants grow spontaneously without seed. M. SPALANZANI decides this point in favour of the former.—Such are the subjects treated in this ingenious work, which will, no doubt, be soon in the hands of all the lovers of Natural History, and will add a new lustre to the reputation of its Author.

III. *Descrizione del Museo, &c. A Description of the Collection of Antiquities and Natural History in the Possession of the Prince of Biscari.* By the Abbot DOMINIC. SESTINI, Member of the Academy of Florence. 8vo. Florence. 1776. The collection of the prince of Biscari has been mentioned with admiration by several travellers who have given accounts of Sicily. It abounds with columns, capitals, and architraves of Grecian artists, with obelisks of oriental granite, loaded with Egyptian hieroglyphics. It contains 70 statues of exquisite workmanship, 40 heads, 70 busts of emperors and illustrious men, 300 inscriptions, of which fifty are Grecian, a great number of funeral urns, 800 Etrurian vases, a prodigious number of medals in gold, silver, and bronze, as also of antiques, and a curious collection of the coins of the lower age, ranged in an alphabetical order. The collection of Natural History is equally ample and magnificent; its diversified treasures fill five large apartments; the first is enriched with the productions of the ocean; the second with those of the earth; the third contains the marine petrifications that have been found in the mountains of Sicily; the fourth exhibits rare animals in a variety of classes; the fifth is furnished with mathematical instruments, a rich apparatus of natural philosophy, and an immense variety of curious machines. In the frontispiece of the work is a medal that was struck in honour of the prince of Biscari, who is there represented as the restorer of the celebrated academy of the Etna of Catana.

IV. *Homeri Ilias Latinis Versibus expressa, &c. i. e. The Iliad of Homer translated into Latin Verse.* By M. RAYMOND CUNICK, of Ragusa, Professor of Greek and Eloquence in the Roman College. Folio. Rome. 1776. The success of this Translator is more considerable than his attempt was prudent or modest; for there are many good verses in his Latin Iliad. But after all, we can scarcely consider him in any other light than as Patroclus attempting to wield the arms of Achilles; we are surprised at his boldness, and lament his fall.

V. *Fr. Thomæ Mariæ Cerboni Ord. Præd. S. S. Theolog. Magistri, &c. De Jure et Legum Disciplina, &c. i. e. Concerning Jurisprudence and the Science of Law.* Vol. I. 4to. Rome. 1776. This learned work, which is worthy of the reputation of Father CERBONI, professor of divinity in the college *de Propaganda Fide* at Rome, contains not only a system of universal law, but also the principles of moral philosophy and natural theology. Making an indulgent allowance for the contagious influence of Romish Divinity upon Moral Philosophy, this performance merits the esteem of the public.

F R A N C E.

VI. *Monde Primitif, &c. i. e. The primitive World analysed and compared with the modern World, with respect to the civil, religious, and allegorical History of the Kalendar or Almanack.* By M. COURT DE GEBELIN. 4to. 1776. Paris. In this very learned volume * the Almanack, which every one carries in his pocket, becomes an object of importance, which either directly or indirectly is connected with all the branches of human knowledge. The arrangement of weeks, months, seasons, and years, the establishment of festivals, the number and times of eclipses, the revolutions of the heavenly bodies, and the ideas we ought to form of those allegorical symbols under which were represented either objects relative to the year, or the deities that were the patrons of its productions and its labours, all these would be illustrated in a most interesting manner had we a complete history of the Almanack.

It is impossible to render such an history so compleat as were to be wished. Our Author, however, has made a bold and well-conducted attempt towards something of this kind. He divides his history of the Kalendar or Almanack into three books. In the FIRST he exhibits, in four columns, the *civil* history of the Hebrew, Egyptian, Grecian, and Roman Kalendars, the last of which contains more materials than the other three taken together.—He then passes in review the heavenly bodies, by whose course the Kalendar is regulated, points out

* For our accounts of the former volumes, see the Appendix to our 49th, 50th, and 51st volumes.

the rules that were observed in the division of time, the introduction of astrological predictions into the Kalendar, and gives etymological explications of the names employed to denote all these objects. The SECOND book contains the religious history of the Kalendar, and gives an account of the ancient festivals of all nations, more especially of the Greeks and Romans, considered in their origin, their causes, the manner of their celebration, the circumstances that accompanied them, their intention and object. In the THIRD book, the Author treats of the symbols and allegorical personages that represented the different parts into which the year is divided, and the deities that presided over them. All the ancient festivals and allegories had, according to our Author, their source in the natural world, in the labours of the husbandman, and in those influences of natural causes that blighted his industry or rendered it successful. His illustrations of the ancient mythology, from this principle, are learned and ingenious; and we propose to lay some of them before the Reader in our next *Appendix*.

VII. *Traité Historique de l'Etat de Tresoriers de France, &c.* i. e. *An historical Treatise concerning the State of the Treasurers of France, and the Directors-General of the Finances, accompanied with Proofs of the high Dignity and Superiority of these Employments.* By M. de GIRONCOURT, &c. 4to. 1776. This work, though it seems confined to a particular object, is more extensively instructive than its title indicates. Even in its particular object, which comprehends the antiquity, jurisdiction, credit, privileges, powers, &c. of the treasurers of France, (an office which succeeded, and was derived from, that of the Roman *Questor* in Gaul) ample matter is furnished for historical disquisitions that throw light on several important parts of the constitution and jurisprudence of the French nation.

VIII. *Lettres edifiantes et curieuses ecrites des Missions étrangères, &c.* i. e. *Curious and edifying Letters of foreign Missionaries, the 33d Collection, in one Volume.* 12mo. 1777. Father PATONILLET, who was the director of this publication, when the order of the jesuits was suppressed, withdrew from this employment at the time that the 28th volume appeared, and was succeeded by an inferior hand in the publication of the four that followed. But this learned jesuit has resumed his place in this department of literature, and announces several new volumes which are soon to succeed the one now before us. The three first letters of this volume or *collection* (as they call it), describe the ceremonial which is observed at the court of Pekin, when the Europeans, in their quality of artists, are presented to the emperor. Two new missionaries presented, the one as a painter, and the other as a watch-maker, have furnished the materials of this relation, which exhibits a variety of enter-

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taining details relative to the interior œconomy of the emperor's palace, his domestic life, and the manners of his court. The other pieces that compose this volume are of less consequence.

IX. *Nouveau Systeme de Musique theorique & pratique*: i. e. *A new System of Music theoretical and practical*. By M. MER-CADIER DE BELESTA. 8vo. Paris. 1777. This system is designed to be understood by the better sort of musicians, who are supposed to know something of the theory of the art they profess. It contains new points of view, and will, we imagine, obtain the approbation of those who are good judges in this branch of science. It is divided into seven parts. The first contains the Elements of Harmony and Melody,—the second treats of the Art of writing Music,—the third of Tones and Modes,—the fourth of Discord,—the fifth of practical Music,—the sixth of *Licences* (i. e. the liberties which the musician sometimes takes in dispensing with the exact rules of his art)—the seventh of *Design*, which hath as eminent a rank in music as in painting.

X. *Traité de Musique, concernant les Tons, les Harmonies, les Accords, & le Discours Musical*: i. e. *A Treatise concerning Music, with a particular Account of Tones, Harmony, Concords, and musical Composition and Expression*. By M. BEMETZRIEDER.—Together with a separate piece, entitled, *Exemples du Traité de Musique*: i. e. Examples designed to illustrate the Principles and Reasonings of the *Treatise*: the Whole in 2 Vols. 8vo. Paris. 1777. This publication is not surely designed for the common run of fiddlers, who are little acquainted with philosophical researches: how far it will satisfy the adepts, we know not; but it appears to us to bear evident marks of knowledge and taste. In a preliminary discourse the Author gives an exposition of his theory relative to the origin of the sounds of the octave, the production of two modes, the notes of the *diefis* (or the divisions of a tone) the notes *B molle*, and the formation of harmonics. In the body of the work the Author unfolds the nature, relations, and connexions of the tones, harmonies, and concords that enter into the formation of what he calls *Musical Discourse*, and divides the whole into four parts, seven lessons, and forty-eight chapters.

XI. *Dissertation Academique sur le Cancer, &c.* i. e. *An Academical Dissertation on the Cancer, which obtained the double Premium proposed by the Academy of Sciences at Lyons, in 1773*. By BER. PEYRILHE, M. D. and Royal Professor in the College of Chirurgery at Paris. 12mo. Paris. 1776. This is a French translation of the original Latin discourse done at the request of the Academy by the Author and Mr. Mathey, physician at Montpellier, who have also enriched the Dissertation with learned

learned and important notes. It is in this Dissertation that (if we are not mistaken) the first account is given of the application of *fixed air* to the cancer, as a method of cure, whose salutary effects have been since ascertained in England and France by several experiments.

XII. *Du Prénostic dans les Maladies Aiguës, &c. i. e. Concerning Prognostics in acute Diseases.* By M. LE ROI, Professor of Physic at Montpellier, and Fellow of the Royal Society of London. 8vo. Paris. 1776. In this work the learned and ingenious Author has developed the admirable maxims and rules of Hippocrates relative to prognostics, ascertained such of them as are certain, explained those that are obscure, confirmed by new experiments many that appeared doubtful, and rejected those that are either manifestly false, or destitute of sufficient evidence. He has also added to these rules a considerable number drawn from his own experience, and from the observations of some of the most eminent physicians of the present age; so that this work, though small in size, may be justly considered as a first-rate production in the class of medical science.

XIII. *Histoire du Bas Empire, &c. i. e. The History of the Lower Empire, from the Commencement of the Reign of Constantine the Great.* By M. LE BEAU, Professor of Eloquence in the Royal College at Paris, ancient Secretary to the Academy of Inscriptions and Belles Lettres, &c. Vols. XIX and XX. 12mo. Paris. 1776. These two volumes contain the events and revolutions of the empire of the East, from the year 1118 to 1204, that memorable epocha, which placed Baldwin Count of Flanders on the throne of Constantinople.

XIV. *Histoire de la Lorraine: i. e. The History of Lorrain.* By the Abbé BEXON. Vol. I. 8vo. Paris and Nancy. 1777. In this first volume of the history of a country, which, during seven centuries, was an independent sovereignty, and produced many illustrious men, the learned Author gives an account of the earliest state of Lorrain, its antiquities, the revolutions of the ancient Austrasia, and passes in review the reigns of the first twenty Dukes, which terminate in the middle of the sixteenth century. The literary history of Lorrain, and the lives and characters of the eminent men that add a lustre to its annals, make an interesting part of this volume.

XV. *Histoire Générale de Provence: i. e. A General History of Provence.* By M. PAPON, of the Oratory, Member of the Academy of Marseilles. Paris. 5 Vols. 4to. 1777. The subject of this work, of which the first volume is just published, forms one of the most interesting, agreeable, and instructive branches of the history of France; for we find here the antiquity of Marseilles ascertained by the most authentic monuments, the connexions of *Provence* with the ancient nations of Greece

and Asia Minor, the founding of Marseilles, its settlements, commerce and revolutions, the alteration of the characters and manners of the *Provençaux*, their barbarism, the restoration of arts and letters, which extend their influence among the Gauls and pass into Italy; and lastly the union of this province with the crown of France.

XVI. *Essai Theorique & Pratique sur les Batailles: i. e. A Theoretical and Practical Essay on Battles.* By the Chevalier DE GRIMOARD. Paris. 4to. 1777. This is a learned book in the science of manslaughter, which it reduces to a more regular system than we, as yet, have been cursed with:

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MISCELLANEOUS.

Art. 11. *A Letter upon Education*; Translated from the French of a Royal Author. 1. mo. 2s sewed. Nourse. 1777.

THE Author of this little Tract on Education is supposed to be the King of Prussia, and indeed it is more calculated for his subjects than for the good people of England. The translation is so vile, that it is impossible to read it without disgust. Speaking of the duty of a female, the Translator says, 'it is far preferable that she herself settles the accounts of the house and keeps them regular, than foolishly to run in debt on all scores, without thinking to repay what her creditors have advanced so readily, for so long a time.' In another place 'society cannot subsist without legitimate marriages, which renews it and renders it eternal. These young plants then must be carefully nursed which are formed for the stocks of future generations.' Thus, using these for those, the young plants are the self-same legitimate marriages which renews and renders. But there is no end of the blunders; many of which appear to be of northern extraction.

Art. 12. *Remarks on Mr. Gilbert's Bill* for promoting the Residence of the parochial Clergy, by building, rebuilding, and repairing parsonage Houses, &c. recommended to the serious Perusal of the parochial Clergy. 8vo. 1s. Parker. 1777.

Rational, solid and judicious objections to several clauses in the said Bill, which is unfavourable in almost every aspect to that most useful body of ecclesiastics, the parochial clergy. Their incomes are in general very inadequate to their station, and to the expences of the times; and yet it is on these poor men that the burthen of this munificent Bill is to be laid. But there are a set of men called *Bill-schemers*, who are continually pestering the House and the Public with every reverie that comes into their heads.

Art. 13. *A Letter to her Grace the Duchess of Devonshire.* 4to. 1s. Fielding and Walker. 1777.

A serious expostulation with the amiable Duchess, for those youthful levities, and especially that affected singularity of dress,
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by which, as it is said, her Grace has frequently condescended, in the most public manner, to distinguish herself:

“Pleas’d with a feather, tickled with a straw.”

Other ladies may, if they please, peruse this sensible remonstrance with advantage.

ART. 14. *A Second Letter to her Grace the Duchess of Devonshire.*

4to. 1s. Fielding and Co.

This second Letter sets out with a declaration that ‘the apprehensions which her Grace, and some of her confidential friends expressed,’ *previous* to the publication of the Author’s first Letter, had induced him ‘to suppress many parts of it;’ that he (the writer) ‘had formed a vain hope, that a serious address might awaken her Grace’s slumbering reason, turn its scrutinies to her past conduct, and force upon her a consciousness of the many subjects which might be observed there, for rigid investigation, and severe chastisement.’ But, adds he, ‘the public appearance of that epistle converted your apprehensions, and those of your trusty associates, into a boasting affectation; and though it had been the source of much anxiety, you created it with a childish levity and contempt, which has brought me to my paper again. I shall, therefore, proceed, with much good will, to offer the suppressions of my former Letter to the Public, and to your Grace.’

The *suppressions* are, accordingly, here restored to the living world; and they consist of certain additional strictures on the great Lady’s public conduct, and averred levities; conveyed in language of a *less ceremonious* tone and tenor, than that of the former Epistle.—But does all this look well?—We hope the Author has not been endeavouring to levy contributions on the Duchess! If he has, we are not sorry to find that her Grace had sagacity and spirit enough to frustrate the design.—But we beg the gentleman’s pardon.—He professes (and every body believes the professions of anonymous writers), that he is ‘not actuated by personal envy, or personal resentment.’—Yet, after all, is there not something like resentment, in the reasons assigned, as above, for the publication of these ‘*suppressions*?’

ART. 15. *A Letter from M. Voltaire to the French Academy:* Containing an Appeal to that Society on the Merits of the English Dramatic Poet, Shakespeare: Read before the Academy on the Day of St. Louis, 1776. Translated from the Original, just published at Paris. With a Dedication to the Marquis of Granby, and a Preface by the Editor. 8vo. 1s. Bew. 1777.

This violent invective against Shakespeare was occasioned by the French Version of that Author, of which we gave an account in the Appendix to our 54th Volume. Most of the ‘common-place objections to our incomparable Dramatist are here collected and aggravated, viz. his irregularities, his meannesses, &c.’ but there the attempt at a comparison between him and the French authors is

* See, also, our short mention of the *Original* of this Letter, Rev. Dec. 1776, p. 474.

concluded. On this occasion the wisest method for an advocate of Shakespeare to pursue, would be to take up the argument where Voltaire has dropt it; not to defend Shakespeare, but to shew, even allowing the whole charge against him, that Corneille and Racine, (to whom we may add Voltaire) have as many faults, and much fewer beauties. A female writer of this country has already opened that plan, with merited success.

Art. 26. *Political Lamentations*, written in the Years 1775, and 1776. To which is annexed, a political Sermon, preached in the Parish Church of Walsal, Dec, 13, 1776, being the Day appointed for a General Fast. By John Darwall. 4to. 2s. Nicoll.

From the Author's ridiculous poetry, which he calls *Political Lamentations*, we, at the first glance, thought him in jest; but from his equally lamentable Sermon annexed, we found him in earnest: execrating the rebellious Americans, and bewailing the enormous sins of our own country; by which, if we understand him right, the rebellion of the colonies has been superinduced, as a divine judgment. There are, however, in his Sternholdian rhymes, a few strokes of somewhat like wit, or, rather, humour; that sort which, in the ballad of Catherine Hays, (who cut off her husband's head 'and flung it in the Thames,') never fails, in defiance of the tragical subject, to create a hearty laugh.

Art. 27. *An Address* to the Inhabitants of the Parish of St. Anne, Westminster. By the Rev. Thos. Martyn *. Containing a full State of his Case with the Rev. Dr. Hind †, and the Opinion of the Court of King's Bench upon the Subject; in which the Clergy, in general, are materially interested; and the Rights of the inferior Clergy in particular are clearly ascertained. 8vo, 1s. Corral. 1777.

It is very true, as the above copied title page affirms, that the clergy, in general, are materially interested in the main question relative to the contest between Dr. Hind and Mr. Martyn; and that the legal decision which has been made in favour of the latter, is of the utmost consequence to the curates, in particular: who are highly indebted to their ingenious and spirited brother, for his instrumentality in procuring, from the Court of King's Bench, 'a full and satisfactory explanation of the different engagements by which rectors and curates are connected, and the different cases which may from thence arise, *Arbitrary dismissions*, even under the slightest of these engagements, were considered by his lordship ‡ to be indefensible, both in reason and in law.'—'It appeared, to the honour of his lordship's humanity, that he was neither indifferent or inattentive to the hardships of a numerous and respectable body of men, who suffer worse than Egyptian tyranny from the task-masters of their own profession. To these, his sentiments,—his doctrine,—and his determination, will be a perpetual source of comfort.'

* Curate.
† Lord Mansfield,

‡ Rector.

Art. 18. *A short Account of the Motives which determined the Man called John the Painter; and a Justification of his Conduct.* Written by HIMSELF, and sent to his Friend Mr. A. Tomkins, with a request to publish it after his Execution. 4to. 1 s. Williams.

The Author makes *John* declare himself an American born; and fired with the most enthusiastic love of his country: in consequence of which, he thought it was his duty, as a sincere and active patriot, to exert his utmost abilities, in order to distress the enemies of America, by every possible means, within the power of an individual to perform. Accordingly, many specious arguments are here used, and some degree of learning is employed, to demonstrate that John's attempt to burn the Dock-Yard, at Portsmouth, was, on his principles, highly meritorious, and heroic. But how does all this agree with the accounts which we have had, of John's penitence after condemnation? Either the pamphlet, or those accounts, must be spurious.—Suspicion seems to fall heaviest on the performance before us.

Art. 19. *A Letter to Courtney Melmoth, Esq; With some Remarks on two Books, called Liberal Opinions, and the Pupil of Pleasure.* 8vo 6d. Wilkie.

This Letter freely censures some of Mr. Melmoth's publications, as unfriendly to virtue; charges the writer with displaying luxurious representations of the scenes of vice; and particularly characterises his *Pupil of Pleasure* as the preceptor of voluptuousness. It contains just and serious reflections on the degeneracy of the times, and gives Mr. Melmoth much good advice, which we wish for the sake of the Public, he may have the grace to follow.

Art. 20. *Letters on Female Education; Addressed to a Married Lady.* By Mrs. Cartwright. 12mo. 2s. Dilly. 1777.

If this writer does not discover the elegance of a Chaperone, or the strength and penetration of a Gregory, she has, however, beside the merits of a good intention, that of having expressed many just remarks and useful reflections with a degree of plainness and simplicity which will render her work generally acceptable. She has enlivened her lessons of morality and prudence, by interweaving with them an agreeable and pertinent narrative.

Art. 21. *A Father's Instructions to his Children: Consisting of Tales, Fables, and Reflections, designed to promote the love of Virtue, a Taste for Knowledge, and an early Acquaintance with the Works of Nature.* By Dr. Percival. Vol. II. 12mo. 2s 6d. sewed. Johnson. 1777.

This second volume is so like the former, both in the plan and execution, that it is only necessary, after referring our Readers to the account given of the work in our Review, vol. liv. page 184. to say, that it bears equal marks of solid judgment, elegant taste, a scientific acquaintance with nature, and an amiable goodness of heart. It is a work adapted not only to afford agreeable and useful instruction to children, but to suggest many valuable hints to parents, in executing the difficult task of education.

Art. 22. *Instructions of a Duchess to her Son*; Translated into English from the original Italian. By a Young Lady. 4to. 2s. 6d. Beckets. 1777.

A rhapsody of no very uncommon sentiments and precepts, decently translated by a young Lady, and published by her Italian master.

Art. 23. *The History of New York, from the first Discovery, &c.* By William Smith, A. M. 8vo. 5s. Almon. 1776.

A republication of a work originally printed in 1757, and recommended in our Review for June, in the same year, vol. xvi. p. 517.

Art. 24. *An Inquiry into Facts, and Observations thereon.* Humbly submitted to the Candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preservation of the Great Level of the Fens, and the Navigation through the same, by a Tax on the Lands, and a Toll on the Navigation. 8vo. 1s. Owen. 1777.

Contains a clear, and so far as appears, a fair account, of the past and present state of the fens in question; with the steps necessary to be taken for their future security.

Art. 25. *The Modern Traveller*: Being a Collection of useful and entertaining Travels, lately made into various Countries; the Whole carefully abridged; exhibiting a View of the Manners, Religion, Government, Arts, Agriculture, Manufactures, and Commerce of the known World. Illustrated with Maps and ornamental Views. 12mo. 6 Vols. 1l. 1s. Lowndes. 1777.

We have had several Compendiums of modern Voyages and Travels, in a pocket size; and this, as containing an abridgment of the latest writers, seems to deserve the preference. In the year 1757, we had an abridgment of *Modern Travels**, in four duodecimos: it comprehended Maundrel, Shaw, Pococke, Drummond, Ruffel, Hanway, Pontoppidan, Norden, and the celebrated Journey to Palmyra. That work we are to consider as the foundation of the present abstract now before us, in six volumes: the Editor of which has extended the plan, and brought the collection down to the present time. The "Modern Traveller," therefore, contains, beside the authors before mentioned, the additional travels of Algarotti, Kalm, Sharpe, Baretti, Clarke, Abbé Chappe, Smollett, Grosley, Nugent, Riedesel, Brydone, Chandler, Pennant, Johnson, Twiss, &c. He has, also, placed in chronological order, the voyages of Anson, Ulloa, Byron, Bougainville, Obbeck, Torreen, and Messrs. Wallis, Carteret, and Cooke, and others.

Publications, such as the above, are well calculated for the million, but particularly for young persons; as no kind of reading is more pleasing, and at the same time more instructive. They may, therefore, with great propriety be given as presents to the younger readers of either sex: since it is equally advantageous to both, to be furnished with books which (like the narratives of the most approved travellers) are adapted at once to inform and to expand the mind.

* See Review, vol. xvii.

Art. 26. *Solitude in Imprisonment*, with proper profitable Labour and a spare Diet, the most humane and effectual means of bringing Malefactors, who have forfeited their Lives, or are subject to Transportation, to a right sense of their Condition; with Proposals for salutary Prevention: and how to qualify Offenders and Criminals for Happiness in both Worlds, and preserve the People in the Enjoyment of the genuine fruits of Liberty, and freedom from Violence. By Jonas Hanway, Esq; 8vo. 2 s. Bew. 1777.

Any intelligent person who may advert to the very scanty and crude ideas of Christian doctrines, possessed by the generality even of the most orderly and industrious of the labouring part of mankind, will be convinced that Immorality, among the ignorant, springs primarily from some other cause than the prevalence of what is understood by the term infidelity. Every one, as Mr. Hanway observes, has his favourite system, and it is ours, that it is no less absurd than cruel, first to connive at the debauchery of the people for the sake of the REVENUE, and then to punish them for want of virtue and honesty! The clergy may preach, and the magistrate may add pains to penalties; but how is it possible for the people to remain virtuous and honest, when every temptation is studiously thrown in their way to make them otherwise? Let our governors, who with so much sophistry labour to justify legal sanctions for poisoning the principal seats of industry throughout the nation by establishments for dissipation; and who tolerate the multiplication of houses of idle and vicious resort every where; let them answer this plain question. They know full well why our prisons and workhouses are so crowded; but will rather amuse the people with any palliatives than check the causes of public disorders by effectual remedies. Pleasure and labour are incompatible in a general view of human nature; prudence may dictate the latter, but our inclinations and fashion prompt us to the former: let common sense then decide which is the proper object of legislative encouragement. Where the appetite for pleasure is predominant, how is it to be fed, but by indirect schemes of supply, larger in measure, and more quickly procured than by honest industry? The public are greatly obliged to the generous studies of Mr. Hanway; but while things go on in this train, and there is little hope of any alteration for the better, unless some far different species of patriotism should arise from what we have lately been amused with; the nostrum of this worthy writer implied in the terms of *solitary imprisonment*, which he conceives to be a sovereign specific, is a mere troublesome complicated temporary palliative, to be administered within hateful walls, and insufficient to fortify the patient against the strong contagion of corrupt manners without. As it is more easy to preserve the virtues of a people, by a system of wholesome laws, than to eradicate vice from the hearts of corrupt individuals; it is scarcely credible that men committed to prison for robberies, will ever betake themselves to honest labour when discharged. Mr. Hanway, who has a scheme of his own to support, will account for this improbability from the present mode of confinement; but much more natural reasons are to be assigned for their returning to their old companions, their old manners, and their old methods of subsistence.

ART.

Art. 27. *A Treatise on the Charade.* Translated from the French of the Sieur Rondeaulet, Member of the Academy of Belles Lettres at Paris, by Tobias Rigmerole, with Alterations adapted to the English Language. 4to. 1s. Davies.

Weeds will spring up in the garden of literature, even in its most cultivated state. Formerly they wrote in the shape of wings, altars, battle-axes, eggs, &c. These were succeeded by anagrams, acrostics, riddles, rebuses, and the last by *Bouts Rimés* and *Charades*, things of the rebus kind. All these it is the business of the literary gardener to bind up in bundles, for the fire.

P O E T I C A L.

Art. 28. *The First of April; or, the Triumphs of Folly.* A Poem. Dedicated to a celebrated Duchess. By the Author of *The Diaboliad*. 4to. 2s. 6d. Bew. 1777.

This manly Poet perseveres, we see, in running his bold career of personal satire:—dangerous employment, surely! and not less so than the 'dreadful trade' of the people described by Shakespeare, gathering samphire on Dover cliffs. Our Author is excessively severe on many people for giving too much way to their follies and passions: have they not *resolutions* too! But, perhaps, he concludes himself safe in his *invisibility*. Of this he is, certainly, himself the best judge; and therefore we shall only add, to our friendly hint, this general observation, with respect to the poetic merit of the piece before us, that we find in it the same strength and inharmoniousness of numbers, the same imperfection of *hiatus* and *expletives*, which characterize the versification of the *Diaboliad*; but we must consider this kindred performance, as affording a superior display of imagination, and a greater variety of characters: the votaries of the *Temple of Folly* being far more numerous than the candidates for the *Scripture of Pandemonium*.

Art. 29. *Poetical Frenzy; or, a Venture in Rhyme.* 4to. 1s. 6d. Baldwin.

The two principal pieces in this publication, an Ode to Sleep, and another to Enthusiasm, bear the marks of a pretty close imitation of Penrose's elegant Ode to Madness in his *Flights of Fancy*. The Poet seems to find himself under the necessity of trusting more to the irregular form of his verse, and the broken construction of his sentences, than to the boldness of his conceptions, for his *Poetical Frenzy*. A few good lines are interspersed among many which do not rise above mediocrity, and are contrasted by some which are perfectly prosaic. In the following verse (one of the best in the poem) the last word, inserted for the sake of the rhyme, has a most unpleasant effect:

Exalted on her ebony throne,
Sad, silent, gloomy, and alone,
Enthusiasm sits:
No joy her heavy heart can feel;
Woe on her face has set its seal;
Her baleful eye with glances dire,
Shoots a fearful, gloomy fire
That blasts where'er it *bites*.

Art.

Art. 30. *Venus attiring the Graces.* 4to. 6d. Doddsley. 1777.

A very elegant satire on the present fashionable excesses and whimsies of female dress.

Art. 31. *Infancy, or the Management of Children*, a Didactic Poem, in Three Books. By Hugh Downman, M. D. 12mo. 2s. Bell.

We have attended to the several parts of this humane, philosophical, and not inelegant Poem, respectively as they appeared. They are here published in a neat form together, and we recommend them as worthy the perusal of every good and intelligent parent.

D R A M A T I C.

Art. 32. *The Milesian: A Comic Opera*, in Two Acts; as performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Wilkie. 1777.

Dulness and insipidity, incapable of being enlivened or invigorated, even by a song and an Irishman.

Art. 33. *The Seraglio: A Comic Opera*, in Two Acts; as performed at the Theatre Royal in Covent-Garden. 8vo. 1s. Evans. 1776.

Some impotent eunuch of the drama seems to have the conduct of this Seraglio.

Art. 34. *All the World's a Stage.* A Farce, in Two Acts, as performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Wilkie. 1777.

Contains some characters and incidents conceived in the true style of farce.

L A W.

Art. 35. *The Trial at large of Joseph Stackpole, Esq; William Gapper, Attorney at Law, and James Lagier; for shooting John Parker, Esq; At the Assizes held at Maidstone, March 20, 1777.* Taken in Short-hand by Joseph Gurney. Fol. 3s. Kearsly.

The accident which gave rise to this trial has been much spoken of in the papers. This copy of the proceedings is authentic; and Mr. Stackpole's Defence, in particular, is worth reading: it is a very masterly speech.

Art. 36. *The Trial at large of James Hill, otherwise James Hind, otherwise James Aitken; for feloniously, &c. setting fire to the Rope-House in his Majesty's Dock-Yard at Portsmouth.—At the Assize at Winchester, March 6, 1777.* Taken in Short-hand by Joseph Gurney. Published by Permission of the Judges. Fol. 2s. Kearsly.

There is something so very extraordinary in the story of this wretch, and his desperate undertakings, that his trial, of which this is a genuine detail, will, in course, be perused, as a matter of singular curiosity, in its kind.

P O L I T I C A L.

Art. 37. *A Letter from an Officer at New York to a Friend in London.* 8vo. 1s. Nicoll. 1777.

Erratum in the above title-page: for *New York*, read *Grub-street*.

M E D I C A L.

Art. 38. *Cases, Medical, Chirurgical, and Anatomical, with Observations.* Selected and translated into English from the History and Memoirs of the Royal Academy of Sciences at Paris; from the Year 1666 to the present Time. By LOSTUS WOOD, M. D. Vol. I. No. I. II. and III. 8vo. 1s. each. Bew.

From the title and introduction of this compilement, we might be led to suppose, that it was the first attempt to give to the English reader, any of the medical papers of the Academy of sciences. Yet no longer ago than the year 1764, Dr. Thomas Southwell published, in 4 vols 8vo. an abridged collection of the medical, anatomical, chemical, and botanical papers contained in the Memoirs, &c. of the Academy, from its re-establishment in 1699, to 1750. Those selected from the present work are, indeed, for the most part, of a later date; and the utility of a continuation of such a collection would be indisputable, were it conducted upon a proper plan. But the translation before us, beside the mark of book-craft already noticed, is published in a manner the most unfit of all others for the purposes of science and useful information, although, perhaps, advantageous for the vender. A number of papers, taken promiscuously, without any regard to arrangement, either from order of time or subject, is published monthly; and each of the three hitherto printed is contrived to terminate, not only in the middle of a paper, but of a sentence, for the obvious but dishonest purpose of obliging the purchaser to buy the next. We think we cannot in too strong terms express our disapprobation of these mean arts, which discredit publications that, otherwise, might be made respectable; for the translation before us appears to be executed with fidelity and sufficient elegance. The subjects of the papers selected are, indeed, rather curious than practically useful; and perhaps the compiler had an eye to what would be most saleable, as well in the matter, as the form of his collection; otherwise somewhat more important might be found to occupy the place of the papers on dwarfs and hermaphrodites.

Art. 39. *A Discourse upon some late Improvements on the Means for preserving the Health of Mariners.* Delivered at the Anniversary Meeting of the Royal Society, Nov. 30, 1776. By Sir John Pringle, Baronet, President. Published by their Order. 4to. 1s. 6d. Davis.

There cannot be a more pleasing and convincing proof that utility is now considered as an important object in the researches of philosophers, than the last year's disposal of the Royal Society's annual prize, Sir Godfrey Copley's honorary medal. It was unanimously awarded to a plain seaman, Capt. Cook, for his account of the methods by which he preserved his ship's crew during his late voyage round the world in such an unparalleled and surprising state of health. Of his paper on this subject delivered to the Society, the worthy and justly celebrated Author of the present Discourse gives this summary character: 'Here are no vain boastings of the empiric, nor ingenious and delusive theories of the dogmatist; but a concise, an artless, and an uncontested relation of the means by which, under the Divine Favour, Capt. Cook, with a company of a hundred

and

and eighteen men, performed a voyage of three years and eighteen days, throughout all the climates from fifty two degrees North to seventy one degrees South, with the loss of only one man by a disease.

The Discourse itself is a judicious enumeration of the several improvements lately introduced into the prophylactic part of marine practice, and adopted in Capt. Cook's ship; interspersed with apposite remarks. As these are too concise to bear an abstract, and too valuable not to demand the attention of all concerned in the subject, we shall refer such of our Readers to the work itself, extracting only the concluding paragraph as a specimen of just and manly oratory.

Allow me then, Gentlemen, to deliver this medal, with his unperishing name engraven upon it, into the hands of one who will be happy to receive that trust, and to know that this respectable body never more cordially nor more meritoriously bestowed that faithful symbol of their esteem and affection. For if Rome decreed the civic crown to him who saved the life of a single citizen; what wreaths are due to that man, who, having himself saved many, perpetuates now in your Transactions the means by which Britain may henceforth preserve numbers of her intrepid sons, her mariners; who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country!"

Art. 40. *Prælectiones Medicæ ex Cronii Instituto, Annis 1774 et 1775: Et Oratio Anniversaria ex Harvæii Instituto, &c. &c.* A. Donaldson Monro, M. D. Medico ad Exercitum et ad Nosocomium Sancti Georgii, &c. &c. 8vo. 4s. Dilly, &c. 1776.

It cannot be expected that in a short course of lectures, now become little more than a matter of form, a variety of the most important topics in the science of medicine should be treated in such a manner as to afford much instruction or information: and we rather wonder that the ingenious and useful Writer before us should take this opportunity of addressing the Public from the press; especially as he has little chance of commanding attention from an elegant style in the language in which he is obliged to deliver himself. He has, however, acquitted himself so as to afford sufficient proof of his extensive medical knowledge; and has given some valuable remarks from his own practice in the notes subjoined to his *Prælectiones*.

NATURAL HISTORY.

Art. 41. *A Method of making useful Mineral Collections.* To which are added, some Experiments on a deliquescent calcareous Earth, or native fixed Sal Ammoniac. By D. L. Meyer. 8vo. 1s. 6d. Davis. 1775.

The directions to the collector of fossils contained in the former part of this little piece appear judicious, and calculated to render such collections somewhat better than the mere raree-shows they are frequently made. The *deliquescent calcareous earth*, of which an account is subjoined, is a production of a mountain near Luneburg in Germany. It appears, by the experiments related, to be an earth of the calcareous kind, saturated with the muriatic acid. The propriety of calling it a *fixed sal ammoniac* may however be questioned; since the term *ammoniacal* has hitherto been usually appropriated to saline

saline bodies having the *volatile* alkali for one of their component parts.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 42. *A Letter to the Directors of the East India Company.* By Keane Fitzgerald, Esq; 8vo. 1s. Payne. 1777.

This pamphlet, to which the writer, with that candor unknown to common pamphleteers, has prefixed his name, ought not to be passed over like a common piece of scribbling manufacture: public defrauders, of every species, ought to be hunted out of their iniquity, if not out of society.

If in so capital a concern as the East Indian commerce, and the still more capital concern of managing their territorial acquisitions, the Company suffer the line of their public conduct both at home and abroad, to be warped by indirect, paltry considerations; such mal-administration calls for the *severest* scrutiny and reformation. 'The reference, says Mr. Fitzgerald, of a General Court, in whatever mild terms expressed, is certainly in fact, an order you are still obliged to obey; notwithstanding the clause in a late act, by which you are appointed Directors for four years instead of one; which, with the alteration also made in the qualification necessary to entitle a proprietor to vote, seems to have made a visible change in your political conduct. You are no longer under the necessity of annual applications to your constituents; you are placed in a warm situation for four years certain, and some are said to have already profited pretty sufficiently by it.'

This is a spirited remonstrance to the directors for a gross partial neglect of checking the enormous illicit trade carried on by their naval commanders and officers; of which many direct instances are produced. 'It is well known, adds this gentleman, that ships have been sent from hence, laden with goods, to be put on board outward bound Indiamen, at Madeira, or some other appointed station; and that other ships have been sent out empty, to meet others returning, and to convey the officers' goods to Dunkirk, or elsewhere, until a proper opportunity offered of sending them, with greater safety, to the places of their designation.

'Some transactions of this kind have been of such public notoriety, as to make it almost impossible for you to be ignorant of them, had there been no private notice of such proceedings ever transmitted to you: and you must also know, that your sales, for several years past, have been greatly injured by such practices. To compute from the quantity of clandestine goods that have been detected, or, at least, well known to have been brought from India by a single ship, and admitting but half as much to be the average quantity brought in each ship, the whole will amount to not much less than four hundred thousand pounds yearly.

'The Public is also defrauded of the duties, customs, and excise that must have arisen from such a quantity of goods, which would otherwise have been found necessary to be brought home by the Company, to answer the demands at their public sales. Is it to be imagined the Chancellor of the Exchequer, whose care of the public revenue is pretty remarkable, would, if properly informed, have neglected

neglected a business of so much consequence to the nation; or that he would not, if required, have co-operated with you in obtaining sufficient powers from parliament, if such were wanting, to prevent, or punish such offenders? You, gentlemen, whose business it properly is, or some of you, who have free access on other matters, might certainly have laid a proper state of this business before him; but it happens, unluckily, in this, as well as in many other matters of public utility, that no particular advantage to individuals can be derived from any scheme of regulation, however beneficial it might be to the Public, or to the Company.' The speedy acquisition of wealth is so tempting, that those engaged in it, laugh at any disgrace, in which they have so many companions to keep them in countenance; even though a total disregard of every tie that can bind mankind to integrity, which the vulgar are apt, perhaps rather unpolitely, to term *rascality*, up to the violation of solemn oaths, which the said vulgar do not scruple to call *perjury*, constitute portions of it!"

But to the point: how comes it to pass that the rulers of a great trading company are exposed to such shameful attested accusations in public print? This cause is explained by Mr. Fitzgerald, in the following passage:

'It was usual, formerly, to have one or two in the Direction, who had been Commanders of Indiamen, chiefly on account of their experience and knowledge in the shipping business, and to be of some assistance to the Directors in the management of that branch, with which they were supposed to be best acquainted. This number had been increased in some time; and it was the general practice for many years, not to admit a greater number than four, at one time, into the direction. But, on the intolerable increase of our shipping, from twenty or thirty, to eighty and upwards, and in consequence, of the shipping interest, our shipping Directors have been increased to nine or ten, and have continued about that number for a few years past.

'The Committee of Shipping generally consists of those who have been commanders; and all business relative to the shipping, or the officers belonging to them, is laid before this Committee.

'Thus it appears, that one third part of the whole direction, for some years, have been commanders of ships; and, as the attending Directors seldom, except on extraordinary occasions, exceed fourteen or fifteen, it follows, that the shipping Directors, who are observed to be pretty constant in their attendance, must, of course, generally govern the direction.

'It is also necessary to take notice of a general and ruinous practice, which has prevailed of late years, that of selling the command of a ship; the price of which has been advanced from one to seven thousand guineas; which is such an extravagant price, as could not possibly be given for fair or honest purposes.—Yet it is well known that the commanders sell their ships before they retire into the direction, for such prices, and generally to their chief mates, who have been their chief assistants also in carrying on their private trade, and to whom they give a proper credit for the payment.

'I shall

'I shall admit, undoubtedly, that every commander at present in the Direction, has been entirely guiltless of any clandestine dealings, and spotless as a new-washed leopard; but, at the same time, it is hoped it will be admitted, that there have been commanders in the Direction, as skilful, and as successful in that kind of business, as most of their brethren: and that it is also possible, such commanders may be smuggled into the Direction hereafter.'

If the fountain is thus contaminated, the streams that flow from it may well be expected to grow fouler and fouler, in proportion to their distance.

☞ *A Review of the Publications relative to the Disputes at MADRAS in our next.*

AMERICAN CONTROVERSY.

Art. 43. *The American Crisis.* By a Citizen of the World. 8vo.

1s. Flexney. 1777.

Fraught with pertinent, though not uncommon, remarks on the American civil war. Our 'Citizen of the World,' casts the whole blame on the Colonists; whom, however, he charitably considers as having already, in a great degree, compensated by their sufferings for their ingratitude and folly. He supposes their situation to be now at a crisis. 'They are,' says he, 'at this moment, without allies, without money, and without the necessities of life,—driven from their cities,—their places of strength,—and compelled to wander amidst endless regions of frost and snow, shivering under the severities of a climate, at this season * more rigorous than what the imagination of Britons can fancy or conceive. In every encounter they fly or fall, and now they seem nearly reduced to the mortifying alternative of submission, or the dreadful vengeance of an enraged veteran army pouring in on every side.'

Taking, therefore, our speedy triumph for granted, the Writer proceeds,—'the period is now arrived for a display of British magnanimity.'—He, accordingly, in the strongest terms, recommends clemency to the vanquished. Rigor and revenge, he apprehends, would rather tend to subvert than secure our interests in that part of the world; while, '*politically speaking*, clemency towards the vanquished, proves irresistible victory over generous minds, and its charms frequently reach even the most stubborn heart, which it *un-
binges*, softens, and qualifies for the duties, of society.'—He concludes in a strain which shews his humanity at least, whatever becomes of his politics: 'If, instead of executions or confiscations—we grant a general pardon, and proclaim a day of general thanksgiving, we may be well assured that such gentle proceedings will once more *unite* both sides of the Atlantic, and confirm to us the commerce of that country upon a basis more durable than the precarious and expensive security arising from an army of mercenaries stationed among them to enforce obedience.'

Art. 44. *A Letter to Dr. Price*, on his additional Observations on the Nature and Value of Civil Liberty. 8vo. 6d. Southern.

1777.

The Wren pecking at the Eagle.

* This pamphlet appears to have been written about Mid-winter. It was published, if we mistake not, in March.

Art. 45. *Shall I go to War with my American Brethren?* A Discourse addressed to ALL concerned in determining that important Question. First published at London 1769. To which are now added, a *Preface* and *Appendix*. By John Erskine, D. D. one of the Ministers of Edinburgh. 12mo. 4d. Edinburgh printed. 1776.

Of the first edition of this discourse, the Reader will find a recommendation in our 40th volume, p. 173. Dr. Erskine's very respectable name did not then appear in the title-page.

Art. 46. *The Equity and Wisdom of Administration*, in Measures that have unhappily occasioned the American Revolt, tried by the SACRED ORACLE. 12mo. 2d. Edinburgh. Gray. 1776.

Administration found guilty, and condemned. This is, possibly, another production of the sensible and dispassionate Author of the foregoing discourse.—But this is merely our *conjecture*.

Art. 47. *Reflections on the Rise, Progress, and probable Consequences of the present Contentions with the Colonies*. By a Freeholder. Edinburgh. Gray. 1776.

If we may be farther indulged in guessing, the Public are also obliged to the good Dr. Erskine for these rational and sober reflections; in which the Author has drawn together, in a summary way, from a variety of publications, &c. a fair state of 'the sentiments of the Colonists, in order to shew their manner of pleading their own cause, and the regard due to some of their pleas.' The inferences he draws are far from being flattering to the views and measures of government; but his design, in this tract, is by no means inflammatory. On the contrary, he appears to have no other aim than to lessen our prejudices against the Americans; not to increase animosity, but to promote reconciliation. He concludes with some animated and just observations on the conduct of those men who openly presume to avow the doctrines of despotism, and at the same time dare to stile themselves *the King's Friends*: 'claiming a monopoly of that title,' and excluding from it every friend to freedom who understands his own principles, and thinks and acts consistently with them.

Art. 48. *Observations on Mr. Wesley's Second 'Calm Address,'* and incidentally on other Writings upon the American Question. Together with Thoughts on Toleration, and on the Point how far the Conscience of the Subject is concerned in a War; Remarks on Constitution in general, and that of England in particular; on the Nature of Colonial Government, and a Recommendation of a *Plan of Peace*. 12mo. 1s. Dilly. 1777.

The general heads of this treatise being enumerated, as above, we need only add, that the Writer treats the several subjects in a plain, sensible, dispassionate; and, we would say, *convincing* manner, did not experience shew that the passions and prejudices of mankind rarely, if ever, admit of conviction from fair *argument*. Mr. Wesley, however, if not *converted* by our Author's reasoning, will (if he is the man of candor that we have heretofore imagined him to be) *feel* himself fully *refuted* on every material point insisted on by him in

REV. May, 1777.

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his late *Address*. What his acknowledgments may be, time will evince.

With regard to our Observer's *Plan of Peace*, it is, in substance, the same with that laid down by the Author of *American Independence*, and several other writers.

RELIGIOUS and CONTROVERSIAL.

Art. 49. *An Enquiry, Whether we have any Scripture-warrant for a direct Address of Supplication, Praise, or Thanksgiving, either to the Son or to the Holy Ghost?* By the late Rev. Paul Cardale, Author of *The true New Testament Doctrine of Jesus Christ considered*, &c. To which are prefixed, A few Strictures relative to the Author. And, by way of Appendix, a Letter on the Personality of the Spirit, which was sent to the Editor in the year 1762. By the late Rev. Nath. Lardner, D. D. 8vo. 1s. Johnson, 1776.

The Editor of this pamphlet is Dr. Caleb Fleming, to whom Mr. Cardale bequeathed his manuscripts. This *Enquiry* seems to have been a favourite part of his writings; we are told that he was engaged in it the evening before he died, and at the same time expressed a great satisfaction in having lived to finish it. No unprejudiced person can have any doubt of the integrity of the Author's views in this performance, though he should not agree with the sentiments it advances. Mr. Cardale's character is, we are persuaded, very justly delineated by Dr. Fleming, both as to his intellectual abilities, and to his uprightness, piety, and candor. One public testimony is given to this by Mr. Rawlins, a respectable neighbouring clergyman, who drew up an epitaph for the monumental stone in Evesham church-yard, which at once reflects honour on him and on the person whose memory it is intended to preserve. Dr. Fleming assures us, 'that he would not have been at the pains of publishing this *Enquiry*, was he not persuaded of its being well calculated to serve the cause of truth, and promote the knowledge of genuine christianity, by confronting opinions, and removing prejudices which do great dishonour to our holy religion. Direct supplications to the Son and Holy Ghost, are not, we think, commonly and generally pleaded for and defended among Christians. It is therefore rather surprising that they should form so large a part of the liturgy of our church, or be so long retained in it. Of this it was natural for the writer of the present pamphlet to take some notice. In the course of his observations he introduces that remarkable saying of Calvin's, which it is not improper frequently to repeat, 'I like not this prayer, O holy, blessed, and glorious Trinity, &c. It savours of barbarity: the word *trinity* is barbarous, insipid, prophane, a human invention grounded on no testimony of God's word *.' And Luther, he adds, also speaks of it as an unscriptural phrase, and what sounds oddly: 'It were better, says he, to call Almighty God God than *trinity* †.'

This Writer does not launch out into those warm and bitter invectives which have so greatly, and so often, disgraced controversial writ-

* Opera, Tom. Sept. p. 653. 6, 7. Edit. Geneva, fol. 1613.

† Ep. ad Polonos, Edit. Amsterd. p. 521.

sings. Different writers will place the same subject in somewhat of a different light, otherwise we do not observe any thing properly new in this performance; unless it be in the observations on the addresses made to Christ by the Apostle Thomas, and by the Martyr Stephen. These are the two texts of Scripture principally considered and enlarged on in this tract. Dr. Lardner's letter, which is added, is written in his plain, simple, yet striking manner; and principally serves to shew how some texts of Scripture are to be understood *on his scheme*. On the whole, the different sentiments embraced by different men, by the wise and the worthy, as to the personality of the Son and Holy Ghost, shew that it is best to adhere to Scripture phrases on the subject, and that there is great room for the exercise of candor and charity among Christians.

Art. 50. *A Letter to Adam Smith, LL.D. on the Life, Death, and Philosophy of his Friend David Hume, Esq;* By one of the People called CHRISTIANS. 12mo. 1s. Rivington, &c. 1777.

This Author, who is said to be a dignitary of Oxford, labours, by alternate and oddly mingled efforts of serious and ludicrous arguments, to convince Dr. Smith, and all the world, that David Hume was, at once, an absurd philosopher, and a pernicious writer. And this being the case, it follows, that the said Dr. Smith, the celebrated author of the *Theory of Moral Sentiments*, and the treatise on *the Wealth of Nations*,—the friend and panegyrist of the said Hume,—cannot, himself, be much wiser and better than he should be.—‘You,’ says our oil and vinegar Author, ‘would persuade us, by the example of David Hume, Esq; that Atheism is the only cordial for low spirits, and the proper antidote against the fear of death. But surely,’ he adds, ‘he who can reflect, with complacency, on a friend thus misemploying his talents in his life, and then amusing himself with *Lucian, Whist*, and *Charon*, at his death, may smile over *BABYLON* in ruins, esteem the earthquake which destroyed *LISBON* an agreeable occurrence, and congratulate the hardened *PHARAOH* on his overthrow in the Red Sea.’ Drollery, in such circumstances, is neither more nor less than

—Moody madness, laughing wild,

Amid severest woe.—

May not this censure be, in some measure, applied to our Author himself, who affects to *sport*, as he does in some parts of his letter, with a subject the most SERIOUS! the most AWFUL!—and of the LAST IMPORTANCE to every rational being!

Art. 51. *Biographical Sermons: or, a Series of Discourses on the principal Characters in Scripture.* By W. Enfield, LL.D. 12mo. 3s. sewed. Johnson. 1777.

We have, frequently, in former Reviews, given our *probatum est* of Dr. Enfield's publications.—His present discourses have considerable merit, being calculated to inform the minds and guard the morals of youth.—The characters here considered and pourtrayed, are those of Abraham, Jacob, Joseph, Moses, Job, David, Daniel, Peter, Paul, and Jesus.

The title of these discourses is inviting; the plan is well adapted to the great end of instruction, and happily executed; the style is

easy; the observations are pertinent, and the sentiments are just and liberal.—We could not help wishing that there had been a little more of the *pathos* in the application, as we apprehend that this would have rendered them more acceptable, and therefore more profitable, to young people, for whom, as the ingenious Author professes, they were principally intended: and, indeed, they are, in general, composed in a strain well fitted to inspire youth with sentiments of virtue and true rational religion.—We, therefore, sincerely recommend these discourses to the rising generation, assuring our younger Readers, that if they form themselves on the models here proposed to their imitation, they cannot fail of becoming useful and happy members of society.

S E R M O N.

I. Preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting in the Parish Church of St. Mary-le Bow, on Friday February 21, 1777. By the Most Reverend Father in God, William Lord Archbishop of York. Quarto. Harrison.

As this Sermon has excited a considerable share of attention, and is not to be purchased, we shall, in order to gratify the curiosity of our readers, give a particular account of it.

The words from which his Grace discourses are in Daniel, ch. vii. ver. 14.—*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, &c.*

The Sermon commences with a few general observations upon the prophecies concerning Christ's kingdom, and then proceeds to point out, briefly, some of the bad effects that have arisen from mistaken notions upon this point. For though it be not disputed that Christ's kingdom is spiritual, yet if we examine the actions of sects and parties, and even the reasonings of many writers, upon questions of the first importance to society, we shall find, his Grace imagines, that the minds of men are still under some misconceptions of this fundamental truth.

Some of the bad effects which have arisen from an erroneous apprehension of the Messiah's kingdom, seem to be derived, we are told, from mens having confounded the dominion of Christ, which is over the heart and mind, with things that are indeed very different, Christian sovereignty, and Christian establishment, and the formal profession of the Gospel religion.

His Grace goes on to show the necessity of an establishment, and then mentions the views and principles upon which the *Society for the Propagation of the Gospel* was established,—its successes, &c.

‘Those successes, says he, soon gave apprehensions to such as meant not peace, and were among the first causes of our calamity. The satisfaction and joy which we used to feel is now turned to lamentation. Our hearts are full of heaviness, even as the heart of one who mourneth for his mother. It is painful to remember the relations which these two last years have brought us. The horrid sufferings of our brethren the laity. Confinements and imprisonments universally insisted, for no other offence, but that of being quiet and dutiful subjects. And the ministers of our church pursued with a licentiousness

ness of cruelty, of which no Christian country can afford an example, the neighbouring savages perhaps may. But I will leave this topic. It is too melancholy. I will leave it on another account; it may excite too much of that resentment, which it is the business of religion to moderate, though not to extinguish!

‘ Avoiding therefore both passionate excesses, and unprofitable sorrows, let us look rather towards a correction of the evil, and in our way to that, let us consider by what probable causes our religious and civil interests in America are reduced to this calamitous situation.

‘ Of these causes, I am afraid that too many may be charged to mistakes or inattentions in government; perhaps in every government that has subsisted since the colonies were first established. Whatever there is of that sort, is a fitter subject for each man’s particular reflection, than for a public discussion in this place. It will be more suitable as well as more profitable to us at this time, to consider whether the evil may in any part be ascribed, to the present state of our morals and opinions.

‘ A fair estimate of the first, might probably enable us to account for the latter. But however applicable to the occasion such a disquisition may be, it is more than I can now attempt.

‘ I shall content myself therefore with making a short observation upon some loose opinions, which have been lately current on two very important subjects, religious and civil liberty.

‘ It has been the practice of sectaries to claim much more, than they are disposed to give; and some, who when possessed of power, used it sufficiently, have afterwards made pretensions to an unrestrained right of preaching and propagating their opinions. How these pretensions are founded, it may be difficult to say, except it be on some mistaken texts of scripture, which apply to the observance of the Jewish ritual, but are now made to carry a release from the law of the state, under a notion of Christian liberty. It is true that the secret intercourse between a man’s spirit and his creator, excludes all foreign cognizance. But it is not so when sects are formed, assemblies convened, a distinct system of doctrines framed, and men appointed to propagate them.

‘ In this state of things, every legal government by its inherent right of providing for its own safety, is justified in inquiring what those doctrines are. They may be immoral, they may be seditious, they may be subversive of society itself. It was a favourite doctrine in the last century, that dominion is founded in grace. Those therefore who are pleased to call themselves the saints of the earth, thought they had a good right to all the power, and all the property in the universe.

‘ The history of fanaticism will furnish many such examples.

‘ The truth is, that in our frail and fallible condition, even religion can with difficulty keep itself undefiled from the world. It gathers some impurities in its passage. When a sect therefore is established, it usually becomes a party in the state; it has its interests; it has its animosities; together with a system of civil opinions, by which it is distinguished, at least as much as by its religious. Upon these opinions, when contrary to the well-being of the community, the authority of the state is properly exercised.

‘ The

'The laws enacted against papists, have been extremely severe; but they were not founded on any difference in religious sentiments. The reasons upon which they were founded, are purely political.'

'The papists acknowledged a sovereignty different from that of the state; and some of the opinions which they maintained, made it impossible to give any security for their obedience. We are usually governed by traditional notions, and are apt to receive the partialities and aversions of our fathers; but new dangers may arise; and if at any time another denomination of men should be equally dangerous to our civil interests, it would be justifiable to lay them under similar restraints.'

It is the usual artifice of faction, his Grace observes, to look for something colourable, by which the ignorant and unwary may be deceived, and this is commonly effected by the adoption of a false, or the misapplication of a true principle. What is assumed upon the present occasion, is the glorious nature of liberty, which seems to consist, we are told, in a freedom from all restraints, except such, as established law imposes, for the good of the community, to which the partial good of each individual is obliged to give place.

The foundation of legal freedom, 'tis said, is the supremacy of law, and it has been acknowledged as such, by all commonwealths from the beginning of the world; as the only power which can protect our rights from their natural adversaries, despotism and anarchy, which have usually gone together; for no anarchy ever prevailed, which did not end in despotism.

The supremacy of law is a steady and uniform rule, to which those, who mean well, may in all circumstances safely adhere. To those indeed who mean delinquency, it is not very favourable. This they are aware of, and have therefore substituted another rule, by which every man's humour or interest is to be made the measure of his obedience.

'By this system of political rights,' continues his Grace, 'ambition, revenge, envy, and avarice, with the other bad passions, the controlling of which is the very intent and meaning of law, are all let loose; and those dear interests, for the protection of which we trust in law, are at once abandoned to outrage.'

'It is wonderful that so weak a system should find stability, even in popular madness. It is wonderful that extreme folly should not be more innocent. But it is most wonderful that those who have any thing to lose, should adopt such a system.'

'Do they hold their distinctions and fortunes by any other tenure than that of law? and will they put them to the hazard, for the chance of gaining something better in the uproar?'

'This would be a more desperate species of gaming, than any other which is known, even in these times. But nothing is too mean for the use of parties; especially as they are now constituted. Parties once had a principle belonging to them, absurd perhaps, and indefensible, but still carrying a notion of duty, by which honest minds might easily be caught.'

But there are now combinations of individuals, who instead of being the sons and servants of the community, make a league for advancing their private interests. It is their business to hold high the notion of political honour. I believe and trust it is not injurious to say,

that such a bond is no better than that, by which the lowest and wickedest combinations are held together; and that it denotes the last stage of political depravity.

There is another point, in the clearing of which the common cause of legal freedom is intimately concerned. Those, who maintain these doctrines, justify themselves by the glorious revolution. Are the cases in any view similar? Or did the leaders in that great business act upon principles such as theirs? Many went into that enterprise, who were of different complexions and characters, and with very different designs and motives. Some who but a little before, when they thought it their interest, were ready enough to have betrayed the constitution. But the best and honestest among them stood forth avowedly, as supporting the supremacy of law. Have these men done the same? or have they not, in every step of the American contest, assailed and insulted it? They have maintained, that a charter which issues from the king's sole pleasure, is valid against an act of parliament. They have maintained, that a king of England has the power to discharge any number of his subjects that he pleases, from the allegiance that is due to the state.

They used their best endeavours, to throw the whole weight and power of the colonies into the scale of the crown; but we thank God's good providence, that we had a prince upon the throne, whose magnanimity and justice were superior to such temptations. Of those men therefore they have taken the name, but not the principles, and have so far aspersed their memory.

My subject, I hope, will excuse me, for the notice I have taken of these mischievous opinions. I consider them, as relating, not indeed to the rebellion itself, for that rests upon wickedness only, but to the specious fallacies by which it is so shamelessly defended.

We have now given a short view of this Sermon, and shall leave our readers to their own reflections upon those passages of it, which have given so much offence to readers of different denominations. We shall only observe, in justice to the Preacher, that his abilities are evident throughout.

CORRESPONDENCE.

THE Editor of Bishop Pearce's Life is much obliged to the Authors of the Monthly Review for their just remark on Mr. Pearce's not being at Westminster school under Dr. Busby*. This mistake is entirely owing to an error of the press; for, in the copy, it followed, page 2. l. 17, after "if the student be sent deficient to the university." *This rule may be supposed to have been observed a while after Dr. Busby's death.*

* The Correspondent, whose favour we acknowledged in our last Number, informs us in another letter, that "Dr. Chandler's Commentary was composed for his weekly lecture in the years 1735—1737, and is published from his notes as they were then written, and seems to have been left untouched from that time, which was many years before Dr. Doddridge's publication: and though the Doctor speaks of the construction (see Correspondence of last Re-

* See Rev. April, the *note* at the bottom of p. 31.

view) as proposed by some, I believe he only meant Dr. Chandler; knowing his opinion, as I myself did, from conversation: for while many commentators have noticed the abruptness of the common construction, and the impropriety in the division of the two chapters, I have met with none that anticipated Dr. C. in his construction." The Reviewer will add, that he has consulted several of the most valuable commentators and critics, and has found no traces of the proposed construction. The circumstances of the time, when Dr. Chandler's Commentary was composed, should have been taken notice of by the Editor.

The same Correspondent takes notice of the [reported] death of the Dean of Gloucester. We suppose the Gentleman did not know that the news-writers, who killed the worthy Dean, have, with their accustomed candour, made him the *amende honorable*, by restoring him to life.

††† Our *Occasional Correspondent's* Second Letter, in defence of Luther, is very satisfactory; and, dropping the little debate occasioned by Mr. Noorthouck's remark concerning the sale of Indulgences, &c. we entirely acquiesce in his observation, that "there is no possibility of reading the history of that great man, without having the highest esteem for his heart and mind."—We think, too, with our worthy friend, that the enormous provocations which Luther received, may be urged as a sufficient excuse for the vehemence of his language, &c. &c.

††† The Author of the *Double Delusion*, a pamphlet mentioned in Art. 24 of our last month's Review, complains of our '*mutilating* the explanatory part of his title-page, calling it simply a *Serious*, instead of a *Joco serious* review, &c.'—Our Readers are requested to supply this deficiency.

ERRATA in our last.

- P. 270 (in the note to Forster's Voyage)* for *Numerous acquaintance*,
r. *His numerous acquaintance*.
— 273 (in the account of Hawkins's History of Music) par. 2, l. 2,
for *in his*, r. *into*.
— Ib. l. 6, after *produced*, add, *it seems*.
— Ib. l. 14, for *or sally forth*, r. *and sally*, &c. And in the same
line, after *bely land*, add, *merely*.
— Ib. the 2 last lines, put a *comma* after *little*, and after *nearly*.
— 274, par. 2, l. 2, for *Settee*, r. *Sette*.
— 275, par. 2, l. 2, dele *the*, before *concorde*.
— Ib. par. 4, l. 1, for *led*, r. *again led astray*.
— 276, l. 12, for *Cellarii*, r. *Cellarius*.
— 277, par. 2, l. 2, for *and*, r. *or*.
— Ib. par. 4, l. 6, for *seusts*, r. *seats*.
— 278, par. 2, l. 11, dele *and*.
— 297, l. 2, r. *Cerinthians*.
— 312, Art. 27 (Bramner's Music) in the two last lines of the first
par. there is a transposition of the words *barmeny* and *me-
lody*: let them change places, and the sense will be restored.



T H E

MONTHLY REVIEW,

For J U N E, 1777.



ART. I. *Essays on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism; on Poetry and Music, as they affect the Mind; on Laughter and ludicrous Composition; on the Utility of Classical Learning.* By James Beattie, LL. D. Professor of Philosophy and Logic in the Marischal College and University of Aberdeen. 4to. 11. 1s. Boards. Dilly. 1777.

AS this publication has been attended with some peculiar circumstances, which are liable to be misunderstood, Dr. Beattie, in a short advertisement prefixed to it, begs leave to explain them :

About three years ago, says he, some persons of distinction in England, who had honoured me with their friendship, were pleased to express a desire, that the *ESSAY ON TRUTH* should be printed in a more splendid form than that in which it had hitherto appeared ; and so as to ensure profit, as well as honour, to the Author. And the Proprietors of the Copy-right, being at the same time applied to, declared their willingness to permit an edition to be printed for his advantage, on his agreeing to certain terms, which were thought reasonable.

It was then proposed, that a new edition of *the Essay* should be printed in quarto, by subscription. To this the Author had some objections. He was apprehensive, that the *size* of that work might be inadequate to such a purpose. Besides, to publish in this manner a book which had already gone through two or three editions, seemed hazardous, because unprecedented ; and might, to those who were uninformed of the affair, give ground to suspect the Author of an infirmity, which no person who knows him will ever lay to his charge, an excessive love of money.

It was answered, That the volume might be extended to a sufficiency of size, by printing, along with that *on Truth*, some other *Essays*, which, though not originally designed for the press, his Friends, who had seen them, were pleased to think not unworthy of it ; and that the Proposed Subscription, being of a peculiar kind, should be conducted in a peculiar manner. " It shall never," said the promoters of this undertaking, " be committed to Booksellers,

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"nor made public by advertisements; nobody shall be *solicited* to join in it; we, by ourselves and our friends, shall carry it on, without giving you any further trouble, than just to signify your consent, and prepare your materials:—and if there be, as we have reason to think there are, many persons of worth and fortune, who wish for such an opportunity, as this will afford them, to testify their approbation of you and your writings, it would seem capricious in you to deprive them of that satisfaction, and yourself of so great an honour."

To a Proposal so uncommonly generous the Author could not refuse his consent, without giving himself airs, which would not have become him. He therefore thankfully acquiesced. And the business went on; and has now terminated in a way that does him much honour, and demands his most grateful acknowledgements to these Noble and Learned Persons who conducted and encouraged it.*

In regard to the *Essay on Truth*, our sentiments are well known to our Readers*, and we have the satisfaction to find that so large and respectable a part of the Public entertain the same opinion of its merit, and have testified their approbation of it, in a manner that reflects no less honour on themselves than on the Author.

As to the reasonings, and general principles of the *Essay*, the Doctor tells us; in his Preface, he has seen no cause to alter his opinion; though he has carefully attended to what has been urged against them by several ingenious writers. He has endeavoured, however, to obviate some objections by occasional remarks and amendments interspersed in this edition, which, he hopes, will be found less faulty than any of the former. Several inaccuracies, says he, are now removed, unnecessary words and sentences expunged, a few erroneous passages either cancelled or rectified, and some new-modelled in the style, which before seemed too harshly or too strongly expressed.

Our Author has, in justice to Mr. Hume, inserted, in his preface, an *Advertisement* which was prefixed to the last edition of that writer's *Essays*, and has likewise, in justice to himself, subjoined a few remarks upon it. In order to gratify the curiosity of such of our Readers as cannot be supposed to have seen this *Advertisement*, and may have no immediate opportunity of seeing the present edition of the *Essay on Truth*, we shall place before them both Mr. Hume's *Advertisement*, and Dr. Beattie's *Remarks*:

"Most of the principles and reasonings contained in this volume," says Mr. Hume, "were published in a work in three volumes, intitled, *A Treatise of Human Nature*: a work, which the author had projected before he left college, and which he wrote and published not long after. But not finding it successful, he was sensible of his error in going to the press too early, and he cast

* For our account of Dr. Beattie's *Essay on Truth*, see Review, vols. xlii. and xliii.

" the whole anew in the following pieces ; where some negligences
 " in his former reasoning, and more in the expression, are, he hopes,
 " corrected. Yet several writers, who have honoured the author's
 " philosophy with answers, have taken care to direct all their bat-
 " teries against that juvenile work, which the author never acknow-
 " ledged ; and have affected to triumph in any advantages which,
 " they imagined, they had obtained over it : a practice very con-
 " trary to all rules of candour and fair-dealing, and a strong in-
 " stance of those polemical artifices, which a bigotted zeal thinks
 " itself authorized to employ. Henceforth the author desires, that
 " the following pieces may alone be regarded as containing his phi-
 " losophical sentiments and principles." Thus far Mr. Hume.

" I do not think it is with an evil purpose, says Dr. B. that any
 of those who attacked this author's philosophy directed their batteries
 against the *Treatise of Human Nature*. In regard to myself, the case
 was briefly this.

" Ever since I began to attend to matters of this kind, I had heard
 Mr. Hume's philosophy mentioned as a system very unfriendly to re-
 ligion both revealed and natural, as well as to science ; and its au-
 thor spoken of as a teacher of sceptical and atheistical doctrines,
 and withal as a most acute and ingenious writer. I had reason to
 believe, that his arguments, and his influence as a great literary
 character, had done harm, by subverting or weakening the good
 principles of some, and countenancing the licentious opinions of
 others. Being honoured with the care of a part of the British youth ;
 and considering it as my indispensable duty (from which I trust I
 shall never deviate) to guard their minds against impiety and error,
 I endeavoured, among other studies that belonged to my office, to
 form a right estimate of Mr. Hume's philosophy, so as not only to
 understand his peculiar tenets, but also to perceive their *connection*
 and *consequences*.

" In forming this estimate, I thought it at once the surest and the
 fairest method to begin with the *Treatise of Human Nature*, which
 was allowed, and is well known to be, the ground-work of the
 whole ; and in which some of the principles and reasonings are
 more fully prosecuted, and their connection and consequences more
 clearly seen by an attentive reader (notwithstanding some inferiority
 in point of style) than in those more elegant republications of the
 system, that have appeared in the form of *Essays*. Every sound ar-
 gument that may have been urged against the paradoxes of the *Treatise*,
 particularly against its first principles, does, in my opinion,
 tend to discredit the system ; as every successful attempt to weaken
 the foundation of a building does in effect promote the downfall of
 the superstructure. Paradoxes there are in the *Treatise*, which are
 not in the *Essays* ; and, in like manner, there are licentious doctrines
 in these, which are not in the other : and therefore I have not di-
 rected *all* my batteries against the first. And if the plan I had in
 view when I published this book, had been completed, the reader
 would have seen, that, though I began with the *Treatise of Human*
Nature, it was never my intention to end with it. In fact, the Es-
 say on Truth is only one part of what I had projected. Another
 part was then in so great forwardness, that I thought its publication

not very remote, and had even made proposals to a bookseller concerning it: though afterwards, on enlarging the plan, I found I had not taken so wide a view of the subject as would be necessary. In that part, my meaning was, to have applied the principles of this Book to the illustration of certain truths of morality and religion, to which the reasonings of Helvetius, of Mr. Hume in his *Essays*, and of some other modern philosophers, seemed unfavourable. That work, however, I have been obliged, on account of my health, to lay aside; and whether I shall ever be in a condition to resume it, is at present very uncertain.

‘ For these eighteen years past (and before that period I knew nothing of this author’s writings) I have always heard the *Treatise of Human Nature* spoken of as the work of Mr. Hume. Till after publishing the Essay on Truth, I knew not that it had ever been said, or insinuated, or even suspected, that he either did not acknowledge that Treatise, or wished it to be considered as a work which he did not acknowledge. On the contrary, from his reprinting so often, in *Essays* that bore his name, most of the principles and reasonings contained in it; and never, so far as I had heard, disavowing any part of it; I could not but think, that he set a very high value upon it. By the literary people with whom I was then acquainted it had been much read; and by many people it was much admired. And, in general, it was considered as the author’s chief work in philosophy, and as one of the most curious systems of human nature that had ever appeared. Those who favoured his principles spoke of it as an unanswerable performance. And whatever its success might have been as an article of sale (a circumstance which I did not think it material to inquire into) I had reason to believe, that as a system of licentious doctrine it had been but *too successful*; and that to the author’s reputation as a philosopher, and to his influence as a promoter of infidelity, it had contributed not a little.

‘ Our author certainly merits praise, for thus publicly disowning, though late, his *Treatise of Human Nature*; though I am sorry to observe, from the tenor of his declaration, that he still seems inclined to adhere to “most of the reasonings and principles contained in that Treatise.” But if he has now at last renounced any one of his errors, I congratulate him upon it with all my heart. He has many good as well as great qualities; and I rejoice in the hope, that he may yet be prevailed on to relinquish totally a system, which I should think would be as uncomfortable to him, as it is unsatisfactory to others. In consequence of his Advertisement, I thought it right to mitigate in this Edition some of the censures that more especially refer to the *Treatise of Human Nature*: but as that Treatise is still extant, and will probably be read as long at least as any thing I write, I did not think it expedient to make any material change in the reasoning or in the plan of this performance.’

These Remarks were written several months before Mr. Hume’s death, and they appear to be very candid and satisfactory. We shall, in a subsequent Article, proceed to the other Essays contained in the publication now before us; wherein we have observed

observed many ingenious, and some original, remarks, on the curious and entertaining subjects which are here discussed, with that taste and judgment which have already distinguished the writings of Dr. Beattie.

(To be continued.)

ART. II. *A new, easy, and expeditious Method of discharging the National Debt; or, a Plan of Reformation of the English Constitution in Church, practicable not only without Detriment but without Emolument to the Constitution in State; and designed as introductory to a wise political Institution, preferable to and perfective of it.* Both respectfully submitted to the serious Consideration of the Public in general, and of the Legislature in particular; and interspersed with free Observations on Part of the late Address of the Convocation to the King; accompanied with a farcical Description of an Episcopo-military Triumvirate, arming for the American Warfare. By Francis Stone, M. A. F. S. A. C. S. P. C. [Chairman of the Society of the Petitioning Clergy] Rector of Cold Norton, Essex. 8vo. 3 s. sewed. Johnson. 1777.

REFORMATION, either in church or state, is a business of too serious and important a nature, to be conducted by the playful and vulgar hand of buffoonery. From our regard for liberty, and our earnest desire of seeing every judicious plan of improvement, whether in civil or ecclesiastical concerns, proposed with dignity, supported with discretion, and executed with steadiness, we feel no small degree of pain, on observing the Chairman of the Society of the Petitioning Clergy, appearing before the Public with a fool's cap on his head; and, instead of giving a calm and dispassionate representation of the grounds of the petition, and of the benefits which might be expected to arise from the abolition of subscriptions to articles of faith, treating the established formularies of religion, the dignitaries of the church, and the whole ecclesiastical constitution, with ridicule and contempt.

In the true Newmarket style he gives the pedigree of *orthodoxy*, and advertises a race to be run by him and *Clerical Petitioner*. With an abundant affectation of humour, he proposes that the present expedition against America should be conducted by three episcopal generals, whom he has accoutred with a motley compound of ecclesiastical robes, and military regiments. He is so much pleased with this whimsical fancy, that, besides employing twenty pages of his work in fitting out his hero, with dress, armour, and other habiliments, he has prefixed a frontispiece, in which he is exhibited as completely equipped for his expedition.

The same ludicrous turn appears through the whole piece, and mingles itself with all the Author's arguments, and even

414 *Stone on the Method of discharging the National Debt.*

with all his great and wonderful projects for reforming the church, and discharging the national debt.

Our Readers will probably be curious to learn the particulars of the scheme which this great projector offers to the Public. We shall give them the outline of it as concisely as possible.

1. An act of parliament to be passed, directing the total subversion of the present ecclesiastic constitution, the resumption of the grants of church-lands, and the abolition of all church dignities, spiritual courts, and sinecure benefices. 2. The present possessors of ecclesiastical benefices to have equivalent pensions during their lives, or to be indemnified by some other means at the expence of the Public. 3. The Lords Spiritual to be deprived of their seat in parliament, and their spiritual baronies. 4. An equal order of ministers, under the title of parochial bishops, with an equal stipend of 200 l. per ann. paid by government, to be appointed from the present rectors, vicars, and curates, and afterwards from the members of the universities; every candidate for the clerical office being required to submit to examination, to make a general declaration of his Christian faith, to take an oath of allegiance, and to subscribe to the use of the Liturgy established by law. 5. The whole sum arising from the alienation of church-lands; from seizing the fund established in the reign of Queen Anne for augmenting small livings, and from every other species of church possession and revenue, to be appropriated to the discharge of the national debt.

These are the principal heads of the plan for 'an entire alteration. and amendment of our constitution in church, which the Author humbly and respectfully submits to the goodness and wisdom of our King and Parliament, to be by them corrected, improved, and perfected.'

When ALL THIS is accomplished, you will naturally expect that our Reformer should sit down satisfied with his work; and employ himself, the rest of his days, in admiring the simple edifice he has been so successful as to erect upon the ruins of the ancient Gothic pile which he had demolished.—Nothing is farther from his intention. As soon as the building is fairly reared, he means to pull it down with his own hand. "Is the man mad?"—We cannot tell; hear him out; then judge.

His first proposal he considers only as introductory to his grand plan, which he hopes to execute when the experience of a few years shall have convinced the public of 'the salutary effects of this entire subversion and renovation of our national church establishment.' This wise political institution, after the entire abolition of ecclesiastical establishments, and the final suppression

suppression of parochial bishoprics, is to consist of two simple articles, which in the Author's own words are as follows :

‘ First, A parliamentary injunction of the observance of a day of Sabbath or rest, on the seventh day of the week, throughout England and Wales ; leaving every individual who is not ashamed of a sense of religion at liberty to compose his thoughts to serious meditation, and to worship God according to his conscience, with or without a form of prayer—in company with his own family, or still more in public, by associating with his neighbours for that good purpose, if he and they can agree.— Secondly, A parliamentary erection of charity schools, at proper distances, throughout the said kingdom and principality, to be maintained at the public expence, to the intent that the children of the poor, from the age of five to that of fourteen, may be universally instructed to read the Bible in their mother tongue ; and that, in like manner as men are now taught to become every man his own gardener, lawyer, and physician, they may be thus qualified at years of discretion to become every man his own divine.’

Thus the whole mystery of our Author's plan is unfolded ; and it appears, in short, to be this ; that, for the benefit of religion, our churches should be demolished, our clergy should be secularized, and every man should become his own priest.

It is very natural to enquire on what principles a man, who has adopted such simplifying schemes, and who has such a perfect contempt for ecclesiastical establishments, can continue to officiate as a minister, and to hold a rectory, in the church of England. Our Author has saved us the trouble of conjecture, by declarations, which however singular and astonishing, are sufficiently frank and open.

‘ While church matters, says he, are suffered to remain in their present corrupt state, I do not think these, as I before hinted, deserving of censure, who, in an honest upright way, acquire a plurality of church-benefices and dignities. Not through want of inclination to enjoy, but through defect of interest to procure, such plurality, have I diligently, and unremittingly, served the church, in quality of parochial minister, during the space of fourteen years, and upwards, on very moderate terms, after having previously undergone an expensive academic education. I do not pretend to ostentatious mortification, and self-denial. So far am I from wishing to be so characterized, that, on the contrary, beholding many fortunately step into considerable church preferment, on their very entrance into priests orders, as they are stiled, without passing through the very inferior rank of a curate, as I have done ; I do not intend to hesitate, having long experienced a kind of starving in the church, to embrace with joy the offer, when made, of a good living in a diocesan bishopric, especially, as my consecration would not be clogged with a subscription to the thirty-nine Articles and Liturgy,—all church dignities being, strange as it may appear, exempt from such subscription.—

Why should my stomach be squeamish, and nauseate the sweetest fruits of a corrupt tree, which defies my utmost strength and skill to eradicate? Happily, my digestive faculty is stronger, than they, who presumptuously stile themselves the orthodox, would wish to be.—I propose, in future, in conformity to the opinion, and advice, of a supposed right-reverend author of “the Propriety of requiring Subscription,” &c. to regard the strong equivocal terms, in which subscription is couched, as the unmeaning words of an obsolete statute,—which, notwithstanding, the legislature has not hitherto manifested a disposition to repeal;—to consider the liturgy as the state liturgy in general, and as that of the House of Commons in particular, if that House should, on a future application to it, reject the suit of the petitioners;—to publicly pronounce it with propriety, from a principle of due respect to the established public worship of the state;—and, in short, to follow the example of those, who arrogantly denominate themselves my superiors in the church, by henceforth viewing, as they seem to do, the clerical profession in the light of a worldly trade, to which I have been educated,—and acquiring as much money by it, as I can, without incurring the guilt of injustice and fraud.—I therefore give this public notice to all, who hear me in the desk pronounce the ecclesiastico-political liturgy, that I repeat the liturgy as such, and not as a form of prayer declarative of my own sentiments of the Deity, to whom I seriously, devoutly, and sincerely, address prayer, praise, and thanksgiving, in private, in the name of my Lord Jesus Christ, or as his disciple and follower; lamenting, that I am deprived of the power of worshipping him publicly in the church,—the God of the liturgy and my God being as opposite, as darkness and light.—While I maintain my free agency,—and act honestly, and without duplicity, in the pulpit, I can reconcile to my conscience, to be necessarily, and mechanically, acted upon, in the desk, as a puppet, whose tongue is set in motion by the bishops, those unseen raree-shewmen behind the curtain, who pull the wires.—Merely to please hierarchs, and to furnish them with an occasion to raise a laugh at my expence, who love the emoluments of the church too well to engage in a reformation of its doctrines and worship, I should think myself very culpable, to leave the church trade, in which I have been long initiated.—If it had been my lot to have existed at Ephesus in the days of Paul, led by his preaching to embrace Christianity, and, at the same time, had worked at the trade of a silversmith, I probably should have thought it unreasonable, and, consequently, not obligatory on my conscience, to have dropped the most lucrative branch of my trade, “the making of silver shrines for Diana,” without a special commission from God so to do. I think, in this case, I should have plainly, and sincerely, declared to my Heathen neighbours: “Good folks, I am persuaded, ye are all in the wrong, in respect to your religious practices, and cordially disapprove, and totally renounce, your established idolatrous polytheism. Ye will do well to listen to the preaching of this Paul, who exhorts you, in virtue of a divine commission, of which he is ready to give you incontestible evidence by the actual display of indubitable miracles, to turn from these vanities, and serve the one living, and true, God.—For my own part, I propose

I propose to direct my future addresses of prayer and praise to him alone, the infinitely wise, great, and good, Father of the Universe; being convinced of the extreme sinfulness of idol worship. If ye too, be so convinced, ye will have no farther occasion for employing me or any brother of the trade, in what at present constitutes, as ye very well know, the main, and the most advantageous, article in the business of a silversmith. But, if ye be not so convinced, and persist in an opinion (which, I frankly assure you, is, in my idea, repugnant to truth and common sense) that those are gods, which are made with hands, and, consequently, be determined to worship silver statues of your great goddess, as ye call her;—I will e'en make them for you, to the best of my workmanship, as heretofore;—for I do not approve of furnishing those of the same craft with opportunity to outstrip me in the exercise of the most profitable branch of the worldly calling, to which I have been trained from a child."—Of the preceding arrangement of my department in the desk and pulpit, the result of mature deliberation, I have now made that public declaration, which alone was wanting to render it perfectly satisfactory to my own judgment. Of all human beings, my conduct in this instance is a point, which concerns myself alone. I judge no man;—let no man judge me. To our own master, Christ, the delegated judge of all, we must, in God's due appointed time, respectively stand, or fall.'

In the course of this work we have remarked some striking instances of unsteadiness of principle; particularly, that, in one place the Writer speaks of the Christian revelation as resting on the *united evidence* of prophecies and miracles, and in another says that we, who saw not the miracles, can produce *no other* authentic divine evidence of the truth of Christianity, than that which results from the all-sufficient testimony of prophecy: and that, within the compass of a few pages, he entirely changes his sentiments concerning the supernatural conception of our Saviour, first maintaining the doctrine, and then refusing his own arguments, and asserting the contrary opinion.

But leaving our Author in the free possession of his principles, whatever they may be, and of all the consolatory reflections which his motives may afford him, we shall only observe, that we perfectly agree with him in thinking, 'that he has attempted to shake the pillars of priestcraft and orthodoxy with more spirit and intrepidity than prudence and caution.' And we much mistake the principles and views of the Society of Petitioning Clergy, if they mean to follow their Chairman into all the extravagancies of his projects, or rest the vindication of their conduct in continuing in the church, on the principles which he has thought proper to avow. We are apprehensive that the more judicious friends of religious liberty will regret the improper choice which has been made of a champion for their cause, and will think there is sufficient ground, if not

to, cast him out as a false friend, at least to set him aside as a weak brother.

ART. III. *The Spirit of Athens.* Being a Political and Philosophical Investigation of the History of that Republic. By William Young, Esq; 8vo. 4 s. Boards. Robson. 1777.

CIVIL communities had their origin in the wants and infirmities of individuals, and to their follies and vices they have, from time to time, owed their dissolution. Nay, the very refinements arising in associated life, the improvements in arts, in letters, in eloquence, have contributed to the destruction of those societies that most effectually promoted them. Had Athens listened to the sober counsels of Solon rather than to the seductive eloquence of Pericles, she would have much longer retained the form, at least, of her independency. Had Demosthenes cultivated the discipline of the sword as attentively as he pursued rhetorical perfection, Philip might, possibly, have returned triumphant to Macedon, and the orator might have escaped the honour of the following epitaph:

Divine in speech, in judgment, too, divine,
Had valour's wreath, Demosthenes, been thine,
Fair Greece had still her freedom's ensigns worn,
And held the scourge of Macedon in scorn.

These, indeed, are evils inseparable from the condition of humanity; but, though it may be in vain to lament their existence, it is not useless to contemplate their origin. If we enquire into the causes why the little independent states of Greece became involved in petty tyrannies, or, what is certainly the worst mode of civil government, in aristocracies, we shall find that the loss of private virtue was the first cause of public misery. This will be the fortune of all states, when simplicity of manners is lost in vice and luxury. There then remains no mode of government but monarchy, which necessarily supercedes the liberty that could only subsist with good morals.

It is to reflections of this kind that the work before us naturally leads; in which the Reader will find many proofs of political sagacity, and a large display of the philosophy of civil society.

The work is divided into two books. The first treats of ancient history, by way of introduction; of the Population of Attica and the Progress of Society—of the Colonies acceding to the original Settlement, of the advantages thence accruing to the Community, and of the heroic Age—Of the Kings and of the first Archons of Athens—Of the Legislation of Solon—Of Pisistratus—Of Hipparchus, Aristogeiton, and Harmodius, and the Lover and beloved—Of the final Expulsion of the Pisistratide,

eratide, a Democracy and the Ostracism—Of Governments, the Energy of a newly formed Republic, and the Progress of Athens—Of Liberty, Colonies, and the further Progress of Athens—Of the first Persian War, Condemnation of Miltiades, and further Thoughts concerning the Ostracism—Of the second Persian War—Of the Rebuilding and Supremacy of Athens, and the Consequences of the Persian War.

From this book we shall select part of the third chapter and part of the tenth; the former treating of the Colonies acceding to the original settlement with the consequent advantages, and the latter of Liberty and Colonies. These are subjects not unapplicable to the present era, and we therefore give them the preference.

‘ Society will doubtless thus perfect itself in proportion to the diversities of its component parts, which by their various combinations and reciprocities, may enlarge the *materia medica* of human weakness, and serve the wants and luxuries, the hopes and vanities, the curiosity and activity of man; and though an isolated nation may from the resources of various character and force of genius within itself, make much progress, may excel in many arts, and push its enquiries far in knowledge; yet cannot it cope with others of more general commerce, and heterogeneous mixture: let China bear testimony to the position; has that vast but sequestered nation made a progress in humanity proportionate to its duration?—Do not the infant colonies of the west—the very republics of yesterday outstrip her in the great career, and boast of theories and inventions she knows not, or knows but weakly? It is the general commerce and intercourse with each other which hath given the people of Europe this sudden superiority; a variety of national character has forced new combinations on that of individuals; and Italian fancy, French wit, English penetration, and German assiduity, have from diverse and distant habitations met, and united their common labours, and connected and modified their several properties, for the furtherance of every art of utility or entertainment.

‘ Attica in the remotest antiquity, boasted similar advantages; scarcely had she learnt the first rudiments of art and policy, when various colonies acceded to the country, and holding forth a new horn of plenty, enriched her native stores with exotic germs of knowledge and civilization.

‘ The religions and the sciences from the north and from the south hailed each other in this central spot: Orpheus brought in the deities of Thrace; and the Saitæ met him, fraught with all the superstitions, wisdom, and policy of old Egypt: the pristine inhabitants received this colony as a gift of the gods; cherished it; adopted its customs; not satisfied with affording a merely hospitable refuge, tended honour and dominion; and finally seated the chieftain of these exiles on the country’s throne: the mysteries of religion they incorporated with their own; and their own hereditary manners and distinctions they gave up, and anew classed themselves according to the arrangement of duty and honours they were taught by these foreign settlers: as in Egypt, the nation was now triply divided

vided into distinct classes of the literary noble, the countryman and the artizan—So sudden was the transition from irregular policy, to a system of good order and good government !

‘ The Carians too (whom Herodotus terms the wisest of men) at length forsook their piracy, and fixed themselves on this coast, long the object of their depredations ; they soon reconciled themselves to the previous settlers, and at the port Phaleron, laid the foundation of that naval power, which subsequently raised the Athenians to wealth, to conquest, and to empire !

‘ Nor was it to these exotics only that Attica paid the grateful debt of exact and anxious cultivation ; in this age of simplicity the human mind not yet refined into depravity, as it saw virtue, acknowledged and rewarded it : in the progression of rulers, we find a Messenian for an act of bravery, called to the Athenian throne ; and with him many wanderers from various parts of Greece came to partake his government, and cede somewhat of their native rustic liberty to a system of general comfort and security.

‘ The petty districts of the Peloponnese had now sometime handled the helm of government,—but with a rude and unskilful force : constant wars harassed them from without, and perpetual dissention at home ; and from imbecility or disgust many yet forsook their native hearth, and went in search of a habitation more favourable to their fears or to their philosophy ; and though in the course of human acquirements, the nurseries of these men were far behind-hand with Attica ; yet minds rectified from error, and refined by misfortune, proved no useless lesson or unprofitable connexion : sympathy and similitude of lot soon mutually attached these various exiles ; the diversity of origin and habitual sentiment and prejudice thence proceeding, naturally led them to think and discourse on their prior state and reciprocal objections ; past error and misery sweetened the intercourse with diffidence and complacency ; and as the rougher points and irregularities of two surfaces are employed to smooth and perfect each other, so gradually did this commerce destroy the crudities of each national character, and form one compact body of reasonable men, and polished citizens.

‘ A long continuance of plenty and security is too apt to elate the mind, and carry it beyond the nice boundaries of prudence and contented virtue : when a state is from low degrees become thus full of rich and restless blood, better is it that the humour expend itself in ebullition, than recoil and ferment within, to the detriment of the internal commonweal, and perhaps to its very dissolution and ruin.

‘ At a time when the habits of converse and thought quickened the passions and apprehensions ; at a time when the minds of men were growing too active for rest, and too turbulent for controul ; when the wise and the valiant anew felt and claimed distinctions over their fellows ; when the ambition of some and envy of others was succeeding to the virtuous and peaceable emulation of all ; the danger of relapsing into anarchy was imminent and great ; but fortunately—the shade of chivalry arose, and beckoning each active genius into her circle, preserved the internal state from that annoyance the wanton spirit of the age might seem to portend. Damsels ravished,

vished, and damsels rescued, make up the history of this period; not even in the feudal lower age, was enterprize more the delight or admiration of all: the wreath of honour was then first snatched, and separately and distinctly worn from the crown of virtue; whilst the dangers and not motives of the achievement were considered:— Throughout all Greece, says Thucydides, arms were in every hand, till Athens renewed the example of civilization, and her citizens first laid aside the sword: so many wanderers then poured into Attica, as the only and peculiar seat of permanent and happy councils (continues the same author) that she too in her turn was forced to colonize, and send forth her supernumeraries to till the fields of Ionia.

‘ Mark the progress—Common security was the first band of union; indigence instructed, interest cemented, and foreign population enriched and enlarged the society: from long peace and security sprang new distinctions among men; influence in private life extended to ascendancy in the state; individuals grew impatient of rest and of equality, and ambition, like a famished tiger, was recurring to its own litter for sustenance and prey, when a providential casualty directed its activity to external objects; and in the mean time the commonwealth had peace and leisure to find theories to its practice, and draw practice from theory—to widen the foundation of the state system, and cement it so as to withstand whatever shock, till time and progressive reason should finish the building—the glory and bulwark of Greece!—’

We come, now, to the extract relative to the subjects of Liberty, and Colonies.

‘ Civil Liberty, says the Author, consists in the secure possession of a particular station and property, not to be affected but by the dissolution of the state which ascertains and ensures them: when a form of government circumscribes the latitude of concession to its subjects of equal rights and participation,—*civil liberty is confined*; when its policy and laws are inadequate to regular administration,—*civil liberty is insecure*: the pretensions of a just and wise legislation are so to modulate its force and its security, and so to provide for general ease and happiness, as to leave as little controul for the free-spirited, and as little licentiousness for the man of a quiet and homely turn, to make the subject of anxiety,—as are compatible with each other, and as absolute necessity requires.

‘ Men of an improved genius and capacity will yet sometimes push their idea of polity to a refinement, calculated to disgust them with any institution they may be born subject to; and men too in the extremities of an hot and active, or of a peaceable and domestic spirit, will find wherewithal to colour their situation with discontent, and deprecate the controul of government or licentiousness of the people, respectively as they are fitted for enterprize or quiet,—for the forum of Rome, or farm at Tibur.

‘ It is certain that no dissatisfaction with the constitution of his country, can authorise an individual to plot an innovation, ever pregnant with danger to the whole community; and that the necessity must be very obvious and pressing,—and the authority of very many must assent, to make any plea for commotion good and adequate.

‘ But

‘ But happiness, it will be said, is the great end of all political ordonnance or arrangement ;—that states may not be of the best institution, that even those of the best may have deviated from their first principle ; and surely it is equally hard for a polished and wise man to be aggrieved by the errors of a savage ancestor ; or to stand with his head under a ruin, because in a better state it had been a comfortable habitation to his forefathers. This reasoning will have weight in every country which permits not a free egress from its dominion ; where such migration is restricted, the canon is unjust, and agrees not with the great axiom—“ *Lex est summa ratio* ”—for reason favours the contentment and good of *each*, when it interferes not with that of *any*.

‘ That a body of men may leave their native country, and that so doing they withdraw themselves from the parent state, its protection and its powers, I think questions so inseparable, that had not a contrary mode of reasoning been of late much and often enforced,—I should suppose the argument too obvious to necessitate the detail : assuredly those who depart on a conditional expedition, as they are benefited, so are they obligated by the conditions thereof ; but the voluntary exile who seeks refuge in the storms of the ocean, and trusts his body to foreign climates and exotic diet ; who forgoes the delights of habit, and sweets of long connexion, who flies from so many attachments to so much danger,—flies not from dislike to his paternal glebe or private sociality,—it is from supposed or real grievance of subjection that he escapes, and if the imperious rule is to pursue him to his retreat, the permission to quit the shore is at best trivial and insulting.

‘ The Colony embarking for a region of fixed and regulated society, of course must acquiesce in the previous compact ; but landing on a yet unappropriated spot, have surely as just a right to adopt the system of association, their prejudices or wisdom may suggest.

‘ This was the reasoning of old, and was supported by the demeanor of the ancient republics towards the various settlements formed in distant parts by their disgusted or necessitous citizens ; for necessity, or from over-population or from other casualties incident to society, might often and perhaps most frequently occasion many to seek other fortunes and another country. On the motives of quitting the original people, depended their successive favour and partial protection (for that partiality may actuate and attach very large and removed societies, this, and in consutation of Dr. Price every history will evince)—and the Colony had a conditionally respected plea for the tender and gratuitous interference of the mother-country, in all cases of exigency and danger.

‘ The cities of Ionia had been conquered and annexed by Croesus to the kingdom of Lydia, and with Lydia fell into the hands of the Persian : still however they remembered them of their origin, and the commonwealths of their parent Greece newly liberated from their several dynasties, instilled a sentiment of emulation and indignant shame, which at a favourable crisis might have given birth to a revolution. Miltiades of Athens who had newly thence led a Colony to the Chersonese, judged that crisis to be arrived :—Darius with all the chiefs and best youth of Asia were employed in the conquest

quest of Scythia; to facilitate the expedition, with great labour and art a bridge had been effected over the Danube, and thither the army was now directing its retreat from the snows and famine of the North: the pass was guarded but by a small detachment, and Miltiades proposed to the chiefs of the Greek settlements, to master the guard, and then breaking down the bridge, to leave Darius and his troops to perish in the colds and dearth of Scythia; and thus destroying at once the tyrant and the instruments of his tyranny, at leisure to form such establishments as were consonant to their ideas of justice, or claims to liberty.

The aristocracies and petty tyrants of this district felt their private interests clash with this hardy proposal; and Histæus of Miletus particularly remarking to his fellow despots—"that his and their authority existed but in subordination to the Persian, and that nullifying the lieutenancy of his power, they gave up their own;—the scheme of Miltiades met with general disapprobation, and perceiving himself to be no longer of service to his own, or any other Colony, he returned to a private situation in his native Athens.

He had however awakened the spirit of the Asiatic Greeks, and left them prone to revolt, whenever the opinion of the leaders should cede to the measure; and soon they did cede from factions and selfish passions, what they had denied to more generous and public views, and when the happy opportunity was past, engaged in a contest as dishonourable from motive as ruinous in consequence.

Aristagoras, who, moved by private interests and disaffection, had been the chief instigator of the rebellion, recurred to Sparta for assistance; but his declamation was ill-suited to the iron assembly of Lacedæmon; an appeal to philanthropy and the sentimental claims of a distant affinity, a tale of distress, and the conscience of a noble kindness, and disinterested protection, were topics better fitted for an audience that respected the softer passions of humanity: to Atheas he next applied, and there was received with all honour, and hospitality; succour was unanimously voted, and quickly an armament of twenty sail was made ready to join the confederate forces: this exertion was the more glorious for Athens, as she was at that very period in expectation of a powerful attack on her own people and country. Cleomenes nurtured a rooted enmity, nor yet forewent the idea of ruining the republic that had so often worsted and disgraced him: in hopes that some partizans of Hippias might yet be found in Attica to give a treacherous welcome to his invasion, he purposed making that tyrant the instrument of his vengeance; and inviting him to the Peloponnese, promised to reinstate him in the power he had been the means of depriving him of: the Achæans and other allies of Sparta were however previously to be consulted; a congress was called, and the result of the debate unexpectedly proving inimical to their designs, o'erwhelmed the king and his protected fugitive with confusion and disappointment. Socrates of Corinth particularly inveighed against the horrors and injustice of tyranny; reproved the rancour of Cleomenes, and chid the Lacedæmonians for favouring a system of oppression in other countries, the establishment of which, they so well knew the evils of, and so well guarded against at home; and in fine peremptorily told them, they were not to expect, that
Corinth

Corinth (whose delegate he was) would further abet a scheme of despotism which (in their own state) too fatal experience had fully evinced was replete with danger and iniquity.

The other ministers coincided with the opinion of Socrates, and deaf to all menace or intercession, returned peaceably to their respective countries.

Hippias frustrated of his views of succour from the Peloponnese, withdrew to Asia, and profiting of the resentment borne to the Athenians from the support given to the rebellious provinces, persuaded the king to countenance his pretensions to the government of Attica: it was at this time that the armament of the colonies attacked and burnt the city of Sardis, and Darius exasperated by the success, vowed vengeance to the hardy interposition of the Athenians, and gave readier ear to the proffers and entreaties of Hippias.

The second book consists of Observations on the Principles of Happiness, national and private; on Conquest and the Acquisition and Power of Athens. It next treats of Arts—Of Manners—Of the Dominion of Athens, and of the Peloponnesian War to the Argive Alliance—Of Navigation, Commerce, and the Sicilian Expedition—The Continuation of the Peloponnesian War, the Revolutions of Athens, the Conclusion of the War, Subversion of the Commonwealth and Establishment of the Oligarchy—Of the Expedition of the Ten Thousand, with a Parallel of the Commentaries of Xenophon and of Cæsar—Of Socrates—Of the Restoration of the Commonwealth—Of the Degradation of the Republic in its Contests with Philip, and of the Temper of the Times deduced from the Orations of Demosthenes—Of the Holy War—And, lastly, of the Period from the Battle of Chæronea to the Surrender of the Commonwealth to Antipater, and the total Extinction of the Spirit of Athens.

From this variety of matter we shall extract some entertaining sketches of the spirit and genius of the Greeks during Alexander's Asiatic conquests.

The twelve years that Alexander was pursuing his victories in Asia, were a golden period for Greece; a man of a polished and erudite mind could not imagine to himself happier times,—times when flourished philosophy, art, and every requisite to adorn a life of Attic ease:—the visionary might find fellow-dreamers in the groves of Plato;—the subtle might converse with Aristotle;—the grave with Zeno;—the more cheerful moralist might walk the gardens of Epicurus;—and the votary of elegant sensuality might loiter away his noon at the academy of Phidias, and his evening at the table of the witty and luxurious Demades.

It is a curious circumstance that Xerxes, who had yielded to the strength of the republic, from the pillage of the city, carried into Asia with him the statues of Aristogeiton and Harmodius; and that Alexander, who had mastered the republic, sent from Asia, and replaced these very statues of the first assertors of that liberty, he had destroyed. This remark might seem pregnant with little more than conceit, did it not lead to an observation on the ill-policy of Alexander,

ander, who, surely was little considerate of the peace and security of his government, when he sent to Athens this inflammatory present, —being ever before their eyes a memorial of their past honours, and present ignominy;—ever reproaching them with their abject acquiescence in a servitude, shameful, however light, and ever with this passive temper strongly contrasting the spirit of their ancient martyrs to freedom.

‘ The conqueror’s ill-timed generosity may be presumed, I think, to have had some such effect; for in the last book of Arrian, remarking a general embassy of the Greeks addressing Alexander as a deity, at the same time I remember an exception (mentioned in the twelfth chapter of the fifth book of Ælian) with respect to the Athenians, who roused from their servile complacency, fined the orator Demades for a mere proposal of his apotheosis; and when the heroic king sent his mandate to Greece, ordering each city to receive back its exiles, we find Athens then too (and almost singly) opposing the conqueror’s good will and pleasure; and Alexander a little before his death, had collected a mighty force,—(says Justin) *ad delendas Athenas*;—but he was cut off in his career of victory, and the Athenians had time to make warlike preparations, wherewith to dispute the sovereignty of his successors.

‘ The vast empire of Alexander, hereditary and acquired, being divided amongst his captains; Macedon, and Greece as its appendant, fell to the share of Antipater; who immediately proceeded to chastise his refractory subjects of Ætolia and Athens: Leosthenes chosen general of the united forces of the states, gained a signal victory over the new usurper, and drove him to a refuge, and closely besieged him, in the city of Lamia: this last struggle of the Athenians was for a time bravely supported; though Leosthenes had fallen in a skirmish before the gates, yet his army was not dispirited, but still closely invested the place, and in a set engagement of the cavalry of the two powers again carried off the palm of victory: Antipater no longer thinking himself safe within the town, secretly withdrew;—but soon again was heard of at the head of the formidable fleets of Macedon; the Athenians vigorously then prepared to beat him too from the seas, and quickly they had a fleet of an hundred and seventy sail boldly in quest of their enemy.

‘ Looking back a few years to the inactive and remiss conduct of this people towards Philip, I could not withhold my astonishment at the sudden change from dissention and supine weakness, to this present spirit of unanimous and vigorous exertion: to account for the vicissitude, I must attribute it to the effects of the times, when Alexander roved from kingdom to kingdom, through Asia, and left Greece to enjoy (what I should call)—*the liberal Age*: in the various schools, politics were reduced to a science, and morals to a system; philosophy gave strength, and the polite arts gave ease, and the general activity of the mind gave to it vigour and spirit; the theory of what men ought to do was becoming diffusive, and from its novelties, not yet tedious; and it had attained refinement enough to attach, and had simplicity enough not to elude, the attention: the Athenians proud of the distinctions which accrued to them from the Porcico and the Academe, gave readily and generally into the amuse-

ments and studies that ennobled their hours of peace, and from these studies, the citizens may be supposed to have acquired something like, what in modern language is called, "*Point of Honour*;"—a sentiment which internally forbids a too easy cession of any pretension made whether to justice, to valour, to wisdom, to virtue, or (in a word) to any rare and admired quality:—The Athenians curiously investigating the duties of a man, and of a citizen, in some degree the practice thereof ensued,—talking and writing of the spirit of their republican constitution, they seemed the more bound to its support;—a fortunate success on the first outset encouraged the people to go on, and had they finally been victorious in the contest, perhaps Montesquieu had been obliged to wave his ingenious system, and acknowledge the existence of a free and well constituted democracy, whose principle was—*Honour*.

‘Perdiccas reinforcing the fleets of Antipater, they overpowered and destroyed the whole Athenian armament, and appearing triumphant before Athens, compelled the citizens to a discretionary surrender, and making some change in the commonwealth, left Demetrius governor over it, at the head of a numerous garrison: Antipater on his entrance into Athens immediately banished twenty-two thousand from the city: These, says Diodorus, were only those who had not the census necessary to the constituting a citizen according to the new regulations: but we may be certain, I think, that Antipater lost not the opportunity of securing his government by banishing all, whose great and leading qualities might gain the ascendant over his innovations;—it is probable that the old intimacy of virtue and poverty was not broken,—that the good and indigent went together into exile,—and that to be abject, as well as to be wealthy, was some title to favour; we may therefore pronounce it glorious (and it was the last glory of this republic)—on such an occasion to have lost *so many* citizens.

‘It may be asked—“Did not Demetrius Poliorcetes sometime afterwards drive the Phalerean from his government, and restore liberty to Athens?”—Liberty, I answer, it was then incapable of receiving: for the truth of this, recur to the lives of Plutarch,—behold this refuse of the citizens, with a servility that disclaims the name of gratitude, enrolling this deliverer with their gods,—decreeing him the honours of Ceres and Bacchus,—making an oracle of him,—carrying their devotion to so fulsome a pitch, that Demetrius himself, at length, deeming them unworthy of further tenderness or management, taxed them at once two hundred and fifty talents, and, in the very presence of the ministers who brought it, threw it into the lap of his harlot Lamia.

‘It was mightily the fashion of Alexander’s captains, to be very bountiful—*of liberty to Greece*;—Telephorus came with it from Antigonus, and Polyperchon sent it from the Peloponnese;—but to close my book, and obviate further objections with the authority of Livy—[*civitas*]*—ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet.*’

If in the above extracts the Reader should discover something like an attachment to speculation, and some affected and un-

mouth turns of expression, he will likewise observe that they are marked with the proofs of extensive reading, a liberality of sentiment, and a spirit of philosophical enquiry.

ART. IV. *A Practical Treatise on Chimneys.* Containing full Directions for preventing or removing Smoke in Houses. Illustrated with Copper-plates. 12mo. 2 s. sewed. Edinburgh printed, sold in London by Cadell. 1776.

EVERY person who attempts to remedy the inconveniences of human life, or to add to its comforts, merits the appellation of a good citizen and a public benefactor. In this light we consider the unknown Author of the work before us, who, very laudably, endeavours to remove from society a common nuisance, the consequences of which are not only, in the highest degree, unpleasant to our senses, but even destructive to our health, and our property.

Yet, general as the grievance here pointed at certainly is, we do not recollect a single instance in which any prior work, of this nature, has been attempted (in this country, at least) on philosophical principles,—notwithstanding that we so abound in philosophers, and philosophical investigations on almost every other subject! We have explored the globe, from pole to pole; we know all the stars by their names; we can calculate eclipses, and the periodical revolutions of the planets; and yet, after all this progress in discovery, and improvement, we know not how to sit down, comfortably, by our firesides, without being poisoned with sulphur, or suffocated in smoke.—And whence does this strange ignorance, or inattention arise? One answer seems obvious: it arises from certain circumstances in our modes of education: from teaching theories, or the investigation of the laws of nature, to one class of men, who are not intended to apply them, and from our confining the practical part to another class.—Thus it is that the progress of the more useful and necessary arts seems to have been retarded; and it is, therefore, much to be wished that methods of instruction, more suitable to the general benefit of society, were adopted. Why should not those of our youth who are designed for mechanical employments, receive all such advantages of education, as may tend to the highest improvement of their talents, and of the arts which they are destined to practice and cultivate?—Were this matter better attended to, by those to whom the education of children designed for trades and manufactures is committed, we should not be so plagued as we are, by smoky chimnies, ill contrived houses, awkward carriages, and clumsy implements of husbandry, &c. &c.

‘Many contrivances,’ says the Author of this Treatise, ‘have been adopted for effectually carrying off the smoke from our dwelling-houses:—but unfortunately these have been for the most part the inventions of men, who, being unacquainted with the physical causes of the ascent of vapour, were unable to distinguish with certainty those circumstances that were most essentially necessary for promoting the emission of smoke, or that tended most powerfully to prevent its going off in a proper manner:—hence their efforts have been chiefly directed to improper objects;—and the inhabitants of this island feel to their cost, that in this age, when philosophy has lent its aid towards perfecting almost every other art, the builder of chimneys has been left to grope his way in the dark without an assistant; and in almost every instance his attempts to improve upon the practice of his predecessors, has been unsuccessful; so that the inhabitants of this country, with justice, complain, that the inconveniencies felt in new houses from this cause, usually are more than sufficient to counterbalance all the elegancies that modern refinement has introduced into the dwellings of individuals.

‘In these circumstances it was imagined, that the Author would perform a grateful service to many individuals, if he should, in a concise and perspicuous manner, explain all the circumstances that can promote or retard the ascent of smoke *in every case*,—point out the means of curing in the easiest and least expensive manner all chimneys that do not vent well, where they admit of a cure,—and instruct the operative mason how to construct new vents, in such a way as to carry off the smoke effectually in all cases whatever.’

Such is the very important design of this tract; ‘and the Author is’ confident that by duly attending to the principles and directions contained in it, ‘any person of ordinary capacity may be enabled to effectuate all these things with facility.’

We observe, with pleasure, that the Author defines the physical cause of smoke ascending in chimneys, before he proceeds to the practical application of his principles; and likewise that he gives many particular directions to the operative mason, or bricklayer.

On the whole, we think the work contains many valuable hints toward the improvement of chimneys; and we hope it may tend to promote a more extensive investigation of a subject on which the comfortable existence of almost every human family so materially depends.

ART. V. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of the Prizes, Dec. 10, 1776. By the President.*
4to. 3 s. Davies. 1777.

THE fairest works of art, like the noblest productions of nature, are slow in their progress, and continue long in a state of immaturity. Painting, in particular, from her first rude outline, the *umbra hominis lineis circumducta*, a period to which history has not ascended, passed through many ages before she made any near approach to perfection. Candaules, King of Lydia, who died in the eighteenth Olympiad, purchased, we are told, a figure, for its weight in gold; and yet it was not till many Olympiads after, that painting had acquired even the power of distinguishing sexes by the countenance. It was not till the ninety-fourth Olympiad that the *living* was substituted for the blank eye by Apollodorus, and it was in the fourth year of the ninety fifth before Zeuxes introduced manners and character into the portrait. *Fecit et Penelopen, in qua PINXISSE MORES videtur.*

Yet the great object of picture is to express sentiment and passion, and to throw the complexion of the soul over the whole region of the countenance. It is on this account that a painter requires the aid of liberal studies and preparative science.

Every man, says our ingenious Author, whose business is description, ought to be tolerably conversant with the poets, in some language or other; that he may imbibe a poetical spirit, and enlarge his stock of ideas. He ought to acquire an habit of comparing and digesting his notions. He ought not to be wholly unacquainted with that part of philosophy which gives him an insight into human nature, and relates to the manners, characters, passions, and affections. He ought to know *something* concerning the mind, as well as a *great deal* concerning the body of man.

For this purpose, it is not necessary that he should go into such a compass of reading, as must, by distracting his attention, disqualify him for the practical part of his profession, and make him sink the performer in the critic. Reading, if it can be made the favourite recreation of his leisure hours, will improve and enlarge his mind, without retarding his actual industry.

What such partial and desultory reading cannot afford, may be supplied by the conversation of learned and ingenious men, which is the best of all substitutes for those who have not the means or opportunities of deep study. There are many such men in this age; and they will be pleased with communicating their ideas to artists, when they see them curious and docile, if they are treated with that respect and deference which is so justly their due. Into such society, young artists, if they make it the point of their ambition, will by degrees be admitted. There without formal teaching, they will insensibly come to feel and reason like those they live with, and find a rational and systematic taste imperceptibly formed in their minds,

which they will know how to reduce to a standard, by applying general truth to their own purposes, better perhaps than those to whom they owed the original sentiment.'

The following hints of taste and philosophical observation tend to the same purpose, though they have a relation to life and the arts in common.

'A knowledge of the disposition and character of the human mind can be acquired only by experience: a great deal will be learned, I admit, by a habit of examining what passes in our bosoms, what are our own motives of action, and of what kind of sentiments we are conscious on any occasion. We may suppose an uniformity, and conclude that the same effect will be produced by the same cause in the minds of others. This examination will contribute to suggest to us matters of enquiry; but we can never be sure that our own sensations are true and right, till they are confirmed by more extensive observation.

'One man opposing another determines nothing; but a general union of minds, like a general combination of the forces of all mankind, makes a strength that is irresistible. In fact, as he who does not know himself does not know others, so it may be said with equal truth, that he who does not know others, knows himself but very imperfectly.

'A man who thinks he is guarding himself against prejudices by resisting the authority of others, leaves open every avenue to singularity, vanity, self conceit, obstinacy, and many other vices, all tending to warp the judgment, and prevent the natural operation of his faculties.

'This submission to others is a deference which we owe, and indeed are forced involuntarily to pay. In fact, we are never satisfied with our opinions till they are ratified and confirmed by the suffrages of the rest of mankind. We dispute and wrangle for ever; we endeavour to get men to come to us, when we do not go to them.

'He therefore who is acquainted with the works which have pleased different ages and different countries, and has formed his opinion on them, has more materials, and more means of knowing what is analogous to the mind of man, than he who is conversant only with the works of his own age or country. What has pleased, and continues to please, is likely to please again; hence are derived the rules of art, and on this immovable foundation they must ever stand.

'This search and study of the history of the mind ought not to be confined to one art only. It is by the analogy that one art bears to another, that many things are ascertained, which either were but faintly seen, or perhaps, would not have been discovered at all, if the inventor had not received the first hints from the practices of a sister art on a similar occasion. The frequent allusions which every man who treats of any art is obliged to draw from others in order to illustrate and confirm his principles, sufficiently shew their near connection and inseparable relation.

'All arts having the same general end, which is to please, and addressing themselves to the same faculties through the medium of the

the senses, it follows that their rules and principles must have as great affinity as the different materials and the different organs or vehicles by which they pass to the mind, will permit them to retain.

‘ We may therefore conclude, that the real substance, as it may be called, of what goes under the name of taste, is fixed and established in the nature of things; that there are certain and regular causes by which the imagination and passions of men are affected; and that the knowledge of these causes is acquired by a laborious and diligent investigation of nature, and by the same slow progress as wisdom or knowledge of every kind, however instantaneous its operations may appear when thus acquired.

‘ It has been often observed that the good and virtuous man alone can acquire this true or just relish even of works of art. This opinion will not appear entirely without foundation, when we consider that the same habit of mind which is acquired by our search after truth in the more serious duties of life, is only transferred to the pursuit of lighter amusements. The same disposition, the same desire to find something steady, substantial, and durable, on which the mind can lean as it were, and rest with safety. The subject only is changed.

‘ We pursue the same method in our search after the idea of beauty and perfection in each; of virtue, by looking forwards beyond ourselves to society, and to the whole; of arts, by extending our views in the same manner to all ages and all times.

‘ Every art, like our own, has in its composition fluctuating as well as fixed principles. It is an attentive enquiry into their difference that will enable us to determine how far we are influenced by custom and habit, and what is fixed in the nature of things.

‘ To distinguish how much has solid foundation, we may have recourse to the same proof by which some hold wit ought to be tried; whether it preserves itself when translated. That wit is false which can subsist only in one language; and that picture which pleases only one age or one nation, owes its reception to some local or accidental association of ideas.

‘ We may apply this to every custom and habit of life. Thus the general principles of urbanity, politeness, or civility, have been ever the same in all nations; but the mode in which they are dressed is continually varying. The general idea of shewing respect is by making yourself less; but the manner, whether by bowing the body, kneeling, prostration, pulling off the upper part of our dress, or taking away the lower, is a matter of habit. It would be unjust to conclude that all ornaments, because they were at first arbitrarily contrived, are therefore undeserving of our attention; on the contrary, he who neglects the cultivation of those ornaments, acts contrarily to nature and reason. As life would be imperfect without its highest ornaments the Arts, so these arts themselves would be imperfect without *their* ornaments.

‘ Though we by no means ought to rank these with positive and substantial beauties, yet it must be allowed that a knowledge of both is essentially requisite towards forming a complete whole, and perfect taste. It is in reality from the ornaments that arts receive their peculiar character and complexion; we may add, that in them

we find the characteristical mark of a national taste, as by throwing up a feather in the air, we know which way the wind blows, better than by a more heavy matter.'

The substance of this discourse is most clearly given in the following corollary addressed *κατ' ἐξοχήν* to the students :

' It has been the main scope and principal end of this discourse to demonstrate the reality of a standard in taste, as well as in corporeal beauty; that a false or depraved taste is a thing as well known, as easily discovered as any thing that is deformed, mis-shapen, or wrong in our form or outward make; and that this knowledge is derived from the uniformity of sentiments among mankind, from whence proceeds the knowledge of what are the general habits of nature, the result of which is an idea of perfect beauty.

' If what has been advanced be true, that besides this beauty or truth, which is formed on the uniform, eternal, and immutable laws of nature, and which of necessity can be but *one*; that besides this one immutable verity there are likewise what we have called apparent or secondary truths, proceeding from local and temporary prejudices, fancies, fashions, or accidental connexion of ideas; if it appears that these last have still their foundation, however slender, in the original fabric of our minds; it follows that all these truths or beauties deserve and require the attention of the artist, in proportion to their stability or duration, or as their influence is more or less extensive. And let me add, that as they ought not to pass their just bounds, so neither do they, in a well-regulated taste, at all prevent or weaken the influence of these general principles, which alone can give to art its true and permanent dignity.

' To form this just taste is undoubtedly in your own power, but it is to reason and philosophy that you must have recourse; from them we must borrow the balance by which is to be weighed and estimated the value of every pretension that intrudes itself on your notice.

' The general objection which is made to philosophy's introduction into the regions of taste, is, that it checks and restrains the flights of the imagination, and gives that timidity which an over carefulefness not to err or act contrary to reason is likely to produce.

' It is not so. Fear is neither reason nor philosophy. The true spirit of philosophy, by giving knowledge, gives a manly confidence, and substitutes rational firmness in the place of vain presumption. A man of real taste is always a man of judgment in other respects; and those inventions which either disdain or shrink from reason, are generally, I fear, more like the dreams of a disordered brain than the exalted enthusiasm of a sound and true genius. In the midst of the highest flights of fancy or imagination, reason ought to preside from first to last, though I admit her more powerful operation is upon reflection.

' I cannot help adding, that some of the greatest names of antiquity, and those who have most distinguished themselves in works of genius and imagination, were equally eminent for their critical skill. Plato, Aristotle, Cicero, and Horace; and among the moderns, Boileau, Corneille, Pope, and Dryden, are at least instances of genius not being destroyed by attention or subjection to rules and science. I should hope therefore, that the natural consequence like-

wise

wife of what has been said, would be to excite in you a desire of knowing the principles and conduct of the great masters of our art, and respect and veneration for them when known.'

ART. VI. *The Characters of George the First, Queen Caroline, Sir Robert Walpole, Mr. Pulteney, Lord Hardwicke, Mr. Fox, and Mr. Pitt, reviewed.* With royal and noble Anecdotes: and a Sketch of Lord Chesterfield's Character. 12mo. 1 s. 6 d. Davies, &c. 1777.

SUCH slight efforts of the pen, as *Sketches of Characters, carelessly written*, seem, in the opinion of this our brother REVIEWER, to be out of the reach of criticism: 'they rather lay claim to our candour,' says he, 'than call for criticism.'

On this principle, therefore, he apologizes for his *review* of the characteristics ascribed (very justly, we believe) to Lord Chesterfield*, by observing, that if the noble writer, in delineating some great personages, especially George the First and Queen Caroline (names which the present Writer 'has been taught to respect from his infancy') had spared illiberal expression, and unjust accusation, the Public would never have been troubled with this review of his Lordship's sketches.

Fair and liberal criticism, he farther remarks, will not [severely] arraign slight mistakes,—but *bold* as well as *false* charges of moral turpitude, thrown upon great and respectable persons, ought to subject the accuser 'to something more than censure,—to the severest reprehension.'

But our Author has attempted more than mere criticism, and reprehension. 'To some of the noble Lord's Characters, says he, nothing was wanting but a few slight touches to render them *round* and complete. I have sometimes enlarged and sometimes softened, features, to make the portrait a fuller resemblance of the original.'—In this respect we think the Author has particularly succeeded in his characters of the Lords Bath, Chatham, and Holland: his attempt to sketch that of Lord Chesterfield, in order to add the painter himself to the group, is something more than mere outline, though not what he himself deems it, a *finished portrait*; yet, as it is the most original part of the performance, we think it will afford the fairest specimen of what the Author has here given to the Public.

EARL OF CHESTERFIELD.

'The character of Lord Chesterfield is generally well understood.—It is agreed on all hands that he was a discreet Clodius; a sober Duke of Wharton—born with inferior abilities to those which distinguished that unfortunate nobleman, but with the same passion for

* See account of *Characters of Eminent Personages, &c.* Monthly Review, April, p. 293.

universal admiration, he was master of more prudence and discretion.

• He formed himself very early to make a distinguished figure in the state. Impelled by his ruling passion, he applied himself assiduously to studies which might render him an accomplished speaker, an able negociator, a counsellor in the cabinet—to sum up all, one equal to any civil employment. There cannot be a doubt that he aimed at acquiring the office of Prime Minister; or at least the power of appointing the person whom he approved to that post. But the superior abilities of Walpole disappointed his ambition.

• His situation was flattering:—When young, he was placed about the person of George the Second, when Prince of Wales; he did not reflect, that those who are in the most elevated station have no idea of friendship independent of a most implicit, not to say *abject*, resignation to their will. His marriage with the duchess of Kendal's niece, so far from advancing his interest at court, occasioned a litigation between him and his Sovereign.

• He understood what is called the balance of Europe, or the several interests and claims of its Princes, perfectly. This science, with his polished address, qualified him to be one of the ablest negociators of his time. He made himself acquainted with the characters of all the great men in the several courts of Europe; he knew their intrigues, their attachments, and their foibles; and was enabled from thence to counteract all their political machinations.

• I am persuaded that his being sent on his first embassy to Holland was rather an honourable exile than a mark of favour; he would in all probability have been troublesome at home. Walpole did not envy him the honour of shining among the Dutch, and eclipsing a French envoy by his superior adroitness.

• As a speaker, he is justly celebrated for a certain accuracy, as well as brilliancy, of style; for pointed wit, gay humour, and sportive facetiousness. However, his admirers must confess, that he never could reach the sublime in oratory. Of all the great speakers ancient and modern, he chiefly resembled Hyperides*. He frequently strove to disarm his adversaries by the most profuse commendation of their abilities; but, what is certainly very reprehensible in him, while he bestowed unlimited commendations on the ministers whom he opposed, he threw out the most stinging reflections on the Prince, as if he had forgotten that the servants of the crown are alone accountable for errors in government.

• The most applauded, as well as unexceptionable part of his public character, was his administration of Ireland: as a Viceroy, he shone with great lustre, and was universally approved; perhaps he was indebted to this singular good fortune, for his being called

* — *Habet moratum dicendi genus cum suavitatem jucundum, leniter dulcedine conditum; et innumera sunt in illo urbanitates, natus maxime forensis, festivitas liberalis, virax in iromis facilitas, joci non illepidi et minime inepti, sed rei inherentes, felixque diasymus, & multa vis comica, aculeusque cum joco scopum bene attingens, & non imitabilis venustas in his omnibus.*

Longinus de Hyperide, p. 117. ed. Pearce.'

to the office of Secretary of State, at the expiration of his first year's government of that kingdom.

' In private life we should naturally pronounce a Chesterfield the most satisfied of all men: easy, gay, polite, and master of his passions, what could such a man want, to render his happiness complete?—The same passion for admiration, which actuated him in public, accompanied him through every walk of life.

" Though wondering Senates hung on all he spoke ;

" The club must hail him master of the joke."

' When he had reached one goal, he panted for another. He aimed at universality of character: he wished to be esteemed the patron of learned men; but wanted generosity of soul to merit that title.

' He espoused and patronized a great genius of the age, who addressed an admirable plan of his Dictionary to him; but the capriciousness and instability of his mind prevented his gaining that honour he most ardently wished for, a dedication of the work itself. A letter written to him on that memorable occasion by the author, who despised his meanness, and disdained to gratify his vanity, will live for ever in the memory of those who have been favoured with the recital of it.

' It is impossible to reconcile to any principles of reason and morality the shocking advice which he gives his son, " to treat all women alike, and to suppose them all equally liable to seduction." Was then his Lordship so successful a lover? was his address so formidable, that no lady could resist him? His Lordship, I am afraid, was not wholly free from affectation. Great wits, and men who court applause from all the world, are not generally the most passionate lovers!

' Prior's Cloe was a poetical and ideal character—poor Pope was immoderately and ostentatiously fond of Patty Blount—and Swift, after having admired and courted the celebrated Stella near twenty years, married her, and was afterwards never in her company but when a third person was present.

' I would not insinuate that his Lordship was so cold a lover as Swift; nor do I imagine him to be the libertine he wishes to pass for. Like Lord Foppington in the play, he might think the reputation of an amour with a fine woman the most delicious part of the business.

' I never heard of any of his Lordship's successful gallantries, except that which brought Mr. Stanhope into the world. His contempt of the sex might possibly arise from their dislike and aversion to him.

' That we may be enabled to furnish out a finished portrait of his Lordship, the Editor of the Characters has bluntly referred us to a gentleman distinguished for elegance of manner, and many amiable qualities: *It is true, he rides well, and serves the King* †. The gentleman has made no secret of a transaction which certainly reflects some disgrace upon the noble Peer. But he does not with, I am

† ' Vide Editor's advertisement.'

persuaded, that any man's general character should receive its colour from a single action.

'The fact which the Editor alludes to is as follows: Lord Stanhope, during the Earl his father's life-time, borrowed the sum of £. 6000 from this gentleman's father, upon bond. The father died, and bequeathed the bond and growing interest, which at last was accumulated to £. 12,000 to his heirs. The gentleman solicited payment of the money in vain for several years; he intreated, he urged, he threatened to commence a suit at law against him. His Lordship at length offered to pay half the money. The friends of the gentleman persuaded him to accept the proposal, rather than contend with a man so artful and so powerful. The gentleman took the advice of his friends.'

There are several entertaining *anecdotes* and *remarks* in this little pamphlet; and the ingenious Author appears to have written with great candour, and freedom from prejudice.

ART. VII. A SERIES OF LETTERS, ADDRESSED TO SOAME JENYNS, *Esq*; on Occasion of HIS VIEW of the internal Evidence of Christianity. By A. MacLaine, D. D. Minister of the English Church at the Hague. 12mo. 3s. sewed. Bathurst. 1777.]

THERE are few publications, that have been more generally read than Mr. Jenyns's *View*. Many circumstances concurred to promote the extensive circulation and perusal of it: some were pleased, others were disgusted, and all were surprised, to find, that a writer of his distinguished eminence and *supposed* principles, should avow himself an advocate for Christianity. Few possessed superior advantages for doing essential service to the cause of religion than Mr. Jenyns. But such was the nature of his defence, and so exceptionable in a variety of particulars the reasoning which he adopted, that the most candid reader could not do less than suspect at first the integrity of his intentions, and suppose, that he was sneering, when in reality he was serious and sincere. Dr. MacLaine seems to have been in the same state of disagreeable suspense with the Reviewer *, when he first began to peruse this work: 'I must own, Sir, (he says) that I had read two thirds of your book, before I knew whether I should place it on the same shelf with the treatise of Gilbert West, or certain writings of Samuel Chubb;' but farther perusal dispelled his doubts. However, when he found that Mr. J— was in earnest, he 'began to apprehend, lest that numerous class of our common adversaries, who are rather *practical* than *persuaded* infidels, should, on perceiving the same thing, begin to be merry.' Nor was the concern he expresses groundless and imaginary; as it is well known, that an ill-judged

* Monthly Review, vol. 54. p. 472.

defence of Christianity, conducted by a writer of Mr. J—'s reputation, is capable of doing it more injury, and of furnishing greater occasion of boasting and triumph to its adversaries than an undisguised and open attack.—‘If it should appear, says Dr. M— in farther introducing his correspondence with the Author, that, with all your genius and learning, you have defended Christianity upon principles that lead (as men may be differently disposed) to enthusiasm or to scepticism, many will be ready to conclude, that the gospel, and not you, is chargeable with these consequences.’

After a respectful apology for assuming the tone of censure and criticism, our Author adds, ‘I have the interest of Christianity too much at heart, not to protest solemnly against your method of defending it. Your *View* of its internal evidence is certainly exceptionable in many respects. In general, your reasoning is neither close nor accurate. Your illustrations run wide of the principles they are designed to explain and enforce. One would be tempted sometimes to think, that you, yourself, lost sight of *these* principles in the midst of the desultory detail of arguments and observations, which you bring to support them; and, while we admire several fine touches of genius, wit and eloquence, that strike us in the midst of this splendid confusion, we lament the want of that luminous order and philosophical precision, that are indispensably required in a work of this kind.—You look like a man who has been suddenly transported into a new scene of things, where a multitude of objects strike him at once, and who begins to describe them, before he has had time to consider their arrangement and their connexions. Or, to use another figure that comes nearer to your particular case, you look like a zealous and spirited volunteer, who has embarked in a vessel, surrounded with enemies and assailed by tempestuous weather, and begins to defend and work the ship, without that experience in the art of navigation, or the science of defence, that is necessary to ensure success and victory.’

Dr. M— begins with controverting a proposition advanced by the Author of the *View*; viz. ‘that the *credibility* of miracles and prophecies *depends* upon the *internal marks* of divinity that are stamped upon the Christian religion.’ But he is far from being singular, though, in our opinion, very erroneous, in this method of reasoning. Many of the advocates of Christianity have fallen into, what the logicians call, a vicious circle; they first prove the divinity of the doctrine by miracles, and then prove the credibility of miracles by the doctrine. The observations of our ingenious Author are, therefore, of general importance; and they concur with those of an excellent writer (Mr. Farmer) in his elaborate dissertation

on miracles to prove, 'that miracles derive no *positive* proof at all from the nature of doctrines or precepts, or what we call the *internal* evidence of a religion.

'Miracles are *facts* out of the common course of Nature, and therefore can rest upon no evidence but that of *testimony*, handed down from the *ocular* witnesses in the *faithful* records of history. Facts in the course of Nature derive a certain degree of probability from analogy, and are thus rendered credible by observation and experience: but facts, out of the course of Nature, have no such characters of credibility to support them, and must therefore depend on testimony alone. What we call the internal marks of divinity in the gospel give no credibility to miracles, properly speaking; they only shew that the nature of the doctrines or precepts of a religion *furnish* no reason to make us *suspect* that the miracles are false; they only prevent objections against them; they only hinder any proofs of their falsehood from coming from that quarter,—but this does not give them any degree of *positive* evidence. Nay more, if you can prove from the internal characters of the Christian religion, that its origin is *supernatural*, then miracles are useless; and, if useless, improbable, in consequence of that known maxim, that *infinite wisdom does nothing in vain*. But indeed to a Deist, who demands strict evidence, and will not put up with *sentimental* arguments, you will not be able to prove (what are commonly called) the *internal* characters of Christianity, unsupported by miracles, that the origin of that religion is supernatural.'

The *internal characters*, which our Author enumerates, only prove, that a religion, to which they belong, 'according to *our* conception of things, is *not unworthy* of God; or, in other words, that *we* see nothing in such a religion inconsistent with *our* ideas of the divine Nature and perfections. They prove no more, according to the plainest rules of evidence. But to prove that a religion is *not unworthy* of God (for any thing we know) is a very different thing from proving that it comes from him by 'an *immediate* and *supernatural* interposition.'

An express *commission* from above to propagate among men the most excellent and useful doctrines and precepts 'can be ascertained by miracles *alone*;' and this important truth our Author has clearly illustrated and established.

'There is, says Dr. M.—, in the precepts, truths, and promises of the gospel, a kind of evidence of a divine origin, that may be called *sentimental*;' but this *sentimental* evidence cannot be fairly urged against those who have no such *demonstrative* feelings in favour of a religion, that hath neither miracles, nor pretensions to miracles. An objector will reply, 'that Christianity is excellent, but *not* divine:—He will perhaps

perhaps acknowledge, that Jesus and his apostles were among the moralists what Archimedes and Newton were among the mathematicians:—He will observe, that the precepts of Christ *may be* within the sphere of human capacity, whose *degrees* are *various* in different persons, and whose limits, even in this part of the great scale, it is so difficult to ascertain.—And, as to the express promises of *pardon* and *immortality*, the objector will tell you, that they are yet *to be* accomplished, and that the certainty of that accomplishment is only deducible from those samples of power that were displayed by Christ, when he calmed the tempests, healed the sick, arose from the dead, and sent down upon his church the spirit of wisdom, victory, and power. It was then (will he say, and I think with truth) that Christ, properly speaking, shewed his divine commission.

The Author proceeds to contrast the *internal* characters of sublimity and excellence, that are stamped upon the doctrines and precepts of the gospel, with the *rank* and *capacities* of those, who promulgated them to the world; and very justly observes, ‘that the tenor of the argument changes, and here the proof of a *supernatural* dispensation properly commences. Why?—Because we have here a real miracle, and miracles alone are the *direct* proof of a commission *immediately* divine.’

Having shewn what is the nature and whole amount of the *internal* evidence of a religion in attestation of its divine origin, and how it should be distinguished from the *positive* proofs of prophecies and miracles, Dr. M— examines the *internal* characters in favour of the gospel which Mr. J— has adduced, and observes, that instead of serving to demonstrate its divinity, they would rather turn to its discredit.

The religion contained in the New Testament, says Mr. Jenyns, “is *intirely* new, both with regard to its object and doctrines, nay *TOTALLY* *unlike* every thing which had ever before entered into the mind of man.”

‘The mere novelty of a doctrine (replies our Author) is surely no proof, either of its truth or divine origin: for, if it were, the fantastic dreams of enthusiasts would often put in a claim to a divine authority. The gospel is composed of *facts*, *doctrines*, *precepts*, and *promises*.—Novelty alone proves neither the reality of the first, nor the truth of the second, nor the obligation of the third, nor the certainty or future accomplishment of the last. *Facts*, whether ordinary or miraculous, must be proved by history; *doctrines* and *precepts* may be intrinsically useful and reasonable, but their divine authority can only be demonstrated by miracles; and the certainty and accomplishment of *promises* and *threatenings* rest upon the same foundation.’

Dr.

Dr. M— next inquires how far the characters of *intire novelty* ascribed to the religion of the New Testament by Mr. J—, are really found in it; and it appears, in the course of his reasoning, that none of the distinctive characters of the Christian religion, such as the promise of pardon to the penitent, of succour to the humble, and of eternal life, are *totally unlike every thing which had before entered into the mind of man*. 'Nor is the morality of the gospel, though carried to a much higher point of purity and perfection, than even the science of morals that appeared, in the best productions of the Pagan sages, *totally unlike* what we find in the writings of Plato, Xenophon, and Cicero; and as much may be said of the scripture doctrines concerning the perfections of the Supreme Being.'

He proceeds to shew that this proposition, advanced by the Author of the *View*, according to his own representation of the Christian system, is not true; for the 'object' of this religion, which is to prepare us by a state of probation for the kingdom of heaven, is not *intirely new*, as he maintains: nor are the doctrines of the gospel; with respect to the vanity (or *worthlessness*, as Mr. J— improperly expresses it) of the world, the resurrection of the dead, the last judgment, and the triumph and joy of the righteous at and after this period, in such a sense peculiar to the gospel as to be *totally dissimilar* to every thing that had before entered into the mind of man. He then charges the ingenious writer with an error in point of fact, where he asserts, that no other religion except the Christian 'has represented the Supreme Being in the character of three persons united in one God;' and with another more striking mistake in point of reasoning, when he affirms, 'that no other religion has attempted to reconcile those seemingly contradictory, but both true propositions, the *contingency of future events* and the *foreknowledge of God*, or the *free-will of the creature* with the *overruling grace of the Creator*.' After shewing what is meant by the proper idea of reconciling seemingly repugnant doctrines, he maintains that the sacred writers have never professed nor attempted to reconcile them. 'If such an attempt had been made, it would have been successful, and would have saved a world of trouble, wrangling, and subtilty to the *necessitarian* metaphysicians, from Zeno to Leibnitz, and to the Predestinarian divines, from St. Augustin to Augustus Toplady.'

We must pass over our Author's remarks on the other proofs which Mr. J— has introduced to prove his *second* proposition, and present our Readers with his account of the exceptionable representation which the *View* contains of the personal character of Christ. 'You alledge that this character is *new* and *extraordinary*, and so indeed it is. You wave, however, the

the proofs of this, deducible from the supernatural birth, the forty days fast, the various miracles, the death and resurrection of the divine Saviour, which are the chief circumstances, that constitute the *new* and *extraordinary* in his character. Your reason for not employing these proofs, which are *so much*, nay, perhaps chiefly to the purpose, is, 'because these circumstances will (*say you*) have but little effect upon the minds of unbelievers, who, *if they believe not the religion*, will give no credit to the relation of these facts.' You think, then, that, at this time of day, it is possible to believe this religion (i. e. to believe its divine authority and origin :) previously to the belief of Christ's miracles and resurrection, tho' it was to these miracles and this resurrection that Christ himself appealed for the truth of his religion, or (which is the same thing) the divinity of his mission.—This is singular enough:—but what is still much more so, is, to see you attempting to prove to these people, who reject the miracles and resurrection of Christ, that his character was *new* and *extraordinary*. For, when you have proved this to Deists, what then? Will this lead them to believe the truth and divinity of the religion, when, rejecting the miracles and resurrection of its Author, they can only consider him as an enthusiast, or an impostor? But perhaps you imagine, that, when you have proved the character of Christ to be *new* and *extraordinary*, this will engage them to believe his miracles. This, Sir, would be really trifling with the principles of evidence, in a strange manner. You cannot think that the idea of Christ's character, as *new* and *extraordinary*, is more adapted to prove the truth of his resurrection, than the ocular testimony of five hundred witnesses transmitted in the annals of history:—You cannot think that it is a stronger proof of this event than the conduct, zeal and intrepidity of the apostles (who would not have sacrificed all the blessings of this life and the hopes of another, in order to support the cause of a dead impostor who had cruelly deceived them) or than the amazing power and success that attended the ministry of these apostles with all the opposition and malignity of the world set in array against them.

But after all—when you come to prove that the character of Christ is *new* and *extraordinary*, you make use for this purpose of a most exceptionable argument. You prove it by affirming that he is the founder of a religion which is *totally unconnected with all human policy and government*, and therefore, *totally uncondusive to any worldly purpose whatever*.—'If you had been able to prove this pernicious paradox, *you would almost have persuaded me to be a Deist*—But here, as in some other places, you forget what you designed to prove, and entertain us with many good things which we don't *deny*, but which have no relation to what you *affirmed* and were to *prove*.'

REV. JUNE, 1777.

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Mr.

Mr. J— adds to the above paradox, ‘that God built the world upon *one plan*, and a religion for it *on another*—that he has revealed a religion which not only *contradicts* the principal passions and inclinations that he has implanted in our Nature, but is *incompatible with the whole oeconomy* of that world in which he has thought proper to place us.’ These sentiments, our Author observes, are ‘pernicious to the cause of Christianity in the very highest degree.’ And to prove the falshood of them, he shews at large, ‘that the true ends of civil government are best promoted, nay, can only be accomplished by the spirit and influence of the Christian religion; and that this religion neither *contradicts* the natural passions and inclinations that God has implanted in us, nor prohibits the pursuit and enjoyment of the comforts and advantages of human life.’ After a long detail of just reasoning on these particulars, and sufficiently evincing the beneficial influence of religion on the present condition of mankind, he adds, ‘you see, Sir, that I am not ashamed to profess myself one of those whom you call, with a sneer, the good managers, who chuse to take a little of this world in their way to heaven. This I am, from principle; for in fact I have little of the world to take; I am neither a lord of the board of trade, nor a member of parliament, nor a man of fortune! and therefore when I say, that it is lawful for the Christian to be concerned in the affairs of the world, and to enjoy its advantages, I speak *disinterestedly*; nay, I defend your practice against your principles. And it is the easiest task I ever undertook.’ He then proceeds to explain some scripture-texts which Mr. J— has misinterpreted and misapplied, ‘when St. John said, *Love not the world*, &c. 1 John ii. 15. he said something very emphatic. It is similar to the vow you made by your god-fathers at your baptism, to *renounce the world, the devil, and the flesh*,’ you don’t, however, suppose, that a man is obliged, by this vow, to live in the world, as if he were out of it—to refuse a commission of the peace, a seat in parliament, a pension, or a peerage,—to throw his *Guidos* into the fire, or to break his statues, like an Iconoclast; to shut his heart to the tender connexions, and to the *amiable* charities of human nature. It was not certainly this monastic frenzy that St. John had in view; nor did he mean that we should extinguish every elegant taste, and every natural passion.—’

Our Author’s fifth Letter is employed in examining some of the examples and arguments introduced by Mr. J— for illustrating and establishing his *third* proposition; and particularly in refuting his notions of valour, patriotism and friendship, as *fictional virtues* in consequence of which he discards them from the class of excellencies, allowed or required by Christi-

Christianity. In contrasting the acknowledged and boasted virtues of the heathens with those which Christianity inspires and recommends, Mr. J— has betrayed himself into several gross errors and misrepresentations: he has needlessly and absurdly derogated from pagan virtue, when he says, 'that the most celebrated virtues of the pagans are more opposite to the spirit, and more inconsistent with the end of Christian morality, than even their most infamous vices; and that a *Brutus* and a *Cato* leave the world more unqualified for, and more inadmissible into the kingdom of heaven, than a *Messalina* or an *Heliogabalus*, with all their profligacy about them.' 'This,' says our Author, is such a paradox as I don't remember to have met with elsewhere. Brutus (say you) murdered the oppressor of his country; you ought to have said killed, until the murder had been proved: I don't deny that it was a sort of murder. However, if murder (in the usual acceptation of that word) is then only committed, when a man takes away the life of his fellow-creature, from the impulse of cruelty, personal interest or lawless resentment, the action of Brutus, which was, or is supposed to have been of a public nature, in its motive and object, seems rather to deserve the name of homicide, committed through political fanaticism—a pernicious passion, indeed, which is always subversive of civil order, though it does not always denote bad intention. Political fanaticism is the source of anarchy, as political superstition is the support of tyranny. If, however, in the action of Brutus, a zeal for the REPUBLIC was the predominant motive, whatever chastisement his homicide might have deserved from the civil magistrate, it could not pass for murder in the eye of the all-seeing Judge; much less ought you to have founded upon it a comparison between his moral character, and those of a Heliogabalus and a Messalina to his disadvantage. It is well known, that the private character of Brutus was mild and amiable; and it is pretended, that, by the particular constitution of the Roman government, his killing Cæsar was a step susceptible of defence. This, indeed, I don't affirm; it is, however, certain, that the point has been disputed; but no dispute can arise about the incapacity of a Messalina, or of an Heliogabalus, to approach an abode where purity of heart and sanctity reign, especially if they pretended to enter there with all their profligacy about them.

For vice, though to a radiant angel linked,
Would fate itself on a celestial bed,

And prey on garbage.'

SHAKESPEARE'S Hamlet.

Dr. M— closes his Review of Mr. J—'s three propositions with the following general observations. 'Thus, Sir, I have gone through your three propositions, with alternate feelings

of pleasure and pain, arising from the singular mixture of piety wit, error, wisdom, and paradox, that they exhibit to an attentive observer. There is a glare in the whole, that may dazzle the unwary; and this effect it hath produced on a multitude of readers; if I have not been greatly misinformed. And it is surely to be lamented, that, after having said, in one moment, the most excellent things in defence of Christianity, and *that* also in the most elegant, original, and affecting manner, you throw out, in another, the strangest representations of the spirit and genius of that divine religion.'

In his critique on Mr. J—'s replies to the objections of Deists, Dr. M— observes, that his 'manner of answering the objections of unbelievers will often tend to multiply the cavils which deism draws from incidental objects, and thus perplex the feeble minds of well meaning Christians.'

In proof of the necessity of Christianity, Mr. J— refers to the 'state of those barbarous nations who are placed on the very lowest line in the scale of humanity,' whereas, says our Author, 'you ought to have begun with Egypt, Greece, and Rome, the seats of learning and arts.' You say, indeed, 'that human reason in its highest state of cultivation, among the philosophers of Greece and Rome, was never able to form a religion comparable to Christianity;' but this is saying the thing very feebly:—it is only shewing a small part of the truth: it is passing rapidly over the most glaring facts, that shew, with a blaze of evidence, the inestimable advantages of the Christian religion. You ought to have shewn that the progress of religious and moral knowledge, in these nations, bore no sort of *proportion* to their improvements in civilization, literature, eloquence, and the useful and elegant arts of life:—so far from it, that the fairest aspects of *human* science were degraded by a motley mixture of the most disgusting forms of idolatry and superstition. You ought to have shewn them altars raised to the unknown God, statues regarded as endued with divine power, religious services consecrated to vices in that very city, where Socrates taught philosophy, where Plato and Xenophon displayed the treasures of their master's wisdom, where Sophocles and Euripides composed their tragedies, and where Phidias made the marble breathe life, character, and beauty in their most sublime and graceful forms.'

Mr. J—, in reply to those who urge errors and contradictions in derogation from the credibility of the scripture history, maintains, 'that the truth of a revelation is not affected by the fallibility of those who wrote its history. 'But this assertion, says Dr. M—, cannot be admitted as a general principle: its truth depends upon the *degree* of fallibility in the historian, and upon the objects to which it extends: because,

because, however *true* a revelation may be in itself, i. e. with respect to the persons who have immediately received it, it cannot be *true*, with respect to you and me, or in other words, we cannot be persuaded of its truth, but by our conviction of the accuracy and fidelity of those who relate it; and this accuracy cannot be fully ascertained, but by such a superintendant inspiration, at least, as secures the historian against all *essential* error." Mr. J— makes other very unwarrantable concessions which our Author has sufficiently exposed.

His reply to another objection, founded in the incredibility of some of the scripture doctrines 'strikes at the foundation of all evidence whatever.' The doctrines which he specifies are those of the Trinity and atonement for sin by the sufferings of Christ; and of these, allowing them in the vulgar acceptation to be scripture truths, he says, that 'the one *contradicts* all the principles of human reason, and the other all our ideas of divine justice.' Upon which Dr. M— remarks, that, 'it is as impossible for us to believe them' (on his supposition) 'in our character of reasonable beings, as it is to believe, that twice two makes five, or that an action may be just and unjust at the same time, and in the same circumstances; for every proposition, that evidently *contradicts* the principles of reason, is equivalent to the two now mentioned.'

As the cause of rational Christianity has suffered more from the mistakes and undesigned misrepresentations of its friends than from the utmost powers of the criticism or calumny of its avowed adversaries, these letters cannot fail of being acceptable to the public. Mr. J—'s book, however laudable the design with which it was written, may, without a seasonable antidote of this kind, mislead the unwary reader, propagate erroneous and dishonourable notions of the doctrines and spirit and evidence of Christianity and ultimately disserve the cause which it was intended to promote. Considering the importance of the subject and the character of the writer, whose work has now passed under *review*, our Readers will not be displeased at the particular attention we have paid to it, and the length of the extracts which it has afforded.

ART. VIII. *Rowley's Poems*, concluded.

THE exterior evidence in favour of the authenticity of these Poems (see our Reviews of April and May) rests chiefly on the following circumstances:

The existence of Rowley is determined by Mr. Catcott's testimonies, beyond all dispute.

That he was an author is equally evident, and that he was a poet, there are competent proofs.

The MSS. were brought to light in the year 1748, given up to Chatterton's father, a schoolmaster, to make covers for his boys copy-books. This man, it seems, had a turn for poetry. Of course, he saved, from the mere piety of his taste, such matters as he found of that kind.

The father dies, and the son (at an age when he could not entertain even the idea of fabrication) at the age of fifteen, meeting with Mr. Catcott, gives him readily, and without reward, the Bristow Tragedy, Rowley's epitaph on Mr. Canynge's grandfather, and one or two other little pieces.

At the same time Mr. Catcott 'well recollects' that he mentioned most of the poems, some of them large ones, which have since appeared, as being then in his possession.

The indistinct manner of writing the verses on the parchments, running in the ordinary way of prose, was peculiar to that age, and the MSS. produced by Chatterton were in the same form. These are strong testimonies, and such as it is not easy to invalidate. For what should induce, nay what should enable a boy of fifteen, ignorant of every language but his own, to write long poems in an obsolete style, which, though in poor circumstances, he *readily gave away*? And could he, at the same time, have preconceived the plans of the Interlude of the Tournament, the Battle of Hastings, &c. which he announced to Mr. Catcott on his first application?

That he was an adventurer, that he became a hackney-writer, that he had fancy and invention, that he had necessities without principles to stand in their way, are circumstances, indeed, of no promising aspect towards the originality of our Poems.—But these must all lose their force; for they are all of discovery subsequent to Chatterton's communicating the MSS. to Mr. Catcott and Mr. Barrett. The charity-school boy of Bristol, when enrolled in the register of Grubstreet, would become a different being. Of the papers which, in his former situation, he had *readily given away*, he would begin to find the value. He would think of mustering and enlarging his collection, and probably have recourse to expedients, as Swift says,

'To swell the volume's price a shilling.'

Here, we apprehend, lies the true state of the matter.

And now for the internal evidence. If our Readers will be pleased to turn to the Review for April, they will find some extracts from these Poems, in which are several verses, and one entire *song*, in Italics. What is so printed we conclude to be the manufacture of Chatterton.

The following stanza is in the *Song to Ælla*:

Oh thou, whereer (thie Bones att reste)
Thye spryte to haunte delyghethest beste,

Whether

Whether upponne the bloud-embrewedd pleyne,
 Orr whare thou kennst from farre
 The dysmall crye of warre,

Orr seest somme mountayne made of corse of sleynes.

Those who can suppose that this stanza was written in the fifteenth century must be very little acquainted with the style and manners of our poetry in that period. Only change the orthography and it is perfectly modern :

O thou, where'er (thy bones at rest)
 Thy sprite to haunt delighteth best,
 Whether upon the blood embrued plain,
 Or where thou ken'st from far
 The dismal cry of war,

Or seest some mountain made of corpse of slain.

Compare this with the odes of Gray and Collins, and the marks of imitation will be sufficiently evident. But then there are other passages in the same Poem that have all the appearance of originality.

We shall lay before our Readers a short extract from the *Battle of Hastings* :

And now an arrowe from a bowe unwote
 Into Erle Cuthbert's harte eftsoons dyd flee;
 Who dying sayd; ah me! how hard my lote!
 Now slayne, mayhap, of one of lowe degree.
 So have I seen a leafie elm of yore
 Have been the pride and glorie of the pleine;
 But when the spendyng landlord is growne poore,
 It falls beneath the axe of some rude sweine;
 And like the oke, the sovran of the woode,
 Its fallen boddie tells you how it stode.

When Edelward perceevd Erle Cuthbert die,
 On Hubert strongest of the Normanne crewe,
 As wolfs when hungred on the cattel fle,
 So Edelward amaine upon him fiewe.
 With thilk a force he hyt hym to the ground;
 And was demasing howe to take his life,
 When he behynde received a ghastlie wounde
 Gyven by de Torcie, with a stabbyng knyfe;
 Base trecherous Normannes, if such actes you doe,
 The conquer'd maie claime victorie of you.

The Erle felt de Torcie's trecherous knyfe
 Han made his crymson bloude and spirite floe;
 And knowlachyng he soon must quyt this lyfe,
 Resolved Hubert should too with hym goe,
 He held hys trustie swerd against his breste,
 And down he fell, and peerc'd him to the harte;
 And both together then did take their reste,
 Their soules from corpses unaknell'd depart;
 And both together soughte the unknown shore,
 Where we shall goe, where manie's gon before.

Kynge Harolde Torcie's trechery dyd spie,
 And hie alofe his temper'd swerd dyd welde,
 Cut offe his arme, and made the bloude to fle,
 His proof steel armour did him littel sheelde;
 And not contente, he splete his hede in twaine,
 And down he tumbled on the bloudie ground;
 Mean while the other erlies on the playne
 Gave and received manie a bloudie wounde,
 Such as the arts in warre han learnt with care;
 But manie knyghtes were women in men's geer.

Herrewald, borne on Sarim's spreddyng plaine,
 Where Thor's sam'd temple manie ages stode;
 Where Druids, auncient preefts, did ryghtes ordaine,
 And in the middle shed the viefyms bloude;
 Where auncient Bardi dyd their verses synge
 Of Cæsar conquer'd, and his mighty hoſte,
 And how old Tynyan, necromancing kynge,
 Wreck'd all hys ſhyppyng on the Brittiſh coaſte,
 And made hym in his tatter'd barks to ſi,
 'Till Tynyan's dethe and opportunity.

To make it more renom'd than before,
 (I, tho a Saxon, yet the truthe will telle)
 The Saxonneſs ſteyr'd the place wyth Brittiſh gore,
 Where nete but bloud of ſacrifices ſelle.
 Tho' Chryſtians, ſtylle they thoghte mouch of the pile,
 And here theie mett when cauſes dyd it neede;
 'Twas here the auncient Elders of the Iſle
 Dyd by the trecherie of Hengift bleepe:
 O Hengift! han thy cauſe bin good and true,
 Thou wouldſt ſuch murdrous acts as theſe eſchew,

The erlie was a manne of hie degree,
 And han that daie full manie Normannes ſleine;
 Three Norman Champyons of hie degree
 He leſte to ſmoke upon the bloudie pleine:
 The ſier Fitzbotevilleine did then advaunce,
 And with his bowe he ſmote the erlies hede;
 Who eſtſoons gored hym with his tylting launce,
 And at his horſes feet he tumbled dede:
 His partyng ſpirit hovered o'er the floude
 Of ſoddayne rouſhyng mouche lov'd pourple bloude.

De Viponte then, a ſquier of low degree,
 An arrowe drewe with all his myghte ameine;
 The arrowe graz'd upon the erlies-knee.
 A punie wounde, that cauſd but little peine.
 So have I ſeene a Dolthead place a ſtone,
 Enthoghte to ſtaie a driving rivers courſe;
 But better han it bin to lett alone,
 It onlie drives it on with mickle force;
 The earlie, wounded by ſo baſe a hynde,
 Rays'd furyous doyns in his noble mynde.

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There is no doubt to be entertained concerning the originality of this. It wears the genuine, simple, strong-woven garb of antiquity, and could not be the production of a modern pen.

' Their souls from corpses *shaknell'd* depart,'
determines a word of Shakespeare's, about which there has been much puzzling criticism,

' Unhousel'd, unanointed, *unannell'd*.'
Unknell'd, undoubtedly. The soul's departure unannounced by the sound of the bell, which was to give notice to the people to pray for its safe passage.

There is another expression of the same poet's,

' Th' unravell'd sleeve of Time.'

Something like which we find in Rowley :

So have I seen a rocke o'er others hange,
Who, stronglie plac'd, laughde at his slippry state,
But when he falls with heaven-peercing bange
That he the *sleeve unravels* all their fate.

This alludes to a kind of knitted doublet anciently in use, the texture of which terminating with the sleeve, when that was broke, the whole would ravel off.

Without further quotations, or extending this Article to a greater length, though tempted so to do by many curious circumstances, we do not hesitate to pronounce that these Poems are the original productions of Rowley, with many alterations and interpolations by Chatterton.

ART. IX. *The History of America*. By William Robertson, D. D. Principal of the University of Edinburgh, and Historiographer to his Majesty for Scotland. 2 Vols. 4to. 1l. 16s. Boards. Cadell. 1777.

FROM the close of the fifteenth century we date the most splendid era in the history of modern times. Discoveries were then made, the influence of which descended to posterity, and events happened that gave a new direction to the spirit of nations. At that period the powers of Europe assumed their political existence ; arranged themselves in stations which they still continue to hold, and adopted the maxims of conduct by which their councils are still governed. Internal improvements kept pace with external advantages, and rising from the ruins of antiquity, literature and the arts began to appear. The invention of printing forwarded the revival of letters, by facilitating the study of the ancients. The reformation in religion set on foot a spirit of inquiry, which, extending itself to every thing, laid the foundation of future science. From the slumber of ages the human genius at last awoke, and, after a pause of many centuries, men began to think. To crown this brilliant period, an hardy and adventurous sailor wrought a new scene

scene of wonders. Conducted by the enthusiasm of genius, and assisted with the light of philosophy, Columbus made the boldest of human efforts; and venturing where man had never ventured, upon the unknown interminable ocean, he extended the boundaries of knowledge, discovered another hemisphere, and added, as it were, a new continent to the globe.

To the inhabitants of Europe, America was in every respect a new world. There the face of the earth changed its appearance. The plants, and trees, and animals, were strange; and nature seemed no longer the same. A continent opened that appeared to have come recently from the hands of the Creator, and which shewed lakes, rivers, and mountains on a grander scale, and the vegetable kingdom in greater magnificence, than in the other quarters of the globe; but the animal tribes in a state of degradation, few in number, degenerated in kind, imperfect, and unfinished. The human species in the earliest stage of its progress, vast and numerous nations, in the most rude form of the savage state which philosophers have contemplated, two great empires in the lowest degree of civilization, which any records have transmitted to our review, present to the philosophic eye the most fruitful subject of speculation that is to be found in the annals of history.

The discovery of the New World is not only a curious spectacle to the philosopher, but by the change which it effected, an interesting event to the human race. When Columbus set sail for unknown lands, he little expected or believed that he was to make a revolution in the system of human affairs, and to form the destiny of Europe for ages to come. The character of modern times, so very different from those of antiquity; the spirit of commerce which acts every where and moves the world; the civilization or corruption carried along with it; the strain of our virtues and of our vices; the direction of our talents and powers, the ideas, the manners of nations, all derive their origin from the intercourse of Europe with the East and West Indies.

The importance and celebrity of the subject, have, of late, attracted the attention of philosophers and historians. Views and sketches of the new world have been given by able writers, and splendid portions of the American story, have been adorned with all the beauties of eloquence. But hitherto no author has bestowed the mature and profound investigation which such a subject required, or has finished upon a regular plan, that complete narration and perfect whole, which it is the province of the historian to transmit to posterity.

That rage of theory, and passion for system, which is the disease of modern philosophy, has infected almost all the writings on this subject. Authors have delivered themselves up to

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their imagination, when they should have exercised their judgment, wild speculation has occupied the place of sober science, and the colours of poetry have dazzled where the light of philosophy should have shone. On these accounts we reckon it fortunate for the Republic of Letters that a subject of so much lustre and importance should, for these several years, have engrossed the studies of Dr. Robertson, whose industry to investigate historical truth, whose accuracy to examine particulars, and whose comprehension of mind to form decisions and judgments, have, on former occasions, been rewarded, with an high degree of public gratitude and applause.

The history of America is divided into eight books. In the first book the Author delineates the progress of navigation among the ancients, the Egyptians, the Phenicians, the Jews, the Carthaginians, the Greeks, and the Romans, as preparatory to those of the moderns, and describes its revival among them, favoured by their romantic expeditions to Asia, and promoted by the invention of the Mariners Compass.

In the second book he relates the voyage of Columbus, the discovery of the new world, and the settlement of the first Spanish colony in Hispaniola.

The third book contains an account of new discoveries and settlements, various measures for the treatment of the Indians, and preparations for the invasion of Mexico.

In the fourth the Author gives us a description of America when first discovered, and a philosophical inquiry into the manners and policy of its ancient inhabitants.

The fifth book gives us the history of the conquest of New Spain, by Cortes; and the sixth contains the conquest of Peru by Pizarro.

In the seventh book Dr. Robertson takes a view of the institutions and manners of the Mexicans and Peruvians, the only civilized states in America, and draws a comparison between Mexico and Peru.

In the eighth book, not the least curious and interesting of his work, he describes the Spanish system of colonization, and gives us the interior government and present state of Spanish America.

From this short account the Reader will observe, not only the unity but also the comprehensive range and beautiful gradation of the plan which the Author has pursued.

As Dr. Robertson, on many occasions, departs from former historians, and places characters and events in a new light, he acquaints us with the sources from which he derived his intelligence. The fame of his former writings facilitated the success with which he has conducted the research; and his name,
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well known in Europe, procured him several manuscripts from Spain, and induced the courts of Vienna and St. Petersburg to interest themselves in the cause of letters.

From several persons who had resided in most of the Spanish colonies, he received answers to a set of queries which he transmitted to them concerning the customs and policy of the native Americans, and the nature of the several institutions in the Spanish settlements. He applied for information to other quarters. M. le Chevalier de Pinto, the Minister from Portugal to the court of Great Britain, who commanded for several years at Matagrossa, a settlement of the Portuguese in the interior part of Brazil, where the Indians are numerous, and their original manners little altered by any intercourse with Europeans, sent very full answers to his queries, concerning the character and institutions of the natives of America.

M. Suard, the translator of his *History of the Reign of Charles V.* into French, procured him answers to the same queries from M. de Bougainville, who had opportunities of examining the Indians both of North and South America; and from M. Godin le Jeune, who resided fifteen years among Indians in Quito, and twenty years in Cayenne, which answers M. de la Condamine examined and enlarged a few weeks before his death.

His inquiries were not confined to one region in America. Governor Hutchinson recommended the consideration of his queries to Mr. Hawley and Mr. Brainerd, two Protestant missionaries employed among the Indians of the Five Nations. From the valuable nautical library, collected by Alexander Dalrymple, Esq; he received some very rare books, particularly two large volumes of memorials, partly manuscript, partly in print, which were presented to the court of Spain during the reigns of Philip III. and Philip IV. and which contain many curious particulars with respect to the interior state of the Spanish colonies, and the various schemes for their improvement.

He hath published a catalogue of the Spanish books and manuscripts which he hath consulted in the course of this work, consisting of twelve pages in quarto. To some this may seem the effect of ostentation, but to us it appears highly laudable, as we deem it the first object of an historian to authenticate what he relates. If certainty is any where to be sought after, it is in historical researches. Even at this distance of time it would not be difficult for us to point out defects with regard to information in the historians of Greece and Rome; defects not owing to their want of candour or veracity, but to their want of inquiry and attention. Religious and political prejudices blinded the historians of the past age. Extravagant theory has,

in some measure, perverted those of the present ; at last history ceases to be a fable ; truth begins to appear, and we rejoice at every effort to establish or continue her reign.

As a specimen of the work, we shall extract the description of America from the beginning of the fourth book.

‘ When we contemplate the New World, the first circumstance that strikes us is its immense extent. It was not a small portion of the earth, so inconsiderable that it might have escaped the observation or research of former ages, which Columbus discovered. He made known a new hemisphere, of greater extent than either Europe, or Asia, or Africa, the three noted divisions of the ancient continent, and not much inferior in dimensions to a third part of the habitable globe.

‘ America is remarkable not only for its magnitude, but for its position. It stretches from the northern polar circle to a high southern latitude, above fifteen hundred miles beyond the farthest extremity of the old continent on that side of the line. A country of such extent passes through all the climates capable of becoming the habitation of man, and fit for yielding the various productions peculiar either to the temperate or to the torrid regions of the earth.

‘ Next to the extent of the New World, the grandeur of the objects which it presents to view is most apt to strike the eye of an observer. Nature seems here to have carried on her operations with a bolder hand, and to have distinguished the features of this country by a peculiar magnificence. The mountains of America are much superior in height to those in the other divisions of the globe. Even the plain of Quito, which may be considered as the base of the Andes, is elevated farther above the sea than the top of the Pyrenees. This stupendous ridge of the Andes, no less remarkable for extent than elevation, rises in different places more than one-third above the Pike of Teneriffe, the highest land in the ancient hemisphere. The Andes may literally be said to hide their heads in the clouds ; the storms often roll, and the thunder bursts below their summits, which, though exposed to the rays of the sun in the centre of the torrid zone, are covered with everlasting snows.

‘ From those lofty mountains descend rivers proportionally large, with which the streams in the ancient continent are not to be compared, either for length of course, or the vast body of water which they roll towards the ocean. The Maragnon, the Orinoco, the Plata, in South America, the Mississippi and St. Laurence, in North America, flow in such spacious channels, that, long before they feel the influence of the tide, they resemble arms of the sea rather than rivers of fresh water.

‘ The lakes of the New World are no less conspicuous for grandeur than its mountains and rivers. There is nothing in other parts of the globe which resembles the prodigious chain of lakes in North America. They may properly be termed inland seas of fresh water ; and even those of the second or third class in magnitude, are of larger circuit than the greatest lake of the ancient continent.—

‘ But what most distinguishes America from other parts of the earth, is the peculiar temperature of its climate, and the different laws

laws to which it is subject with respect to the distribution of heat and cold. We cannot determine precisely the portion of heat felt in any part of the globe, merely by measuring its distance from the equator. The climate of a country is affected, in some degree, by its elevation above the sea, by the extent of continent, by the nature of the soil, the height of adjacent mountains, and many other circumstances. The influence of these, however, is, from various causes, less considerable in the greater part of the ancient continent; and from knowing the position of any country there, we can pronounce with more certainty what will be the warmth of its climate, and the nature of its productions.

The maxims which are founded upon observation of our hemisphere will not apply to the other. There, cold predominates. The rigour of the frigid zone extends over half of that which should be temperate by its position. Countries where the grape and the fig should ripen, are buried under snow one half of the year; and lands situated in the same parallel with the most fertile and best cultivated provinces in Europe, are chilled with perpetual frosts, which almost destroy the power of vegetation. As we advance to those parts of America which lie in the same parallel with provinces of Asia and Africa, blessed with an uniform enjoyment of such genial warmth as is most friendly to life and vegetation, the dominion of cold continues to be felt, and winter, though during a short period, often reigns with extreme severity. If we proceed along the American continent into the torrid zone, we shall find the cold prevalent in the New World extending itself also to this region of the globe, and mitigating the excess of its fervour. While the negro on the coast of Africa is scorched with unremitting heat, the inhabitant of Peru breathes an air equally mild and temperate, and is perpetually shaded under a canopy of grey clouds, which intercepts the fierce beams of the sun, without obstructing his friendly influence. Along the eastern coast of America, the climate, though more similar to that of the torrid zone in other parts of the earth, is nevertheless considerably milder than in those countries of Asia and Africa which lie in the same latitude. If from the southern tropic we continue our progress to the extremity of the American continent, we meet with frozen seas, and countries horrid, barren, and scarcely habitable for cold, sooner than in the north.

Various causes combine in rendering the climate of America so extremely different from that of the ancient continent. Though the utmost extent of America toward the north be not yet discovered, we know that it advances nearer to the pole than either Europe or Asia. The latter have large seas to the north, which are open during part of the year; and even when covered with ice, the wind that blows over them is less intensely cold than that which blows over land in the same high latitudes. But in America the land stretches from the river St. Laurence towards the pole, and spreads out immensely to the west. A chain of enormous mountains, covered with snow and ice, runs through all this dreary region. The wind, in passing over such an extent of high and frozen land, becomes so impregnated with cold, that it acquires a piercing keenness, which it retains in its progress through warmer climates, and is not entirely mitigated

mitigated until it reach the Gulf of Mexico. Over all the continent of North America, a north-westerly wind and excessive cold are synonymous terms. Even in the most sultry weather, the moment that the wind veers to that quarter, its penetrating influence is felt in a transition from heat to cold, no less violent than sudden. To this powerful cause we may ascribe the extraordinary dominion of cold, and its violent inroads into the southern provinces in that part of the globe.

Other causes, no less remarkable, diminish the active power of heat in those parts of the American continent which lie between the tropics. In all that portion of the globe, the wind blows in an invariable direction from east to west. As this wind holds its course across the ancient continent, it arrives at the countries which stretch along the western shore of Africa, inflamed with all the fiery particles which it hath collected from the sultry plains of Asia, and the burning sands in the African deserts. The coast of Africa is, accordingly, the region of the earth which feels the most fervent heat, and is exposed to the unmitigated ardour of the torrid zone. But this same wind which brings such an accession of warmth to the countries lying between the river of Senegal and Casraria, traverses the Atlantic Ocean before it reaches the American shore. It is cooled in its passage over this vast body of water, and is felt as a refreshing gale along the coasts of Brasil, and Guiana, rendering these countries, though among the warmest in America, temperate, when compared with those which lie opposite to them in Africa. As this wind advances in its course across America, it meets with immense plains, covered with impenetrable forests, or occupied by large rivers, marshes, and stagnating waters, where it can recover no considerable degree of heat. At length it arrives at the Andes, which run from north to south through the whole continent. In passing over their elevated and frozen summits, it is so thoroughly cooled, that the greater part of the countries beyond them hardly feel the ardour to which they seem exposed by their situation. In the other provinces of America, from *Tierra Firmè* westward to the Mexican empire, the heat of the climate is tempered, in some places, by the elevation of the land above the sea, in others, by their extraordinary humidity, and in all, by the enormous mountains scattered over this tract. The islands of America in the torrid zone are either small or mountainous, and are fanned alternately by refreshing sea and land breezes.—

After contemplating those permanent and characteristic qualities of the American continent, which arise from the peculiarity of its situation, and the disposition of its parts, the next object that merits attention is its condition when first discovered, as far as that depended upon the industry and operations of man. The effects of human ingenuity and labour are more extensive and considerable, than even our own vanity is apt at first to imagine. When we survey the face of the habitable globe, no small part of that fertility and beauty, which we ascribe to the hand of Nature, is the work of man. His efforts, when continued through a succession of ages, change the appearance and improve the qualities of the earth. As a great part of the ancient continent has long been occupied by nations far advanced in arts and industry, our eye is accustomed to view the earth

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in that form which it assumes when rendered fit to be the residence of a numerous race of men, and to supply them with nourishment.

‘ But in the New World, the state of mankind was ruder, and the aspect of Nature extremely different. Throughout all its vast regions, there were only two monarchies remarkable for extent of territory, or distinguished by any progress in improvement. The rest of this continent was possessed by small independent tribes, destitute of arts and industry, and neither capable to correct the defects, nor desirous to meliorate the condition of that part of the earth allotted to them for their habitation. Countries, occupied by such people, were almost in the same state as if they had been without inhabitants. Immense forests covered a great part of the uncultivated earth; and as the hand of industry had not taught the rivers to run in a proper channel, or drained off the stagnating water, many of the most fertile plains were overflowed with inundations, or converted into marshes. In the southern provinces, where the warmth of the sun, the moisture of the climate, and the fertility of the soil, combine in calling forth the most vigorous powers of vegetation, the woods are so choked with its rank luxuriance, as to be almost impervious, and the surface of the ground is hid from the eye under a thick covering of shrubs and herbs and weeds. In this state of wild unassisted nature, a great part of the large provinces in South America, which extend from the bottom of the Andes to the sea, still remain. The European colonies have cleared and cultivated a few spots along the coast, but the original inhabitants, as rude and indolent as ever, have done nothing to open or improve a country, possessing almost every advantage of situation and climate. As we advance towards the northern provinces of America, Nature continues to wear the same uncultivated aspect, and in proportion as the rigour of the climate increases, appears more desolate and horrid. There, the forests, though not encumbered with the same exuberance of vegetation, are of equal extent; prodigious marshes overspread the plains, and few marks appear of human activity in any attempt to cultivate or embellish the earth. No wonder that the colonies sent from Europe were astonished at their first entrance into the New World. It appeared to them waste, solitary, and uninviting. When the English began to settle in America, they termed the countries of which they took possession, *The Wilderness*. Nothing but their eager expectation of finding mines of gold, could have induced the Spaniards to penetrate through the woods and marshes of America, where, at every step, they observed the extreme difference between the uncultivated face of Nature, and that which it acquires under the forming hand of industry and art.

From this extract the Public will be led to form an high idea of the history of America. Nor will it be disappointed. As the subject on which the Author enters is grand, his execution is masterly, and we observe in it the character of his former works, and recognize the well-known hand of Dr. Robertson. It is not necessary for us now to enter into any discussion concerning the merit of an historian with whom the Public is well acquainted. His former productions have been
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read with avidity, and received with uncommon admiration. When the History of Scotland was first published, and the Author altogether unknown, Lord Chesterfield pronounced it to be equal in elegance and beauty to the productions of Livy, the purest and most classical of all the Roman historians. His literary reputation has not been confined to his own country; the testimony of Europe hath been added to the voice of England. We will venture to mention it as the characteristic quality of his manner, that he possesses, in no common degree, that supported elevation which is suitable to compositions of the higher class. He displays in this, as in his former works, that happy union of strength and grace which becomes the majesty of the historic Muse.

But though we consider this testimony as due to Dr. Robertson, our impartiality will lead us in the progress of our attention to his work, to point out some censurable particulars. Wherever we differ from him in his conclusions, or think that either his plan or mode of execution might have been improved, we shall express ourselves with our usual freedom, and submit to the determination of the Public.

The success of some eminent historians has drawn many candidates to this field of fame, and made the writing of history very common of late years in England. Perhaps there is no kind of composition that lies so level to the capacity of both writers and readers, and in which authors of very different talents may be usefully employed. A poet without genius will always be reprobated; but if an historian possesses industry and fidelity, he will make no contemptible figure. There is even some merit in condensing fifty dull books into one. The Public indeed will learn to know the difference between a compilation and a history, and will distinguish between the laborious man who composes a mere chronicle of events, and the man of genius, who, to the elegance of a fine writer, adds the views of a politician, and the comprehension of a philosopher.

(To be continued.)

ART. X. *A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, &c.* By George Forster, F. R. S. &c. [Continued from the Review for April last, p. 266.]

HAVING mentioned the Author's design in the publication of this performance, we shall proceed to extract such particulars from it as have most struck our attention in the perusal of it.

On the night preceding the arrival of the ships off the Cape of Good-Hope, our Philosophical Voyager availed himself of a good opportunity of inquiring into the cause of the *luminousness of the Sea*; which, according to his own words,

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appeared that night to be in a blaze. After having bestowed great attention on some of this illumined water, drawn up in a bucket, Mr. Forster was convinced that the appearance was occasioned by innumerable minute animals, of a round shape, moving through the water in all directions. One of these luminous sparks, which stuck to his finger while he was stirring the water with his hand, was examined by the common magnifier of Mr. Ramsden's improved microscope; and was found to be globular, transparent like a gelatinous substance, and somewhat brownish. By means of the greatest magnifier the orifice of a little tube was discovered, which entered the body of the animal; within which were four or five intestinal bags connected with the tube. He imagines that these animalcules may be the young fry of some species of *medusa* or blubber; and considers them as possessed of the power of shining, or withholding their light, at pleasure.—By a faculty somewhat analogous, we shall observe, though exerted *possibly* on a different object, the *Gymnotus* and *Torpedo*, even when swimming in a *conducting* fluid, are enabled to collect the electric matter, and to retain or emit it, in larger or smaller quantities, *ad libitum*.

In his account of the *Cape*, the Author vindicates the character of Kolben *, as a faithful and accurate observer, against the aspersions of the late Abbé de la Caille. It would be easy, he observes, to refute almost every criticism which the Abbé has passed on that intelligent and entertaining voyager. It seems that the Abbé lived with a family at the Cape, who were of a party directly opposite to that which had supported Kolben. He daily heard invectives against him, and never failed to write them down, in order to give himself importance at the expense of the other.

*Nul n'aura d'esprit,
Hors nous & nos amis.*

Boileau.

In the run from the Cape to the Antarctic circle, they had very early notice of the superior cold of these southern regions. Even in so low a latitude as 50 degrees, and in the middle of summer (December 10, 1772) the thermometer was very near the freezing point; and they passed 'a large cubical mass of ice about 2000 feet long, 400 feet broad, and at least as high again as the main-top gallant-mast head, or 200 feet.'—From hydrostatic principles the Author calculates that this enormous icy mass sunk 1800 feet under water; so that its whole height was not less than 2000 feet.

After having reached 67 degrees 15 minutes South latitude, an immense field of solid ice, extending as far as the eye could reach from the mast head, presented itself; and made it impos-

* See our last Appendix, p. 545.

sible for our Voyagers to advance any farther towards the pole. The ships were therefore put about, and on January 17, 1773, they steered for New Zealand.

On the coast of that island, they were one day beset by several water-spouts, the phenomena of which the Author attentively observed, and here minutely describes. One of them produced a violent agitation on the surface of the sea, within 200 fathoms of the ship; and alarmed the oldest mariners on board by its dangerous vicinity.—‘The water, in a space of 50 or 60 fathoms, moved towards the centre, and there rising into vapour, by the force of the whirling motion, ascended in a spiral form towards the clouds—Directly over the whirlpool, if I may so call the agitated spot on the sea, a cloud gradually tapered into a long slender tube, which seemed to descend to meet the rising spiral, and soon united with it into a straight column of a cylindrical form. We could distinctly observe the water hurled upwards with the greatest violence in a spiral, and it appeared that it left a hollow space in the centre; so that we concluded the water only formed a hollow tube, instead of a solid column. We were strongly confirmed in this belief by the colour, which was exactly like [that of] any hollow glass tube.’—After some time, this last column was incurvated, and broke like the others; and the appearance of a *flash of lightning*, which attended its disjunction, seemed plainly to indicate, either that water-spouts owe their formation to the *electric matter*; or, at least, that they have some connection with it.

During his stay in *Queen Charlotte's Sound*, in New Zealand, Captain Cook, who was determined to omit nothing which might tend to the enriching of this country with useful European plants, sowed and planted various seeds and roots in four or five different parts of this sound; particularly corn of several sorts, beans, kidney-beans and pease, and that nutritive root the potatoe. A boar and two sows were likewise turned into the woods, to range at their own pleasure; and a male and female goat were left in an unfrequented part of the bay; both with a view to the benefit of the natives, and of future generations of navigators.

‘It was on one of those beautiful mornings which the poets of all nations have attempted to describe,’ that our Voyagers arrived off the lesser peninsula of the island of O-Taheite. We are sorry that we have not room to give the Author's picturesque and animated descriptions of this delightful spot; or to recite the various incidents which he relates, that tend to display the character of its kind-hearted, generous, sociable, amiable, and happy inhabitants. A civil war however between the two peninsulas had lately interrupted this felicity; and the

Island was now only beginning to recover from the blow. In this war, after a great * naval fight between *Tootabah* (who was regent of the greater peninsula at the time of Captain Cook's former visit) and old *Aheutua* †, the king of the lesser; *Tootabah* marching his army across the isthmus which separates the two kingdoms, had been defeated in an obstinate engagement; in which himself, *Tuborai-Tamaide*, and many other persons of distinction on his side, were slain. After this a peace was soon concluded; and *O Too* ‡, *Tootabah*'s nephew, was now in possession of the sovereignty, which *Tootabah* had before exercised, as regent, for *T' Arce DERRE*, the son of his elder brother *O-Amoo*, [Hawkesworth's *Oamo*] who had before been king of all *Otaheite*, and of his wife, *Oberea*.

Having mentioned *Tootabah*, we shall observe that, on reconducting *O Too*, the present king, to his royal residence at *Oparre*, after a visit he had made to the ship; *Tootabah*'s mother, a venerable, grey headed matron, on seeing Captain Cook, ran to embrace him, as the friend of her deceased son, and wept aloud at the remembrance of her loss.—We paid the tribute of admiration due to such sensibility, which endears our fellow-creatures to us, wherever it is met with, and affords an undeniable proof of the original excellence of the human heart.

The eulogia which the Author bestows on the *Otaheiteans* seem to be justly due likewise to the inhabitants of all the other *Society Isles*. Dr. Sparrman having been robbed and ill used by a few rascally individuals in the isle of *Huabeine*; *Oree*, the chief, and uncle to the king, resolved instantly to assist Captain Cook personally in his search after the offenders. His noble resolution, says Mr. Forster, filled all his relations with terror. Upwards of fifty people of both sexes began to weep when he stepped into the boat; some with the most pathetic and moving gestures tried to dissuade him; and others held him back and embraced him; but he was not to be prevailed upon, and went off with us, saying, that he had nothing to apprehend, because he was not the guilty person. My father offered to remain on shore as an hostage, but he would not admit of it, and took only one of his relations in the boat with him.

The pursuit having been unsuccessful, *Oree* re-embarked with Captain Cook, to go on board the ship, notwithstanding the tears of an old lady, and of her handsome daughter. The

* We shall have occasion, in this Article, and perhaps hereafter, to shew that we do not use this term in a burlesque or ludicrous sense, when we apply it to the naval power of this little island.

† Called *Wabsatua*, in Hawkesworth, vol. ii. pag. 157, 158.

‡ Called *Outoo*, in Hawkesworth, vol. ii. pag. 154.

young woman, in a fit of frantic grief, took up some shells and cut herself on the head with them; but her mother tore them out of her hands, and actually accompanied *Oree* to the ship.— After dinner we brought him back to his house, which was crowded with different groups of the principal families on the island, who sat on the ground, and many of whom shed tears plentifully. We sat down among these disconsolate people, and with all the Taheitean oratory we were masters of, endeavoured to soothe them into content and good humour. The women, in particular, shewed a great sensibility, and could not recover for a long while. At last we succeeded to appease their violence of grief; and as some of us could not behold their distress, without admiring the excellence of their hearts; we naturally sympathized with them, with a degree of sincerity which entirely regained their confidence. It is indeed one of the happiest reflections which this voyage has enabled us to make, that instead of finding the inhabitants of these isles wholly plunged in sensuality, as former voyagers have falsely represented them, we have met with the most generous and exalted sentiments among them, that do honour to the human race in general. Vicious characters are to be met with in all societies of men; but for one villain in these isles, we can show at least fifty in England, or any civilized country.*

The same friendly and amiable qualities which endeared the Otaheiteans, and the inhabitants of the other *Society Isles*, to our Voyagers, were exhibited in an equal or superior degree by those of *Ea Oowbe*, or *Middleburgh Island* (so named by Tasman) and the rest of that groupe which Captain Cook next visited, and now very properly denominated the *Friendly Isles* †.

* The inhabitants, says Mr. Forster, shouted for joy at our approach to the shore:—the canoes immediately came along-side the boat, and the natives threw great bales of cloth into it, without asking for any thing in return.—The cordial reception which we met with, was such as might have been expected from a people well acquainted with our good intentions, and accustomed to the transitory visits of European ships. But these kind Islanders had never seen Europeans among them, and could only have heard of Tasman who visited the adjacent *Amsterdam Island* by imperfect tradition. Nothing was therefore more conspicuous in their whole behaviour than an open, generous disposition, free from any mean distrust. This was confirmed by the appearance of a great number of women in the crowd, covered from the waist downwards, whole looks and smiles welcomed us to the shore.—We advanced, says the Author after-

† These islands lie about 4 degrees to the South, and about 24 degrees to the West, of the *Society Isles*.

wards, towards the landing place, 'and were accosted with caresses by old and young, by men and women. They hugged us very heartily, and frequently kissed our hands, laying them on our breast, with the most expressive looks of affection that can be imagined.'

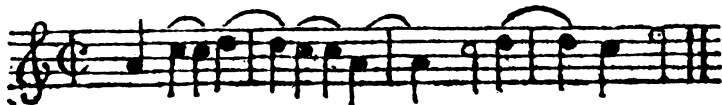
The Author neglects no opportunity of exciting the indignation of the humane reader against the intemperate conduct of some of his shipmates towards the natives of the different coasts which they visited in this voyage.—An individual of this harmless and friendly nation steals a jacket out of the boat;—and in an instant no less than seven shots are fired at him, by which several innocent people are wounded. Another is tempted to lay hold on a few articles in the Master's cabin; and being pursued, he throws his acquisitions overboard; but the pursuit is nevertheless continued. A musket is fired into the stern of his canoe, and he jumps into the sea.—'The thief was *still hunted* with incredible eagerness, but displayed a most wonderful agility, diving several times under the boat, and once unshipping the rudder. At last one of our people *darted the boat-hook at him*, and catching him under the ribs dragged him into the boat; but he watched his opportunity, and notwithstanding his loss of blood, leaped into the sea again, and escaped to some canoes which came from the shore to his assistance. It is remarkable, adds the Author, that even such a disposition for cruelty, as had been displayed in the pursuit of this poor wretch, did not deprive us of the confidence and affection of his countrymen;—who, as we immediately afterwards learn, continued their friendly intercourse with the *European Savages*, as if nothing had happened.

In this fertile cluster of islands, the grounds were observed to be laid out into extensive and regular plantations, enclosed and fenced with reeds plaited in a diagonal form, and in an elegant taste. In one of the Author's excursions, he passed through more than ten of these plantations or gardens adjacent to each other, and communicating by means of doors, hung on ropes instead of hinges; and which were so contrived as to shut without assistance. In each of these delightful inclosures he generally met with a house, neatly constructed, and always surrounded with a fragrant shrubbery.

The Author and his companions were invited into one of these neat habitations, 'most elegantly laid out with mats of the best workmanship;' and were soon surrounded by not less than an hundred of the natives. Two or three of the women immediately welcomed them with a song; 'which, though exceedingly simple, had a very pleasing effect, and was highly musical when compared to the Tahitian songs;' the women beating time to it by snapping the second finger and thumb.

A speci-

A specimen of one of these plaintive and really not unpleasing melodies, considering it as a musical production of the southern tropic, is here given in notes :



We should add that the strain was sometimes closed in the chord of *A* with a *flat* third. In short, the arts, manufactures, and music of these Islanders, were all more cultivated, complicated, and elegant, than at the *Society Isles*; though the opulence or rather luxury of the Tahitians seemed to exceed that of these industrious and active Islanders.

Leaving these tropical islands, our Voyagers directed their course a second time to New Zealand, where they arrived in November 1773; having just before, in a storm, parted company with the *Adventure*, whom they never rejoined during the voyage. They had the satisfaction of finding the ‘radishes and turneps, which they had sown there, shot into seed, the cabbages and carrots very fine, and abundance of onions and parsley in good order; the pease and beans were almost intirely lost, and seemed to have been destroyed by rats. The potatoes were likewise all extirpated; but, from appearances, we guessed this to have been the work of the natives.’—It appeared that the European pot herbs had stood the winter of New Zealand; where it seems that it had never frozen hard enough to kill those plants which perish in our winters. As to their *animal presents*, however, they found that *Goobaia*, a rascally old chief, had chased the two goats which they had left in the woods, and had killed and eaten them. This news almost wholly destroyed their hopes of stocking the forests of this country with quadrupeds. Yet Captain Cook still persisting in his plan, carried on shore two sows and a boar, together with some cocks and hens, which he set at liberty, provided with a fortnight’s provisions, in the deepest recesses of one of the bays, and a considerable way up in the woods.—‘We flattered ourselves, says Mr. Forster, that having chosen a marshy spot, which is not likely to be frequented by the inhabitants, the animals would be left to multiply their species without any molestation. A few natives only in a single canoe had seen us in the entrance of the bay; and probably would not suspect that we were come on so particular an errand’—as that, we may add, of *doing them good by stealth*, and, in fact, against their wills.

Having here fitted the ship for a second perilous navigation towards the South Pole, they set sail near the end of November;

vember; and on the 30th of January, 1774, having penetrated as far as the latitude of $71^{\circ} 10'$ and longitude 106° W. they found their further progress Southward intirely stopped by a solid field of ice, of immense extent, bearing from East to West. During the whole of their dangerous navigation no land was seen; though they were more than once presented with fallacious appearances of that kind. From certain circumstances Dr. Forster, the Author's father, supposes that no land exists in the interval between the South Pole and the parallel of 70° S. more or less; and that this space is covered with solid ice, of which only the extremities are annually broken by storms, consumed by the action of the sun, and regenerated in winter.

Passing over the Author's account of *Easter Island*, and of its miserable inhabitants; and his narrative of their proceedings at the *Marquesas*, we accompany our Voyagers on their second visit to *Otaheite*; the queen of the Tropical Islands, or which, at least, holds the first rank among them for power and riches. They were astonished at the great improvements that had taken place in the short interval since their late visit in August 1773; and at the difference which was every where observable between the present opulence of these Islanders, and their situation eight months before. In short, they were now entirely recovered from the blow which they had received from their intestine divisions.

Captain Cook taking the Author in his train, on a visit to *O-Too*, they were struck, on approaching the royal residence at *Oparre*, with a most magnificent sight, which filled them with admiration of the great power and affluence of this island. This was a very numerous fleet of great war canoes, ranged along the shore, completely fitted out, and manned with rowers and warriors, dressed in their robes, targets, and towering helmets; all collected together at this place, in order to be reviewed by *O-Too*. They counted no less than 159 great double war-canoes, from 50 to 60 feet long betwixt stem and stern. The complement of rowers belonging to the larger vessels was not less than 144, besides eight steersmen; exclusive of the warriors, clothed in a singular and shewy dress, who were stationed on a fighting stage, from 20 to 24 feet long, and about 8 or 10 feet wide. Seventy smaller canoes, most of which were double likewise, attended these ships of the line, for the accommodation of the chiefs at night, or as hospital ships, or victuallers. On a moderate calculation, no less than 4000 rowers, and 1500 warriors, manned this Squadron; not including those who belonged to the smaller vessels.

This may be thought a prodigious armament, even for the whole island of *Otaheite*; which is not above 40 leagues in circumference;

conference: but the Reader's surprize will be increased, when he is told that this was only the naval force of the single district of *Atahoro*; that is, of *one* of the *forty-three* districts into which the island is divided. The Author supposing that, at a medium, each should furnish only 20 war-canoes, and that each of these were manned with only 35 men; calculates that the sum of men employed in the whole fleet would not be less than 30,000. In this calculation the naval force of *Otagite* will appear to be greatly under-rated; when we give the estimate of it formed by so good a judge as Captain Cook, in his account of this Voyage, lately published.—The present expedition was intended against the island of *Eimeo*; the chief of which, a vassal of *O-Too*, had lately revolted.

We may form some judgment of the reception which *Omai* (*Omiab*) will probably meet with from his countrymen, from the respect which was paid to *Maline*, a young, intelligent, and amiable native, of the class of the *gentry*, in one of the *Society Isles*, who had accompanied Captain Cook during his last excursion towards the South Pole, and had now returned with him to *Otaheite*. They listened with eagerness, says the Author, to the accounts of their youthful traveller. "They always attended him in crowds, their oldest men esteemed him highly, and the principal people of the island, not excepting the royal family, courted his company. Besides the pleasure of hearing him, they had likewise that of obtaining a number of valuable presents from him, which cost them only a few kind expressions. His time was so agreeably taken up on shore, as he found new friends in every hut, that he seldom came on board, unless to fetch a new set of presents, or to shew the ship to his acquaintance, and to introduce them to Captain Cook and his shipmates. His stories, however, were too wonderful sometimes to find ready belief among his audience, who now and then applied to us for a confirmation of his account. The rain converted into stone, the solid white rocks and mountains which we melted into fresh water, and the perpetual day of the Antarctic circle, were articles which even ourselves could not persuade them to credit."—Though a native of another island, "he was received into an *aree's* [or noble's] family, esteemed by the king himself, and respected by all the people."

We quit our Author at *Otaheite* with unwillingness, and shall only at present copy from him a second musical curiosity, which occurs in his relation of the third visit that our Voyagers made to New Zealand. It may seem strange that *harmony*, or music in parts, which is now generally acknowledged not to have been known even to the ingenious and refined Greeks, should be found in familiar use with certain barbarians, se-

cluded from the rest of the world in the bosom of the Southern Ocean. But the following *composition*, which the Author gives us as a specimen of the musical attainments of the New Zealanders, puts the matter out of doubt. We should observe that the performers repeat the two first bars till near the end of the song, and then close with the last bar.



It is true, the New Zealand *counterpoint* consists only of a regular succession of major and minor thirds intermixed: but even this appears a high refinement in the musical art, when we consider it as the production of a set of hungry and miserable *cannibals*. They were observed to sing likewise the following melancholy dirge, but without any accompaniment, after receiving the news of the death of Tupaya, for whom they seem to have entertained a high regard. We must not omit to mention that the performers descend at the close, from c to the octave below, in a fall, resembling the sound produced by the sliding of a finger down the finger-board of a violin:



Ag--hee Mat-te
Departed, dead,

a whay Tu---pay--a!
a--las! Tu---pay--a!

There is really pathos and expression both in the words and music of this little effusion. Yet Connoisseurs may perhaps differ with respect to the *grace* which our *Antarctic* composers have thought meet to adopt in the two final notes of Tupaya's *requiem*; and may think it rather *too moving*, and as being likely to produce emotions very different from those that attend the sorrowful passions. It is however a grace, or musical refinement; and but very lately introduced even into our island: though *Madame Sirmen*, we believe, never attempted the execution of it on the very amplified scale of the New Zealand *Connoiscenti*.

We hope that we shall be enabled to return to the consideration of this work hereafter: but lest we should be prevented by the multiplicity of publications now on our hands,

we take this opportunity of acknowledging the pleasure we have received from the perusal of this amusing and well written journal; which is rendered every where interesting by the pleasing manner in which the Author relates the various incidents of the voyage in general; as well as those which occurred to himself, in particular, during his several botanical excursions into the country. These last afforded him various opportunities of becoming acquainted with the characters, modes of living, and manners of the inhabitants; and furnish him with many additional subjects for agreeable description, as well as philosophical and moral investigation.

P. S. *With respect to the contested fact mentioned in the note, p. 265—267, of the Review for April, we find, on farther information, that Mr. Forster (who did not, himself, accompany Capt. Cook in the voyage there referred to) had sufficient reason to conclude, that he had good authority for believing the point in question to be true; and we are perfectly satisfied that he is incapable of any design to mislead his Readers, in regard to any circumstance related in his publication.*

MONTHLY CATALOGUE,

For JUNE, 1777.

POLITICAL.

Art. II. *A Letter from Edmund Burke, Esq;* one of the Representatives in Parliament for the City of Bristol, to John Farr and John Harris, Esqrs. Sheriffs of that City, on the Affairs of America. 8vo. 1s. 6d. Doddsley. 1777.

THIS Letter is introduced with some remarks on the two last acts which have been passed with regard to the troubles in America. Of the act for the letters of marque Mr. Burke says but little. In some particulars he thinks it exceptionable, but does not tell us in what particulars. It seems, however, he says, the natural, perhaps necessary, result of the measures we have taken, and the situation we are in. The other act for a partial suspension of the *Habeas Corpus* appears to him of a much deeper malignity, and the main ground of his exception to it is, because it expresses, and carries into execution, purposes contradictory to all the principles, not only of the constitutional policy of Great Britain, but even of that species of hostile justice which no asperity of war wholly extinguishes in the minds of a civilized people.

It seems, we are told, to have in view two capital objects; the first, to enable administration to confine, as long as it shall think proper (within the duration of the act) those, whom that act is pleased to qualify by the name of *Pirates*. To this first purpose of the act Mr. Burke expresses no small dislike, because it does not fairly describe its objects. The persons, he says, who make a naval war upon us, in consequence of the present troubles, may be *Rebels*; but to call and treat them as *Pirates*, is confounding, not only the natural distinction of things, but the order of crimes; which, whether

whether by putting them from a higher part of the scale to the lower, or from the lower to the higher, is never done without dangerously disordering the whole frame of jurisprudence.

Besides, this statute, it is farther observed, stigmatizes with the crime of piracy, those men, whom an act of parliament had previously put out of the protection of the law. When the legislature of this kingdom had ordered all their ships and goods, for the mere new-created offence of exercising trade, to be divided as a spoil among the seamen of the navy,—for the same legislature afterwards to treat the necessary reprisal of an unhappy, proscribed, interdicted people, as the crime of piracy, seems harsh and incongruous. Such a procedure, Mr. Burke says, would have appeared (in any other legislature than ours) a strain of the most insulting and most unnatural cruelty and injustice. He assures the Gentlemen to whom he writes, that he does not remember to have heard of any thing like it in any time or country.

The second professed purpose of the act is to detain in England for trial, those who shall commit high treason in America.—That Mess. Farr and Harris may be enabled to enter into the true spirit of this law, Mr. Burke thinks it necessary to apprise them, that there is an act made so long ago as the reign of Henry the Eighth, before the existence or thought of any English colonies in America, for the trial in this kingdom of treasons committed out of the realm. In the year 1569, parliament thought proper to acquaint the crown with their construction of that act, in a formal address, wherein they intreated his Majesty, to cause persons, charged with high treason in America, to be brought into this kingdom for trial. By this act of Henry the Eighth, *so construed and so applied*, almost all that is substantial and beneficial in a trial by jury is taken away, we are told, from the subject in the colonies.

This is certainly saying a great deal, but Mr. Burke thinks it is saying too little; for to try a man under that act is, in effect, he tells us, to condemn him unheard.—A person, continues the Letter-writer, is brought hither in the dungeon of a ship's hold; thence he is *vomited* (Mr. Burke's own words) into a dungeon on land; loaded with irons, unfurnished with money, unsupported by friends, three thousand miles from all means of calling upon, or confronting evidence, where no one local circumstance that tends to detect perjury, can possibly be judged of;—such a person may be executed according to form, but he can never be tried according to justice.

Mr. Burke enlarges upon this subject in his usual sprightly and animated manner, but what we have already placed before our Readers, in his own words, is fully sufficient to give them an idea of his abhorrence and detestation of this act.—He goes on to tell us that he did not debate against this bill in its progress through the house; and the reason he gives is this;—because it would have been vain to oppose, and impossible to correct it. He does not, however, condemn the spirit of those gentlemen who were of opinion that their exertions in this desperate case might be of service, and that, by contracting the sphere of its application, they might lessen the malignity of an evil principle.

‘ I must

“ I must add, says he, in further explanation of my conduct, that, far from softening the features of such a principle, and thereby removing any part of the popular odium or natural terrors attending it, I should be sorry that any thing framed in contradiction to the spirit of our constitution, did not instantly produce, in fact, the grossest of the evils with which it was pregnant in its nature. It is by lying dormant a long time, or being at first very rarely exercised, that arbitrary power steals upon a people.—This is plain, open, and explicit; it is impossible to mistake the Author's meaning or his views, but we leave our Readers to their own reflections upon them.

He proceeds to tell us that the American war is productive of many mischiefs, of a kind which distinguishes it from all others; that our policy is not only deranged, and our empire distracted, but our laws and our legislative spirit in danger of being totally perverted by it; that we have made war on our Colonies, not by arms only, but by laws; that every step we have taken in this business has been made by trampling on some maxim of justice, or some capital principle of wise government;—with many other observations to the same effect.

We shall conclude with observing, though we do it with regret, that Mr. Burke's zeal in a cause, which we are persuaded he thinks a good one, has, in this Letter, carried him too far beyond the bounds of moderation. There are many passages in it, which, we are confident, will be condemned by every candid and dispassionate friend to America. We highly respect the Letter-writer's abilities, and have no doubt of his integrity, but we see, with concern, too many proofs of intemperate heat, in his Letter, and too many instances of gross abuse: we admire his genius, but are sorry to see it so often employed merely in spinning sophisms. A more restrained use of his talents, on this occasion, would have done himself greater honour, and his cause more service. His arguments, indeed, lose much of their weight by the manner in which they are enforced; it shews neither the dignity of the senator, nor the liberality of the polite and elegant scholar.

Art. 12. *An Answer to the Letter of Edmund Burke, Esq; one of the Representatives of the City of Bristol, to the Sheriffs of that City.* 8vo, 1 s. 6 d. Cadell,

This Answer is addressed to Mr. Burke in the form of a letter, and contains many things which deserve his serious attention, and which, in our opinion, render a reply necessary.

After a short ironical introduction, the Answerer tells us, that Mr. Burke's letter seems to be made a vehicle for all the ill language which has ever been uttered concerning the American war, as well as about the two last acts; and then he goes on to observe, that when Mr. Burke calls forth all the powers of glowing metaphor, all the force of brilliant stile and harmonious periods, to reprobate the act for the partial suspension of the *Habeas Corpus*, and to consign the framers of it to political infamy, he chooses to forget the constant customary conduct in all times of public confusion and imminent danger. In all such times, we are told, parliament has always strengthened the hands of the crown. When the state is in danger,

danger, parliament has always authorized the magistrate, and always must authorize him, by a temporary suspension of the *Habeas Corpus* act, to imprison suspected persons, *without giving* (the very words of Blackstone's Commentaries) *any reason for so doing*. It is the *dent operam consulens, ne quid detrimenti capiat respublica*; it is the *senatus consultum ultimæ necessitatis*. In these moments of extreme emergency, the nation parts with its liberty for a while, in order to preserve it for ever.

The Answerer refers the Letter-writer to former acts of this kind, passed in former troubles, and in former rebellions, (W. & M.—G. I. & G. II.) nine, he thinks, in all, and asks him, whether they do not, all of them, enable administration to confine, as long as it shall think proper (within the duration of the act) those whom the act describes; whether they do not, all of them, allow the *bare suspicion* of the crown, to put such and such persons out of the law; whether they do not, all of them, convey, if possible, fuller powers than the act in question. He affirms, that they all do these things, and reminds Mr. Burke of a case, which he might have heard mentioned in the House, upon the third reading of the bill, had he thought proper to attend to the gradual growth of an infant motion into a manly law; it is the case of Sir William Wyndham, who was denied the benefit of the *Habeas Corpus*, though committed upon *bare suspicion*. After solemn argument, the judges were unanimously of opinion, that he should be remanded to the Tower, and that the ground of commitment was good.

Mr. Burke contends that the Americans ought not, according to the natural distinction of things, and order of crimes, to be called; or treated as, pirates. His Answerer transcribes for his perusal a clause from one of the acts of that honourable House, of which Mr. Burke is a member, which clearly brings all persons acting under the authority of the Congress, within the description of pirates; and which inflicts upon them the punishment of pirates.

“And be it further enacted, &c. (11 W. III. c. vii.) that if any
“of his Majesty's natural-born subjects, or denizens of this king-
“dom, shall commit any piracy, or robbery, or any act of hostili-
“ty, against others his Majesty's subjects upon the sea, under co-
“lour of any commission from any foreign prince or state, or pre-
“tence of any authority from any person whatsoever, such offender
“and offenders, &c. shall be deemed, adjudged, and taken to be
“pirates, felons, and robbers; and they, &c. being duly con-
“victed thereof, &c. shall have and suffer such pains of death, &c.
“as pirates, &c. ought to suffer.”—Our Author asks Mr. Burke, if he finds upon the Journals of the House, any patriotic motion to leave out the word *pirates*, in this act, and to insert the word *rebels*.

In 1745, when Mr. Burke will allow that there was something like a rebellion, our Author observes that the legislature was at the trouble of passing an act, particularly, solely, and on purpose, to make it lawful to try, and to punish, as pirates, persons guilty of high treason.

Our Author considers particularly what Mr. Burke has advanced concerning what he calls the *construction* of an act of Henry the Eighth, for the trial in this kingdom of treasons committed out of the
the

the realm, and observes, that what is now called a new and unconstitutional interpretation of the act, is, in fact, only, an *application* and *revival* of it.

‘Unluckily, says our Answerer, this *construction*, for which, in your speech of April 1774, the harshest words you had were *revival* and *application*; this interpretation (if you must have doing any thing *pursuant* to a statute, enforcing a statute, to be an interpretation of it) is not their interpretation, is not even new, much less unconstitutional.—Let us see what claim it has to the blame of novelty; either the good luck of my searches, or the bad luck of Mr. Burke’s most confident assertions, supplies me even with more instances, in which this law has been applied in all its strictness, than the nature of the offence which it was made to punish, would lead us to imagine. It has been, Sir, applied in all its strictness, whenever occasions have offered, which must necessarily have happened but seldom.

‘Before the Revolution, and when disputes between the proprietors and people of Carolina had excited almost what Mr. Burke’s delicacy would term an *unnatural contention*, but what I should be rude enough to call a rebellion.—Was this act carried into execution then, and was Culpepper sent hither, and tried upon this act?—Yes.

‘After the Revolution, in the year 1710, were the ringleaders of an *unnatural contention* in Antigua, wherein the governor was murdered, brought hither by this act, tried upon this act; many of them convicted upon this act, executed upon this act?—Yes.

‘But if the interpretation be not *new*, at least it is *unconstitutional*; if so, ten to one, but during two hundred years and more, we shall hear something of it in history. Mr. Burke is not the inventor of patriotism; nor has he a patent for it. *Vixere fortes ante Agamemnona multi*. Perhaps in some of the changes, revolutions, and reformations, which more than two centuries and a quarter has produced in our constitution, the poison of this act has been discovered by some state physician or other.

‘Did the framers of the Petition of Rights take notice of it? No. Did the framers of the Bill of Rights? No. Did those who established the succession in the House of Hanover think it necessary, or make any attempt to divest the crown of this unconstitutional power, to alter the provision of this unconstitutional act? No. Does any page of any book afford any instance of any desire to repeal it? No.

Mr. Burke expresses much concern that American crimes are not left to American justice, and tells us, that to bring an American rebel for trial to England, is to condemn him unheard. His Answerer says, that, to have him to be tried in America, would be to acquit him without a trial.

Much more is said, in this Answer, concerning the partial suspension of the *Habeas Corpus* act, but we must refer our Readers to the Author himself, who is an able and an acute writer, and one who is far from flattering the ministry. He censures, with great severity, that timid system, that trembling exertion of authority, to which, he says, we are indebted for the present rebellion. We have threatened, he tells us, when we should have acted. Great Britain stretched forth the irresolute arm of her power, and drew it back. America

merica saw this, and before that unwieldy arm was again stretched forth to strike, she had put herself into a posture of defence. — The hand of the parent has shrunk from the unwelcome office. 'Tis the fault of our humanity; but it is also the fault of our politics, and no trifling one. A minister should be a bold man; a man who would have been a successful rebel, if his virtues did not make him a patriot. — The body-politic also has its surgeon; and he too must throw aside the amiable weaknesses of human nature. His hand, his eye, must be ever firm and resolute. His patient may, perhaps, think him cruel, unfeeling; and, if resolution and firmness be cruelty, and want of feeling, well is it for his patient that he deserves the censure. Sir, I affirm, that such a man as I describe, would have made a deeper incision in our liberty — would have hazarded something (if indeed it would have been hazarding any thing) to save so precious a limb; perhaps, to save the body. Sir, such a man would not have trusted to a partial remedy; he would have had recourse to a total suspension of the *Habeas Corpus* act at once — with a good deal more to the same purpose.

We shall conclude with observing, that our Author appears to be well acquainted with Mr. Burke's writings, and is extremely happy in applying passages from them to the letter which he answers.

Art. 13. *An Address to Edmund Burke, Esq;* on his late Letter relative to the Affairs of America. By Edmund Topham, Cornet of his Majesty's second Troop of Horse Guards, 4to. 1s. 6d. Bew.

This Address, Mr. Topham tells us, is the production of an hasty hour, and is designed to prevent the poison of Mr. Burke's opinions from infecting the middle rank of the people in this kingdom. It seems a well-intended performance, but contains nothing that is new, or that renders a particular account of it necessary.

Art. 14. *The Parliamentary Register; or, History of the Proceedings and Debates of the House of Commons;* containing an Account of the most interesting *Speeches and Motions*; accurate Copies of the most remarkable *Letters and Papers*; of the material *Evidence, Petitions, &c.* laid before and offered to the House, &c. &c. 8vo. 5 Vols. For the Years 1774, 1775, and 1776. Almon.

This *Register* is a periodical work, which has met with a considerable degree of public approbation, and is still continued with success. We never, perhaps, had a production of the kind so authentic. It is not to be considered as the mere result of literary industry, and the reveries of the Attic story. Many senatorial Gentlemen are known to have communicated accounts of what passes in the *House*, with the prudential view of taking due care of what may appear in the *prints*: and, hence, we credit the Editors of this complement for something more than a bookseller's *pretence*, when they make their acknowledgments for "the very great and kind assistance they have received." — What advantages may not the present and future periods of our national history receive from the accumulation of such valuable materials!

Art. 15. *The Remembrancer; or, Impartial Repository of public Events.* For the Years 1775 and 1776. 8vo. 4 Vols. Almon.

This is likewise a periodical collection, founded on the following idea:—To select from all the papers of intelligence the best account of every material public event; to print it in 8vo. and at the end of each volume to give a copious index to the whole.—When an ingenious pen furnishes the Public with important observations on the principal transactions of the times, which are usually denominated *Letters to the Printer*, these also are deemed proper objects of the Editor's choice; but the most considerable materials are such as bear reference to our present national contest with America. To these particular respect has been paid; and of these we have here a very copious selection,—such as, to repeat an observation made in the preceding Article, must afford excellent documents for the historian of the present times: an advantage which the historical writers, before the invention of printing, could neither enjoy, nor even imagine. And hence it is, that their works are transmitted to us, chiefly recommended by their mere ornaments—the beauties of their style and language;—but with irremediable deficiencies, with respect to matters of information, on all the great points, on which the welfare of mankind depends, and in the knowledge of which, succeeding generations are principally interested.

Art. 16. *A Letter to the Rev. Dr. Cooper, on the Origin of Civil Government*; in Answer to his Sermon preached before the University of Oxford, on the Day appointed for a *General Fast* *. 8vo. 1 s. Almon.

A poignant antidote to the poison contained in Dr. C.'s high-flying, Tory sermon. The Author is rather too acrimonious in his language; but it is difficult for a party-writer of any spirit, with strong feelings, and a warm attachment, to restrain the fervour of his zeal. We approve, however, the principles on which this defender of liberty enters the lists with a person of Dr. C.'s abilities; and the reasons which he has assigned for encountering this formidable champion of despotism, will, no doubt, be satisfactory to the active and vigilant friends of freedom.

Art. 17. *The Revolution Vindicated, and Constitutional Liberty Asserted.* In Answer to the Rev. Dr. Watson's Accession Sermon, preached before the University of Cambridge, on October 25, 1776. By the Author of "Strictures on Dr. Watson's Sermon." 8vo. 1 s. White, &c. 1777.

What, in the name of Common-sense! are the Tories aiming at, by new vamping the stale despicable jargon of Sibthorpe, Manwaring, and Sacheverel? If they have nothing better to oppose to "the Priestleys and Prices," they will afford these writers all the triumph they can wish for, and cover themselves with deserved shame and disgrace! In the polemical style, the wretched servile sophistry with which our understanding is insulted, in this publication, has been so often refuted, and is so truly contemptible, that to bestow

* See Review for January, p. 76.
Rev. June, 1777.

fresh consideration on it, would be in the highest degree ridiculous. There is not a line in this pretended defence of revolution-principles but what falsifies the title.

NATURAL HISTORY, &c.

Art. 18. *A Modern System of Natural History.* Containing accurate Descriptions, and faithful Histories of Animals, Vegetables, and Minerals: together with their Properties, and various Uses in Medicine, Mechanics, &c. Illustrated with Copper-plates. By the Rev. Samuel Ward, Vicar of Cotterstock cum Glapthorpe, Northamptonshire; and others. Small 12mo. 12 Vols. at 1s. 6d. per Vol. sewed. The whole Set, bound, 1 l. 4s. Newbery.

We mentioned the first four volumes of this pretty compendium, containing the *quadruped animals*, in our Review for September last. The design is now completed. The 5th, 6th, 7th, and 8th volumes contain the *birds*. In the 9th, 10th, and 11th we have the *fishes*, *reptiles*, and *insects*. The 12th professes to give us the *waters*, *earths*, *fossils*, *minerals*, and *vegetables*; the last-mentioned class occupies but nine pages, under the title *Botany*; and contains only a general explanation of the Linnæan system. We thus particularize the several divisions of the work, as the distinct parts are sold separately.—The numerous engravings are well executed; and the performance, in general (whatever may be its defects) is happily adapted for the rational entertainment, and real instruction of young readers: to say nothing of the thousands, and tens of thousands, of *adults* who may peruse it with advantage.

Art. 19. *Elements of Natural History.* By Thomas Martyn, B. D. Professor of Botany in the University of Cambridge. 8vo. 1 s. 6 d. Cambridge printed; sold by White, London. 1775.

This work is designed as a synopsis of natural history, after the system of Linnæus. The generic characters are in general taken from him; but the enumeration of the species is judiciously enlarged and corrected from Buffon, Pennant, and other naturalists. The title-page is evidently meant to refer to a much larger work than the present, which contains the class of *Mammalia* alone.

Art. 20. *A Botanical Arrangement of all the Vegetables growing in Great Britain, &c.* according to the System of the celebrated Linnæus, &c. The Whole illustrated by Copper-plates, and a copious Glossary, &c. By William Withering, M. D. 8vo. 2 Vols. 14 s. Cadell. 1776.

In this laudable attempt to facilitate the knowledge of botany to the English student, who is unacquainted with the learned languages, the Author has adopted the *generic* descriptions given in the *Genera Plantarum* of Linnæus; and has translated the characters of the *species* from his *Systema Naturæ*; subjoining, however additional, descriptions to almost every one of the species. These additions are distinguished from the preceding, by being printed in *Italic*; and are either taken from his own observation, or from writers of good authority.

In an *English* botanical system, the Author has found himself under a necessity of inventing and employing some new English generic

names;

names; adding the common English name to the species, as well as the Latin synonyms of Gerard, Parkinson, Ray, and Caspar Bauhine. He has been attentive likewise briefly to mark the economical, medical, or other uses of the different plants; and particularly to design those species which are preferred by, and afford nourishment to, particular animals. Several of his observations relative to this article are said to be the results of experiments made by himself, and frequently repeated, with the necessary precautions. He gives some plain rules likewise for the investigation of plants systematically; and illustrates these rules by apposite examples. In short, the *arrangement* itself appears to be carefully and judiciously executed; and to be excellently adapted to answer the Author's intentions of being serviceable to those for whose use it is more immediately designed.

AMERICAN CONTROVERSY.

Art. 21. *Free Thoughts on the American Contest.* 8vo. 59 Pages. Edinburgh printed. 1776.

Originally published in the *Edinburgh Weekly Magazine*, in a series of letters, under the signature of *Timoleon*. The Writer takes the government side of the question; and treats, in a cool and rational strain of argument,—on the real cause of the discontents of the Americans;—on natural liberty;—on representation;—on political freedom, and the constitution;—on colonization. These subjects are judiciously discussed in the first part. In the second part, the Author enters on a particular examination of the several arguments that have been urged in favour of the Americans; and enquires what would be the consequences to America herself, should she succeed in her present contest. He then considers the nature of the American trade; and concludes with some severe strictures on the American pamphlet entitled *Common Sense*.—The Author is an acute reasoner, and offers many arguments which though, in general, they have occurred to other writers, are not unworthy the consideration of all who still think it worth while to attend to the *paper* part of the warfare.

Art. 22. *Letters from General Washington to several of his Friends, in the Year 1776.* 8vo. 1s. 6d. Bew.

We cannot look upon these Letters as genuine; but we must pronounce them well written: they would do great honour to General Washington, could his claim to them be indisputably established.

NOVEL.

Art. 23. *Delicate Crimes.* In a Series of Letters. 12mo. 2 Vols. 5s. Hooper. 1777.

Another translation, from the French, of a work which had before appeared in the English language, under the title of *The Fatal Effects of Inconstancy*: see Review, vol. li. p. 238. The present Editor professes, in his prefixed advertisement, his entire ignorance of the former translation, before the sheets of this *second* performance had passed through the press. With respect to the comparative merit of the two translators, he modestly submits it to 'the decision of the candid Public,'—which we likewise shall do, as not having seen the original work. The difference, however, between the two versions, is very considerable throughout; and perhaps, in different passages,

passages, each of the translators may, alternately, claim the preference. The following short extract, taken at random, may serve as a specimen of both the publications :

Fatal Effects, &c.

‘ During your residence in Italy, you may, with great ease to yourself, gather in the useful harvest which that rich country yields, which once produced a race of heroes, was formerly the cradle of Arts, and is now become the seat of modern politics. You need not kiss the Pope’s slipper—I could hardly pardon you such a superstition; but you may inform yourself of his state and powers. You should also learn the manners of the people; I mean of those that are called *the best company*. There is a peculiar species of these, in every country; and it is from them alone, that persons of your rank are to learn all that is worth knowing.—You may laugh at the *Monsignori* there, and gallant with their wives—Use your freedom in this latter article, as much as you will, but let passion be out of the question. To know them only, is sufficient both for your purpose and your safe-guard. This is a more essential study than one is apt at first to imagine. The characteristic spirit of every nation is generally more strongly marked in that charming sex, who are always the most interesting part of it.’

Delicate Crimes.

‘ Since you are now in Italy, gather (but not with too much labour) those useful harvests, which that brilliant climate so copiously furnishes; once the country of heroes, it became the cradle of the Arts, and is still the seat of politics. Don’t kiss the Pope’s slipper; it is what I shall never forgive you; but get at the root of his power. Learn the manners of the people; above all, those of the good company. Every nation has a stile of life peculiar to itself; and in becoming acquainted with that, people of our order learn all they ought to know. Laugh at the *Monsignori*, and endeavour to debauch their wives; lie with as many of them as you can; to love them is not your end, but to understand them: it is a more essential study than many imagine. The flower of a nation’s wit, is in some sort confined to that charming sex, which is always its most interelling moiety.’

Duke de CLERMONT to the
Viscount de * * *

This Duke de Clermont seems to have been the CHESTERFIELD of France.—There is a degree of delicacy in the rendering of *some expressions* in the elder of the above-quoted translations, which seems to give a colour to the report that it is the work of a Lady*, well known in the world of English literature. The other version is said to be the performance of a Gentleman; who, in respect to the *freedom* of some of the letters, in the original, must, in virtue of his sex, have a considerable advantage over his female competitor.

* Mrs. G. well known by the part she bore in the matrimonial correspondence between *Henry* and *Francis*.

P O E T I C A L.

Art. 24. *The Country Justice*; a Poem. By one of his Majesty's Justices of the Peace for the County of Somerset. Part III. 4to. 1s. Becket. 1777.

Of the style and spirit of this work, plainly 'intended (as the Author professes) to cultivate HUMANITY in the provincial administration of justice,' we have already spoken †. The same mildness and benevolence breathes through this third part. A kind of tender sublimity distinguishes and recommends the following passage:

Oh, MERCY, thron'd on his eternal breast,
Who breath'd the savage waters into rest;
By each soft pleasure that thy bosom smote,
When first creation started from his thought;
By each warm tear that melted o'er thine eye,
When on his works was written, THESE MUST DIE;
If secret slaughter yet, nor cruel war
Have from these mortal regions forc'd thee far,
Still to our follies, to our frailties blind,
Oh, stretch thy healing wings o'er human kind!

For other touches of a similar nature on the article of *Prisons*, on *Filialtion*, &c. we refer our Readers to the poem itself.

Art. 25. *The Poems and Miscellaneous Compositions of PAUL WHITEHEAD*. With explanatory Notes on his Writings, and his Life written by Capt. Edward Thompson. 4to. 10s. 6d. Boards. Kearsly. 1777.

The poetical writings of the late ingenious Mr. Paul Whitehead are so well, so universally known, that any recommendation of them, from us, would be superfluous. The Editor has prefixed an account of the life of this eminent satirist, written at considerable length; but the history of all poets is little more than that of their *works*. The sons of the Muses are generally an indolent race, retiring from society, and from business; and therefore their lives are seldom productive of such incidents as would make any striking appearance in the annals of biography. In gleaning the smaller, miscellaneous poems of Mr. Whitehead, the Editor has casually picked up one or two little pieces, which were written and published by Mr. William Whitehead, the present Laureat †: but this mistake has been candidly acknowledged in the advertisements of the publication, in the several news-papers.

Art. 26. *The Duchess of Devonshire's Cow*; a Poem. 4to. 6d. Bew.

Celebrates, in a few sorry verses, the benevolence extended by the Duchess to the owner of a starved cow. Poets are never more at home, than when they praise the munificence and generosity of the great.

† See Review for May, 1775, p. 406.

† The pieces are—"Verses to the Memory of Mrs. Pritchard," and the famous Ranelagh song—"Ye belles, and ye flirts, and ye pert little things," &c.

Art. 27. *The Duke of Devonshire's Bull to the Duchess of Devonshire's Cow*; a Poetical Epistle. 4to. 1s. Fielding and Co.

A laugh at the cow-poet.—If the libidinous Reader looks here for obscenity, he will be disappointed.

Art. 28. *The Old Serpent's Reply to the Electrical Eel* *. 4to. 2s. Smith.

A fruitless attempt to catch the *Eel of Wit* by the tail.

Art. 29. *John the Painter's Ghost*: How he appeared on the Night of his Execution to Lord Temple, &c. 4to. 1s. 6d. Williams.

John the Painter's ghost rises to the tune of William and Margaret, and takes his revenge on Lord T †. and the rest of the courtiers, by telling them their own.

Art. 30. *An Elegy on the Death of the Right Hon. Sir Charles Saunders*, Knight of the Bath, Admiral of the White Squadron of his Majesty's Fleet. By the Rev. Robert English, M. A. Chaplain to the Twelfth Regiment of Foot; and to the Right Hon. Edward Lord Hawke. 4to. 1s. Becket. 1777.

Admiral Saunders was so respectable a man, that it would have been strange if the *Naval Muse*, in particular, had seen him depart without offering some tribute of praise to a character of such uncommon worth.—Mr. English has here, very laudably, attempted to do justice to the abilities of Sir Charles, as a commander, and to his virtues as a man. The following valedictory lines, from the conclusion of the Elegy, may be selected as a specimen:

Go, Happy Shade, where pure enjoyments flow!

Be blest above, for gen'rous acts below!

Through seas æthereal, life's rude voyage o'er,

Thou gain'st at length an hospitable shore:

Conflicting passions shall no more controul;

Sooth'd ev'ry care, and harmoniz'd the soul.

Brunswick he lov'd, and his auspicious line;

Yet sacred Freedom mark'd him at her shrine:

His star, an emblem of sublime desert,

Shone with reflected lustre from his heart;

Truth, Honour, Valour, with united rays,

Inflam'd each honest breast with ardent praise,

Blaz'd his renown to Earth's extreme domains,

Where smiles Aurora, and where Hesper reigns,

Where glows the brilliant Zone, where freeze the Poles,

Far as the winds can range, or Britain's thunder rolls.

For a further specimen of the poetic talents of our Nautical Bard, see our account of the second edition of his *Naval Review*, a poem: *Review*, vol. li. p. 165.

* For the *Electrical Eel*, see *Review* for April, p. 313.

† Lord Temple, charged with employing one Baldwin, a painter, to trick John into that confession which hanged him.

- Art. 31. *An Elegy, occasioned by the Death of a Lady's Linnet.*
4to. 1 s. Davies.

Spirited and poetical, but not without some defects, which the Public may put upon a repairing lease. Yet these things, like the ephemeron, exist but for a day,—So, we hope, may the lady's grief for the linnet;—not her love if he deserves it, for the poet.

- Art. 32. *The Lion extricated; or, the Jackall's Defeat.* A Fable in Three Cantos. 4to. 1 s. Almon.

Political doggrel, working up the stale materials of Lord Bute and the P. D. Lord Chatham and his pension, and a great deal of stuff of the same sort.

- Art. 33. *A Familiar Epistle from C. Anstry, Esq; to C. W. Bampfylde, Esq;* translated, and addressed to the Ladies. 4to. 1 s. Almon. 1777.

We have noticed the original in our Review for February: of the translation, take the following curious specimens;

Nor midst its merry notes does Polyhymay
Refuse to grace the corner of my chimney;

Great Cybele her vanquish'd crest deplore,
And boast her, of her tower-capt head no more.

With swinish hams, and bloody puddings stor'd,

And though to Deary's share light coffers fall,—

The following simile is worthy of observation;

As by a mastiff, when a hare is spy'd
Securely friking near a copse's side,
His ears erect, the cur begins the chase,
Urging with eager rage his tardy pace,
Thrown out at length, he halts upon the plain.—

This reminds us of a simile in an Irish tragedy:

As when a hunter goeth forth to hawke,
He sees two filberts growing on one stalk:
He cracks the one, and, finding that is sound,
Believes the other so, though lying on the Ground.

But, notwithstanding the sudden metamorphose of the mastiff into a cur, we think the last quoted simile infinitely superior.

- Art. 34. *The Gamblers*; a Poem; with Notes critical and explanatory. 4to. 3 s. Hooper. 1777.

This poem is so replete with the mystic terms of the turf and the tables, that it is fit only for the perusal of adepts. Besides, it is uninteresting, and not likely to answer any moral purpose. The Duke of C... has behaved so well of late years, that it was certainly wrong to make him the *stale* hero of the poem.

- Art. 35. *The Gamblers*; a Poem. Canto II. 4to. 1 s. 6 d. Hooper.

Those who wish to acquire turkish knowledge may read this Canto with emolument. It is written with spirit, and contains many classical allusions; but, as we said of the first part, we know not where to find the *cul bon*.

Art. 36. *The Art of Conversing.* Translated from the French
4to. 1 s. Lewis.

These rhymes, for we cannot call them poetry, are said to be translated from the French of a *Pere André* of Rouen.

The Translator hath grievously offended the more respectable memory of Thomas Brown, who saith, that the vilest rhymes are those that end in *inguis*.

Don't contradict him, or he will distinguish,
And sub-distinguish, and all sense extinguish.

To debase the human mind, and spoil the heart.

Speak that I may see you, said an ancient wight.

Cedite Liffes scriptores, cedite Twedg!

M E D I C A L.

Art. 37. *Practical Remarks on West-India Diseases.* 8vo. 2 s.
F. Newbery. 1776.

This pamphlet is given as a specimen of a larger work, on the same subject, which the Author means to pursue, should he be encouraged to proceed. It is therefore only a kind of sketch of the description and method of cure of some of the most violent and fatal diseases which attack the inhabitants of those torrid regions. The compass it takes is scarcely sufficient for an accurate discrimination of the several diseases on which it treats; but the mode of practice inculcated is free, vigorous, and apparently founded on just observation. We doubt not, therefore, but the Author's design, executed in its full extent, would be a valuable addition to the healing art; especially should he adopt a more correct and less florid manner of writing, in his future compositions.

Some of the circumstances most worthy of remark in the present piece are—the extraordinary efficacy attributed to the red precipitate of mercury, administered in doses of half a grain, with nitre and camphor, or absorbent powders, in internal inflammations; the amazing doses of opiates safely and advantageously given in the *tetanus*, so far we are told in one case, as twenty ounces of laudanum in one day, in others four ounces of solid opium during the course of the disease;—and the happy effects of throwing cold water upon patients placed in a draught of air between two doors, in the height of a most malignant and putrid small-pox.

Art. 38. *A select Number of scirrhus and cancerous Cases, successfully treated without cutting,* by the peculiar Remedy of Melmoth Guy, Surgeon, &c. 8vo. 1 s. Nichol, &c. 1777.

Mr. Guy here offers to the Public twenty cases in favour of his method of treating scirrhus and cancerous humours without the knife. Were any really effectual remedy for these most dreadful of all diseases discovered, it would be the height of inhumanity to confine the benefits of it by an interested concealment. How much the Public loses by this conduct in respect to Mr. Guy's medicines, we pretend not to determine. The cases related have the appearances of authenticity; but every person acquainted with medical history will know how little certainty can be obtained from a partial view of

any point of practice. With regard to style and language, this publication is not in the least superior to the generality of "quested cures, &c." which accompany the pills and drops of every common nostrum-monger.

* See also our account of an *An Essay on scirrhus Tumours and Cancers*, by Richard Guy, Surgeon, (the father, we suppose of the present author) Rev. vol. xxi. p. 515.

Art. 39. *A Letter from the celebrated Dr. Tissot to Dr. Zimmermann, on the Morbus Niger*; including some apposite Cases equally curious and interesting. The whole illustrated with an Account of the morbid Appearances of the dissected Bodies. Translated from the French by John Burke, M. D. 8vo. 1s. 6d. Nearly. 1776.

The *Morbus Niger* takes its name from the discharge of a black matter by vomiting and purging; which, imperfectly known to the ancients under the name of *Atra Billa*, is now discovered to be blood extravasated from a ruptured vessel in the stomach. The most excruciating pains precede this evacuation; by which, and the loss of blood, the patient is so much reduced, that the disease usually proves fatal. The first case here related by Dr. Tissot was successfully treated by a truly Hippocratic simplicity of practice. A diet entirely liquid, consisting of pisans, light broths, and milk; with emollient glysters, and the gentlest aperients, were the only medicines employed; and the learned and ingenious Writer suggests various arguments in his reasonings upon the nature of the disease, to shew that more active medicines could not have been used with propriety. A second case of the *Morbus Niger*, which terminated fatally; and a third, of a disorder somewhat resembling it in symptoms though different in its nature, afford some curious appearances discovered on dissection. Two other observations, one relating to a particular kind of intestinal worm; the other to a violent and obstinate pain of the head, cured by a deep incision on the part; though worth perusal, are not so 'apposite' to the subject of the former part of the letter as the title-page seems to express.

Art. 40. *An Examination of a Charge brought against Inoculation*, by De Haen, Raft, Dimdale, and other Writers. By John Watkinson, M. D. 8vo. 1s. 6d. Johnson. 1777.

At a time when the prejudices against inoculation are almost entirely silenced, it must appear an alarming circumstance to the friends of that salutary practice, that such objections are raised against the mode of administering it, by those who allow its merit and success, as must tend greatly to abridge the benefits derived from it. For we own we have little expectation that it will ever be found practicable in this country to introduce, under the authority of government, such a plan of inoculation as shall extend its advantages through the body of the people; and if this be not effected, every restriction on such individuals as may be disposed to practise it, will operate to its discouragement. Many a tender parent, who would venture to inoculate a child under their own eye and nursing, would not be able to overcome their reluctance at sending it abroad, amidst new faces, under another roof, where their own attendance would be impracticable or highly inconvenient. The great charge under which private inoculation

inoculation labours, is that obvious one of fostering a disease always ready to spread by natural infection. That by its means the natural small-pox is in fact more diffused than it would otherwise have been, is supposed to be proved by the increased proportion of deaths from this disease, appearing in the bills of mortality since the inoculation was practised. This is the foundation of the charge brought against it by the authors mentioned in the title of the present treatise; and what the Writer attempts to invalidate.

The following are the principal considerations urged by Dr. Watkinson: That one cause of the greater proportion of deaths from the small-pox with respect to other diseases in the modern London bills, may be the increased purity of the air, which lessens the mortality of other diseases, but has little effect on the small-pox. That the inoculated small-pox are so much less contagious than the natural; that little danger is to be apprehended from their infection. That the contagion even of the natural small-pox is scarcely sufficient to propagate a prevailing epidemic, without the influence of some peculiar constitution of the air. But the most important argument, and what indeed we think tolerably decisive in exculpating inoculation, is drawn from a review of the Bills of Mortality as far back as the year 1629, a century before the introduction of that practice; by which it appears that the proportion of deaths from the small-pox has been increasing in gradual progression ever since that time, excepting indeed for the last four years, in which it has decreased. During a very considerable part of this period, therefore, we must look for some other cause of the increased mortality of the small-pox in London; and we may reasonably conclude, that this cause, whatever it be, would operate equally since the introduction of inoculation as before. What this cause is, Dr. Watkinson has not attempted to ascertain.—We think the prodigiously increased conflux of fresh people out of the country, whose fears of the small-pox have been conquered by stronger incitements of pleasure or interest than their ancestors felt, will go a great way towards accounting for the fact.

For the valuable tables exhibiting this progressive series, which were furnished to the Author by Dr. James Sims, we refer to the pamphlet itself, which deserves the perusal of those who wish to see the arguments on both sides of this important question.

M I S C E L L A N E O U S.

Art. 41. *Supplement to the Life of David Hume, Esq;* containing genuine Anecdotes and a circumstantial Account of his Death and Funeral. To which is added, a certified Copy of his Will. 12mo. 1 s. Bew.

We observe nothing very material in this publication.

Art. 42. *A Treatise of Laws*, from the Greek of Sylburgius's Edition of Theodoret, Bishop of Cyrus, his *Therapeutica*, &c. By Thomas Comber, LL. D. Rector of Buckworth and Murborne, Huntingdonshire. 8vo. 2 s. sewed. White, &c.

We announced this valuable work in our Review for July, 1776. It is now regularly published; and the learned world is much obliged to Dr. Comber for this republication and translation of an author so justly celebrated for his learning and eloquence. The Doctor has also added

to the work two sets of *annotations*, one of which he entitles *Sentimental*, the other, *Interpolatory and Explanatory*.

Art. 43. *A Book of Instructions*, written by the Right Hon. Sir Christopher Wandesforde, Knt. Lord deputy of Ireland, &c. &c. to his Son and Heir George Wandesforde, Esq; in order to the regulating the Conduct of his whole Life. 12mo. 1 s. 6 d. sewed. Becker, &c. 1777.

This work is a curiosity, and will serve to add, as the Editor observes (in his dedication of it to John Earl of Wandesforde; of the kingdom of Ireland) a Lord Cattlecomer to Mr. Walpole's list of noble authors. Dr. Comber, a descendant of the family, has now published it for the use of young gentlemen of fortune; who will find it fraught with much instruction on a numerous variety of important points, arranged under their proper heads, and illustrated with *notes*. The Author appears to have been a person of strong sense, of sound judgment, and of exemplary piety and prudence.

Art. 44. *The Trifler; or, a Ramble among the Wilds of Fancy, the Works of Nature, and the Manners of Men.* Vols. III. and IV. 12mo. 5 s. sewed. Baldwin. 1777.

When we set out with the Trifler on his second Ramble, we found him so entertaining, that we soon promised ourselves much pleasure in the excursion. From several flights of fancy, and strokes of character, superior to any with which he had amused us formerly, we began to apprehend, that whatever occasion his irregular and unusual manner of thinking and talking might give us for criticism, we should, on the whole, have no occasion to regret the renewal of our acquaintance. But, as it often happens to travellers whom chance has thrown together, we had not gone far before we saw reason to lower our ideas of our companion. Whether some cross accident had put him out of humour; or whether he had so little command of himself, as not to be capable of journeying on for a single day without discovering his ill-temper, we cannot say; but, in the first evening of the excursion, he behaved in such a manner, to some worthy gentlemen who happened to be at the same inn with us, as gave us sufficient proofs, that instead of having had the good fortune to meet with an agreeable Trifler, we had fallen into a most unlucky connection with a splenetic humourist, and snarling cynic, who was likely to give himself and us no small vexation upon the road.

To drop the allusion: the pleasure we promised ourselves from this work has been greatly overbalanced by the pain we have suffered from the wanton and illiberal attack which the Author has made upon two modern writers, whose literary and personal merit ought to have protected them from such an insult. Though our Author has not expressly named the objects of his misplaced ridicule, he has taken care to identify them by marks sufficiently characteristic. He has introduced, in the course of his narrative, an Experimental Philosopher under the character of a vender of *Deplified Air*, and an Orator haranguing a mob on Civil Liberty. He leads the former, with a chemist his companion, through several low adventures, offensive to delicacy; but still more offensive, as an insult upon philosophy in the person of one of her sons, whose indefatigable and successful researches into nature, have justly procured him an high degree of public approbation.

In that part of his narrative in which he introduces the advocate for America, he paints him in the blackest colours—colours which produce a portrait so perfectly the reverse of the original, that it would have been difficult to discover the painter's intention, had he not taken particular care that it might not be mistaken, by hanging a bundle of calculations at the side of his figure. 'A miserable projector—a four republican—an enemy to every species of subordination—an incendiary, who has a settled rancour in his heart against government—a monster that, for the repose of our country, ought to be extirpated from the human race'—are a small specimen of the rancorous abuse with which this anonymous Writer has loaded a very respectable character. Not satisfied, however, with aspersing in this manner, the Politician, he traduces, in terms if possible still more expressive of malignity, the Divine and the Man; and with him the whole religious sect to which he belongs. He calls him 'a contemptible fanatic—a sly insinuating betrayer—a canting, fawning, hypocritical impostor—who has dissented from the established church till he has no religion at all,'—and says, that 'the sect to which he belongs will never be quiet till, like the Jesuits, they are expelled from every community as the common disturbers of mankind.'

Such censures as these, to which the known character of the individual, and the whole history of the sect, give the lie, can produce no other effect than to bring disgrace upon the head of the vile defamer, who, instigated by Malice, employs "those twin ruffians, CRUELTY and COWARDICE," to assassinate, in the dark, his neighbour's good name.

It is happy for society that such vipers as these, held back by the tolerant spirit of the times, are able to do nothing more than hiss and brandish their sting. And it is to be hoped that the period is not far distant when the sting shall be torn out by the hand of legal authority—when the demon, PERSECUTION, shall no longer be permitted to "go about seeking whom he may devour."

RELIGIOUS and CONTROVERSIAL.

Art. 45. *A liberal and minute Inspection of the Holy Gospel*; affording an occasional Paraphrase, with Notes and Emendations on the Four Gospels and the Acts of the Apostles; and a regular Exposition of all the Epistles, except the Revelation. 8vo. 1s. M. Lewis.

There is such oddity in this performance, that we are almost at a loss in what manner to speak of it. The present pamphlet contains only a paraphrase on the Epistle to the Ephesians; in which the Writer follows Locke, of whom he is a great admirer. But in the preface, (designed for the whole,) we are told, it is his intention to publish a commentary on the other books of the New Testament, of which this is now delivered as a specimen; and 'the rest of the work being ready will follow, as soon as the countenance this receives can be determined. In this elaborate work, as he styles it, the employment of twenty-four years, many authors are said to have been consulted; but material assistance to have been derived only from Clarke's and Locke's illustrations: so it is added, 'the Editor avers that the bulk of this publication is the *Fætus* of his own meditation, aided, he conceives with the Divine Spirit.' The sense and meaning of

of the Writer seems on the whole to be given and illustrated in this paraphrase; but it is in so singular a manner, the sentences are so divided, the words so spelt and accented, as to betray some great peculiarity * in the Writer, and in general to disgust the Reader, and forbid the perusal of the performance: And since we abound with paraphrases and expositions on the scriptures, it may be advisable to withhold this proposed commentary at least for some time longer, till maturer thought and advice may render it more fit for the public eye: but we must leave the learned author to judge on this point for himself.

Art. 46. *The Harmony of the Truth*; the Second Part, called the Harmony of the Scriptures. 8vo. 2s. Law. 1776.

The character which, in our Review for December last, we gave of the former part of this work, will, in a great measure, suit the present performance. It hath, at least, the same absurdity and bigotry, though not, we think, the same striking marks of insanity. However, if the Author be somewhat mended in this respect, the alteration for the better is so small, that we entertain very little hopes of his perfect recovery.

Art. 47. *Truth and Error contrasted*; in a familiar Dialogue; in which are clearly shewn the mistaken Notions of Mankind, relative to their present and future State, to the Resurrection and Judgment, to Heaven and Hell, and Life and Death. By a Lover of Truth. With an Appendix, containing Essays and Extracts from Letters relative to the same Subject. 8vo. 1s. 6d. Phillips.

When we first opened this work, and found the Author declaring himself an enemy to vulgar prejudices, and at the same time assuring his Readers that tho' they will meet with many things not only uncommon but new, he has furnished them with firmer footing to stand on, than old prejudices and common received notions; our curiosity was excited, and we promised ourselves that some new and important ideas would reward us for the trouble of a careful perusal. But after giving the performance our closest attention, we are able to discover nothing but a confused jumble of fancies, so wild and extravagant, that we are at a loss to determine whether we ought to rank the Author among the enthusiasts, or the madmen, of Moorfields.

If our Readers are curious to form some idea of the contents of this original work, we can only acquaint them, that we meet with much obscure discourse between M. *Sax* and *Panama*, to prove; that man has two kinds of flesh and blood, the one gross and carnal, such as we inherit from Adam by the fall, which is the grave of the soul, the other of an inconceivably fine, thin, subtle nature—that this was restored by Christ, and will survive the last general fire—that it was in such flesh and blood that Christ appeared after the resurrection—that Christ's judgment is in every heart, and this is the only day of judgment spoken of in scripture—that heaven and hell are only within men—that after death, the soul does not pass out of the body, but retire into the interior parts, till it has reached a world suitable to its nature, as, when strong liquor is frozen in a

* Among other instances of this, we note his *Dedication to God*; who is addressed as most *noble*, most *prissant*, most *reverend*, &c. &c.,
boastle

bottle the spirituous parts retire toward the center.—But hold! we must not gratify your curiosity too far. Buy the work, and you will be master of many wonderful secrets; among which, the most wonderful of all is, a method of curing mad people, by drowning them.

Art. 48. *Horæ Solitariae*; or, Essays on some remarkable Names and Titles of Jesus Christ, occurring in the Old Testament, and declarative of his essential Divinity and gracious Offices in the Redemption of Man: To which is prefixed, an historical Introduction concerning the Doctrine of the Trinity, as it appeared in the World, principally, before the Christian Era. 8vo. 5 s. Boards. Dilly. 1776.

In the introduction to this work the Writer has frequent recourse to a number of learned authors, and among the rest to Mr. Bryant's celebrated publication on Ancient Mythology. He seems to suppose (though it is a needless supposition) that polytheism took its rise from a corrupted notion of a plurality of persons in the divine essence. However *just* may be his remarks in some other respects, surely the following reflection, very generally expressed, is not very candid: 'The Heathens themselves who knew any thing of the tradition of the Trinity—did not farther corrupt or debase the truth into *Sabellianism*. They had, in that respect, more sense and more modesty than some later refiners; who, in their rage for improvement, have stuck at nothing, but have presumed to fashion the *All-mighty Creator* after their own little notions, and with a peculiar kind of confidence, given almost the lie direct to his own most positive assertions. They have but one step farther, and that is to deny his existence at once.' There have been persons of great integrity, humility, and piety, as well as learning, who could not see that the scriptures supported all the sentiments this Writer embraces. A little less confidence might therefore become him.

The introduction is filled with learned quotations and observations; which are followed by upwards of thirty essays or meditations on the topics mentioned in the title-page. These discover a very devotional spirit, and separate from matters of dispute and contest, which seldom answer any good purpose, but often a bad one, the pious and moral reflections they offer may be serviceable to many serious Readers, particularly to the followers of Mr. Romaine, and others who may fall in with the Writer's sentiments.

Art. 49. *The Conduct of the Primitive Fathers in the Reception and Transmission of Books ascribed to the Apostles and their Companions.* 8vo. 1 s. Bew.

The pamphlet consists of six letters; the first of which proposes some doubts concerning the qualifications of the early Fathers as witnesses for the books of the New Testament; which doubts the following letters are intended to remove. The answers and arguments which are here offered have been more amply and satisfactorily considered in larger works: but this shorter view may be usefully perused, though, as the Writer observes, 'the remarks might have admitted of a more advantageous form;' and a yet greater attention to the subject would probably have rendered it more satisfactory to the Public: though, we presume, the subject, however important, is not very suitable to the taste of the present age.

SERMONS.

S E R M O N S.

I. Before the Incorporated Society for the Propagation of the Gospel in foreign Parts—in the Parish Church of St. Mary le-Bow, Feb. 21, 1777. By the most Rev. Father in God, William Lord Archbishop of York. 4to. 1s. Becket.

Of this discourse we gave an account in our last month's Review, with some extracts, taken from the first edition, printed at the expence of the Society, and *not sold*. It has, since, been reprinted in a variety of forms. The notice taken of it, in some debates, in the House of Lords, hath contributed, not a little, towards rendering it an object of more attention than is commonly bestowed on discourses from the pulpit, even though an Archbishop be the preacher.

II. At the Interment of Mr. John Galway, a Student in the Academy at Warrington, Feb. 11, 1777. By William Enfield, LL. D. 4to. 1s. Johnson.

An elegant and pathetic improvement of a scene which is not the less solemn, or the less affecting, from its being common to every human being.

III. *The good Shepherd's Care for the Lambs of his Flock*. A Sermon to Children. Delivered to a Set of Catechumens, by S. Palmer. 12mo. 3d. Buckland. 1777.

Serious, pious, and useful admonitions to ministers, parents, and children.

IV. At Winchester Affizes, in March, 1777. By Richard Burleigh, Curate of Beaulieu. 6d. Beecroft.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

AS the *Letters and Memoirs of Miss Sophia Sternheim*, a novel lately translated from the German, have been ascribed by their English Translator [see Review for October, 1776, p. 319] to one Mr. *Weiland*, I am authorized to apply for that justice which you are ever ready to do to every Author, and to which no one has a fairer claim than Madame *Sepbia de la Roche*, Lady to the Privy Chancellor Baron de la Roche of Coblenz. It is to this ingenious Lady that the Germans are indebted for the above entertaining novel; it is to the German predilection in favour of English literature, manners, &c. that you must ascribe the great and noble light in which she has represented some English characters, and in which they are generally drawn in the best modern German plays and novels. Let your generosity then be conspicuous, not only in restoring to the fair Author her property, but likewise in acquainting your Readers that the celebrated Mr. Wieland, of Weymar, had no share in the above publication but that of an *Editor*. His name, by bad spelling, changed into that of *Weiland*, proves to be a very laughable blunder, since in German it signifies a Mr. *Late*, or a Mr. who is *no more*. That Gentleman is however in full vigour of life, and, for the further improvement of German literature, it is to be wished that he may long continue so.

R. E. R.

GENTLEMEN,

Your constant Reader, S. N. felt a "*painful something*" when at Potsdam, and, with your permission, he has given vent to it in your Review*, in a manner which speaks him to be rather too nice in his feelings, and *worth*, perhaps, too many thousands to weigh things, men, and arguments by any other standard than that of the pound. I shall not, therefore, argue with him on the pretended "*splendida miseria*" which struck him when he visited the residence of the King of Prussia; nor shall I retaliate upon him, as a Prussian might well be inclined to do, by enlarging on the *misera opulentia* of many rich inhabitants of this brick-built, plain, yet first metropolis of the modern world. It is, however, but common justice to observe, and I desire you to do it, that the greatest *creation* of the Prussian monarch appears, not so much in his palaces, buildings, and accumulated wealth, as in the encreasing numbers, in the thriving state, in the spirit, politeness, ingenuity, and industry of his subjects. A traveller must be short-sighted, indeed, who does not observe this in Prussia; and he must be ill-natured or envious, who will not. It is very true that the Prussians are not grown insolent by illgotten wealth, plunder'd in the Indies, extorted by negro-drivers, accumulated by corruption, and usurious contracts, or jobbed by gambling in the alley; nor do they boast of any precarious pasteboard opulence of national debts or paper currency, which, to use Milton's words,

— some cross-wind, from either coast,

May blow transverse, ten thousand leagues awry

Into the empty air. —

There is some *reality* in their modest opulence. It is the produce of ever-encreasing, honest husbandry, trade, and manufactories.

So much for the "*inhabitants of worth*," brought together in Prussia, as Mr. S. N. is pleased to stile it, by force and military despotism. But give me leave to hint at another unfair construction of your Sentimental Correspondent.—Mr R. E. R. spoke of Greenwich Hospital †, as of a noble charity of *this* opulent and powerful nation. Your Correspondent misunderstood him, and thereby does injustice to the King of Prussia's taste for royal magnificence. But let us not deprive a truly great man of the honour of a noble and prudent charity; a Prince who lives like a philosopher, and who is, for very good reasons, so averse to *empty court parade and pageantry*, that if we judge of him by the plain appearance of his attendants, and the simplicity of his dress, no man of sense can possibly accuse him of any degree of fondness for fool-catching splendor.

Your constant Reader,

A PRUSSIAN.

†† Inquiry is making into the subject of F. V.'s Letter; but an answer could not be obtained soon enough to appear in this month's Review.

* The publications relative to the disputes at Madras, must be deferred to next month.

* See Correspondence, in the Review for April, p. 318.

† Review, March, p. 240.

A P P E N D I X

TO THE

M O N T H L Y R E V I E W.

VOLUME the FIFTY-SIXTH.

FOREIGN LITERATURE.

A R T. I.

Essai sur le Despotisme.—An Essay on Despotism. London. (Amsterdam.) 1777.

THIS Essay discovers, in style, manner, thought, and expression, a masterly hand; and we are inclined to conjecture, from the general spirit that reigns through it, that it is the production of an Author, whose rank in life is not inferior to his rank among the good writers of the age. It seems to have been penned with the most excellent design—to shew to a young and virtuous monarch, ascending a throne which had long been dishonoured by ignoble prodigality, luxurious avarice, and all the forms of oppression, the frightful consequences of arbitrary measures and licentious despotism. ‘A young prince, (says the Author, in an *advertisement* prefixed to the work) may, with the best intentions, persuade himself, by the example of his predecessors, or by a method of governing which has been confirmed by long custom, that no remedies can remove the evils complained of, except measures enforced by authority. But if he does not guard his upright mind against this destructive error, he will do mischief in spite of his own heart, and will find himself disappointed by resources, that fail through their having been too much employed.’

The Editor of this work informs us that it was written towards the conclusion of the reign of the late King, and, accordingly, we find, after the advertisement, a dedication, or letter, addressed to the dauphin. This letter runs in a very uncommon strain, and some extracts from it will shew us the energy and spirit, which animates this ingenious and patriotic Writer.

APP. Rev. Vol. lvi.

K k

‘ Your

' Your flatterers, that is to say, all those who surround you, have told you, no doubt, more than once, that you brought with you into the world an irrevocable right to the supreme authority. It is this groveling principle of adulation and frenzy, that I mean to overturn.—If you could look back upon your cradle, and your swaddling bands, this might persuade you that you were not born mighty, and that it would have been an easy matter to have crushed you before you had either the inclination or the power to oppress.—Prince ! the slave who flatters you, insults you : for he spreads his perfidious snare and reckons upon your weakness. The man, who denied your rights and refused to acknowledge your authority, would do you a less shocking injury, than *he* who should advise you to abuse them ; and the perfidy which *deceives* is as criminal as that which would *dethrone* you.'

It is not easy to give an analytical account of the work itself ; for though this essay exceeds 300 pages, we have no division of the subject into chapters or sections. The Reader, however, must not conclude from hence that the Author writes without a plan ; for this is not the case—he has a plan, though it be a masked one, and that plan has distinct parts, though they are not presented with the precision of a formal arrangement in the tenour of his essay.

His plan is to shew, in the first place, what that passion is, in the human heart, which produces *despotism*—afterwards to point out and define this principle, and, finally, to form a proper estimate of it, in consequence of this account of its nature and characters.

A R T. II.

Specimen Experimentorum Lagenam Leydensm Speciantium, &c.—A Specimen of Experiments relative to the electrical Phial of Leyden. To which is subjoined a physical Account of the Influence of Heat upon Electricity, &c. by M. W. B. JELGERSMA, A. M. and Doctor in Philosophy. 4to. Franeker. 1776.

WE seem to be at the eve of some farther discoveries with respect to the nature and properties of those subtle elements, that have so long and laboriously occupied the observers, interpreters, and commentators of nature, and the ingenious young man, whose work is now before us, appears qualified, both by his assiduity and sagacity, to contribute more than the widow's mite to these discoveries. His work, which treats of the celebrated Leyden experiment, and is comprized in 258 pages, is divided into two parts : the first, which contains properly the fruit of his own labour, is subdivided into *seven* chapters, and it is to this part of the work that we shall confine our

our account in this Article, as it exhibits new facts and new conjectures to the Promethean adventurers in electrical science.

In the *first* chapter our Author lays before his Readers the different *results* that were observed by different philosophers, when, in the Leyden experiment, they filled the phial with boiling water. This was found by *Jalabert* of Geneva to increase the powers of electricity, while *Kinnerley*, *Nollet*, and *Watson*, attributed to the boiling water a quite contrary effect.

The *second* chapter offers a very probable solution of this seeming contradiction. Our Author employed the boiling water, and not only derived from this method the different, nay contrary results, attributed to it by the learned men already mentioned, but also happily discovered the particular circumstance which gave occasion to their variations. A phial of *green* glass produced the result mentioned by *Jalabert*, while a phial of *white* glass produced *that* which is mentioned by *Kinnerley*, *Nollet*, and *Watson*. Our Author endeavours to reconcile the jarring decisions of these eminent men by the different manner in which the boiling water acts upon these different kinds of glass: he supposes that it augments the *non-conductive* quality in the green glass, while it diminishes the same quality in the white; and he afterwards lays down the following theorem (if that name may be given to a proposition relative to a matter as yet so imperfectly determined) that *there is a maximum in the heat of water, which is correspondent to a maximum of action in the phial, and that this maximum exists between the warm water and the cold, and not between the warm water and that which boils.*

In the *third*, *fourth*, and *fifth* chapters Mr. Jelgersma relates the numerous and diversified repetitions he made of the Leyden experiment with phials, which differed from each other in the nature of the glass, the coating, or the application of the latter to the two surfaces of the phial, or to one only, as also with phials uncoated, insulated, and uninsulated. These experiments confirm a fact already known, even that circumstances, the most minute in appearance, modify the *results*, and give rise to irregularities, or at least to variations which must appear such to us, until we know the cause from whence they proceed, and the law they follow,—a degree of information this, which we must not expect soon to arrive at. It is, however, worthy of notice, that the most palpable results, furnished by these experiments, tend to confirm the theory of *Franklin*, which supposes that the effect or electrical power of the Leyden phial increases in proportion to the degree in which we can break or disturb the equilibrium of the electrical fluid in its two surfaces. It appears also that the same bottle, when employed for a long time in experiments, acquires thereby a greater facility of being charged. The trial of this, which the

Author made in various ways, is curious and interesting, on account of the indication it may administer of the powers that electrical bodies exert in these phenomena, as this facility seems to denote that these bodies are conduits, and instruments of condensation and rarefaction of a fluid diffused through universal nature, and not only so, but conduits, whose action is facilitated and improved even by the passage of the fluid through their pores.

The *sixth* chapter contains a circumstantial account of a new and curious experiment, which our Author calls *Electrical Renovation*, by which he means the renewal of the charge in a bottle, which, after having appeared to be entirely discharged, exhibits, at a certain distance of time, marks of electricity, and that in several successive instances, at intervals, which always increase between each trial. This phenomenon is certainly both new and interesting: it is highly worthy of the attention of the curious, whom we refer to the work at large for a more particular account of it, and for the explication which the Author has attempted to give.

This treatise does great honour to the industry and penetration of its ingenious Author, whose youthful ardour in philosophical inquiry is tempered with that reflexion, assiduity, and patience which are rarely the concomitants of that early season of life. His experiments have been carried on upon a well digested plan, their modifications are happily diversified, and the conclusions deduced from them are exhibited with that caution and modesty which are peculiarly becoming on a subject, as yet so little known, though it has been treated by so many and such able hands. He might perhaps have taken a more general view of his subject, and abridged those details which some of his Readers may look upon as tedious, and thus he would have diminished the embarrassment and constraint which follows him in his progress in consequence of the mathematical tone which he has adopted in this valuable work.

A R T. III.

Essai sur cette Question: Qu'est ce qui est requis dans l'Art l'observer & jusqu'où cet art contribue-t-il à perfectionner l'Entendement?—An Essay on the following Question: "What are the Requisites that constitute the Art of observing, and how far does that Art contribute to improve the Understanding?" By M. BENJAMIN CARRARD, &c 8vo. Amsterdam. 1777.

THE question, mentioned here, was proposed by the Haarem Society in the year 1770, and perhaps no question of greater importance to the advancement of real knowledge in general, and of each science in particular, has ever been proposed by any literary academy. The prize, held out to the
emulation

emulation of the learned on this occasion, was obtained by Mr. CARRARD, a Swiss clergyman, of distinguished merit in the spheres of philosophy and theology, which we always love to see blended together. His discourse, after having been confined some time in the acts of the Society of Haarlem, is now published, with considerable additions and improvements, and, as it has very uncommon merit in every point of view, we shall give here a particular account of its rich and valuable contents.

In laying down the *rules* which form the *Art of Observing*, Mr. CARRARD has been guided by a careful attention to the practice and proceedings of those who have exercised this inestimable art with the greatest distinction and success; an excellent method, and, indeed, the only true one, of forming the theory of any art—Accordingly, we find all his precepts and rules, illustrated and confirmed by instructive examples drawn from the writings of the most eminent observers in every branch of science; and we see here also the steps that are to be avoided by *their* errors; for even, in their errors, these great men have a right to the gratitude of their successors.

The *essay* is divided into two parts, which are, indeed, indicated by the question proposed. In the *first* our Author considers the qualities, circumstances, and procedure that are requisite in order to the true exercise of the art of observing, and, in the *second*, he examines how far this art contributes towards the improvement of the understanding.

FIRST PART.

After having defined what he means by *observing*, which signifies, in general, *a minute attention to those objects that strike our senses, whether, external or internal, in order to acquire just ideas, and notices of them, and such as are adapted to answer the different purposes we may have in view*, Mr. CARRARD divides this first part into six chapters.

The first chapter relates to the manner of describing the different objects that we meet with in nature, and of their discovering their properties, whether they appear, of themselves, to our senses, or only manifest themselves in consequence of preparatory circumstances and proceedings. Here the Observer, guarding against all obscure metaphysical disquisitions, is obliged to consult the testimony of his senses, and to confine his efforts to the *universal qualities* that belong to all bodies, and the *particular properties* that characterize the different kinds and species of material beings. Our Author lays down Sir Isaac Newton's rule for discovering the former, and imitates his modesty in distinguishing between *universal* and *essential* qualities; those qualities which are found by experience in *every* body, and are *neither susceptible of augmentation nor diminution*, are justly reputed universal, but they are not, on that account,

to be considered as *essential*, i. e. as resulting from the nature of the objects in which they reside, since they may be owing to an *external* cause, which operates in all places to which our observation or experience can reach. The *particular* properties of bodies which distinguish them from each other, are, according to our Author, first, certain powers by which they act upon the organs of sense, and thus excite different sensations or perceptions in the soul: secondly, a capacity of acting upon other bodies, or of being modified by them according to certain permanent laws: thirdly, their differing from each other by a certain contexture or internal structure: and, *lastly*, their being composed of different kinds of principles, more or less simple and variously combined.

In *organized bodies* the first business of the *Observer* is, to consider the external qualities which distinguish the species; and, in order to determine these with precision, the different parts of each object in the vegetable and animal kingdoms must be examined with attention in their conformation, number, arrangement, proportions, colour, and the sensations they produce when applied to organs of touching, smelling, and tasting. Our Author illustrates this by instructive examples, and shews how the observer arrives thus at a distinct notion of the general conformation of each object so as to distinguish its species, in many cases, at the first view. However, to render organized bodies more easily discernable by the generality of mankind, the most popular and obvious marks and characters, even such as may be perceived without the assistance of glasses, must be attended to as much as is possible, without neglecting the examination of several of their external parts that are only perceivable by the help of the microscope. To these characteristic marks must be added the consideration of the element in which they exist, their duration, &c. In all these researches our Author cautions the observer against regarding, as specific and essential, the differences, however permanent, that the climate alone produces in plants and animals of the same nature, and he shews particularly how the species may be discerned and ascertained even in the midst of these diversities. Father *Sainovic*, a native of Hungary, who went to Lapland with Father *Hell* to observe the passage of *Venus*, has proved with the utmost evidence that the language of the Laplander is the same with that of the Hungarian; now it is well known that the Hungarian language resembles that which is spoken by several nations in Tartary, and this is an indication that the Laplanders and Hungarians are of Tartar origin, though the former by their passage into a different climate have degenerated in their size and external form.

The difficulties which the *Observer* meets with in the anatomy of animals and the organization of plants,—the methods of overcoming them,—the dexterity and art that are necessary to make nature tell her secrets; and the curious inventions that are adapted to unfold to view those minute and subtile parts in her productions, that are inaccessible by the unassisted senses, are the objects that next employ our Author. Here the use of instruments, injections, macerations and the various kinds of preparations that are necessary to lead us to the knowledge of the hidden qualities of bodies are particularly considered; as also the cases in which all these preparations may be unfaithful guides, and the precautions to be employed in order to prevent their becoming such. But here it is not possible to lay down general rules, whose application will extend to every particular case. This defect must be supplied by the ardent thirst after knowledge and the expedients it will strike out; and by the dexterity and vigilance with which the *spirit* of observation will avail itself of every incident and circumstance that can dispel uncertainty, obscurity, and doubt, and contribute to present the objects of examination in their true light.

From organized bodies Mr. CARRARD passes to un-organized ones, shews how the *Observer* must proceed in order to characterize them with precision, points out the objects that must peculiarly attract his attention, both in the contexture and internal structure of fossils, and in the nature of the *strata* which conceal them; and enlarges particularly on the advantages that would result from anatomizing these *strata*, and examining their specific gravity; as from thence new light might be cast on the formation of certain bodies, on the places where they are to be sought for; and on the causes of those diversities that are so often found in fossils of the same species.

In considering the artful methods and wiles (if we may use that expression) that the *Observer* must employ to discover several properties, that constitute the specific characters of bodies, and to determine the laws by which they act or are acted upon, our Author passes in review the labours of the experimental philosopher and the chemist, shews the result of their researches, by a great variety of interesting examples, and points out the dexterity and discernment that are necessary to render their investigations successful. He shews the attention which the *Observer* must pay to the circumstances in which different bodies exert their powers, in order to the comparing these powers with each other, and the ascertaining the accuracy of the results that are derived from this comparison. He indicates the proper use of analogy in discovering the properties of substances, that are either new or little known, evinces by several curious examples, the necessity of repeating and diversifying the

the same experiments, in order to discover the properties of bodies, or the effects which result from their reciprocal action; and shews how, by exposing bodies to their reciprocal action, we may come to the knowledge of the characteristical marks by which they are distinguished. A lucky chance sometimes strikes out singular discoveries, and unfolds to the *Observer* properties in certain bodies, of which he could not have formed the most distant expectation; but (as our Author remarks justly) such discoveries are seldom unfolded to any but those who deserve to meet with them; and who, by following attentively the clue of their deep researches, assail, if we may use that expression, the object of their observations on some new side, or by some particular procedure, which presents to them properties, different indeed from those which they had in view; but which would have remained unknown to those whose researches were carried on with less sagacity and invention.

In order to arrive at the most compleat and adequate knowledge of bodies that is attainable, it is necessary to *decompose* them; and separate by chemical operations, the different kinds or classes of principles, that enter into their composition; and our Author enumerates, with great precision, the dissolvents by which this analysis is performed, the manner of employing them, and the circumspection and precautions with which the *Observer* must admit the *results* which are furnished by this analysis. He shews also how useful the analysis, or decomposition of bodies, notwithstanding its imperfection, is to come at the knowledge of their origin, and to prevent our being deluded by false appearances.

After having mentioned the requisites that qualify an *Observer* to examine with success, the structure and constituent parts of organized and animal bodies, Mr. CARRARD shews how they must be *observed* under another aspect, even as beings endowed with an *active* principle, which animates them to pursue or avoid certain objects. Here, indeed, the subject of investigation is nice and subtle; and the danger of falling into error, through hasty conclusions from certain appearances, is every way adapted to excite circumspection. The *Observer* is tempted to attribute sensibility to certain plants, on account of the singularity of their motions, which may be merely mechanical, and to refuse it to certain animals on account of their torpid and motionless state, which may, nevertheless, be susceptible of a certain, though feeble degree of perception and sensation: he may exalt too much the principle of intelligence which directs the labours of the industrious bee; or, to avoid this error, he may fall into the contrary extreme, and rob the little animal of the measure of understanding which really belongs to it. The rules and directions which our Author prescribes as a preservative against illusions of this kind, are judicious and excellent,

lent. He shews how the *Observer* must study the *natural* language of animals, in order to discover their sensations, the dexterity, precautions and artifice he must employ to discern their industry, and the police of such of them as herd together and live in society;—the means he must use to get some insight into the mysterious principle that directs the emigrations of certain birds;—the care he must take to study the accents and motions of animals;—the gentle violence he may sometimes employ to disconcert them in their operations, in order to see their resources, and discover manœuvres, which would otherwise have escaped his notice, but also the patience and management, with which he must, generally speaking, let them pursue the line of their operations, lest interrupting unseasonably their activity, he should suspend the exertion of their faculties, and thus be hindered from discerning the extent of their powers. As the observation of insects is attended with great and peculiar difficulties, our Author enumerates these difficulties, and prescribes the methods that are to be employed in surmounting them.

But as man is at the head of the animal creation, and is endowed with a principle of intelligence superior, probably in kind as well as in degree, to that which directs the motions of other sensitive beings on this globe, *he* is the most important object of inquiry to the true philosopher. Accordingly, Mr. CARRARD gives a particular account of the most effectual manner of arriving, by observation, at an extensive, though not complete knowledge of the human mind. Here the *Observer* must attend, above all things, to the *correspondent* motions, sensations and affections of mind and body; and arrange the facts that come under this correspondence in the order in which they have happened, as this will enable him to account for many things in the nature and operations of the human mind, that would be otherwise inexplicable: thus, by considering what passes in the organ of sight and in the mind; when the latter acquires the idea of light or of the colour of an object, we can easily account for our perceiving light or colours in the deepest darkness, in consequence of a blow received suddenly on the eye, or a voluntary pression of the corner of that organ; and, in the same manner, the phenomenon of dreaming may be explained, by the ordinary mechanism of the impressions of external bodies on our organs, and their correspondent sensations. Mr. CARRARD thinks that by a due attention to the correspondent motions and sensations of body and mind, chirurgical operations may be rendered capable of removing the obstacles that restrain the free exercise of the intellectual faculties in idiots and others; and he tells us the story

story of an ideot, who by a fall, that fractured his skull, became, in a little time as sagacious and sensible as his neighbours. The story is authentic, and is taken from the *Memoirs* of the Academy of Sciences at Paris.

To succeed in his researches, with respect to the nature and properties of the human mind, the Observer must carefully compare what passes within himself with what he has learned from history or conversation, with respect to other men in remote ages, in distant regions, and also with respect to those—who actually live in the same community of which he is a member. This will enlarge the mind, remove narrow prejudices, and shew how the same fund of essential principles, ideas, and passions, is modified into amazing diversities, by an infinite variety of circumstances; and no method, perhaps, of contemplating human nature is so important and instructive as this, as none discovers more its essential constitution, and enables us better to distinguish it from the motley associations that education, example, habit, situation, and other incidental objects have blended with it.

To finish this article of the knowledge of human nature, and with it the first chapter of this work, our Author shews that it is necessary to analyse the operations of the mind, and to consider separately and distinctly its different faculties; he lays down also the principles from which the *Observer* must deduce our duties to God and man; and points out the objects that must attract his attention in the various forms of government and the different systems of legislation, considered in their tendency to improve or corrupt the human mind.

Having thus pointed out the spirit and method of inquiry, which the Observer must bring with him in his examination of the properties of different beings, Mr. CARRARD goes on in his second chapter, to shew *how he must proceed in order to observe the course and procedure of nature, in the changes which happen in the world.* Here he supposes his *Observer* furnished with a sufficient knowledge of geometry and mechanics, to estimate quantities, to contrive experiments, and to calculate their results; and then he reduces to the following articles (which are illustrated in a most curious, ample, and interesting detail), the requisites for observing the procedure of nature in the new sphere of contemplation, expressed in the title of this chapter. The 1st is, that in observing any change that happens in nature, it must be traced to its origin, and viewed in the various steps of its progress;—it is by this method of proceeding, that the change of the caterpillar into a butterfly ceases to appear a real transformation; and it is thus that we come to discern the true procedure of nature; which, under the direc-

tion of its Author, exhibits every where a series or concatenation of phenomena, succeeding each other without interruption, and which are regularly derived the one from the other.

But 2dly, as it is not possible, in an infinite number of cases, to follow the procedure of nature from moment to moment, nor to distinguish and discern (with senses so imperfect as ours) all the shades and gradations through which an effect or being passes, before it comes to its proper perfection, the Observer must supply this defect by the following method: he must behold the object under all its aspects, decompose (as it were) the phenomena, in order to force nature to unfold her secret operations, and the laws by which they are directed. The explication of this *requisite*, in the work before us, drawn from the manner of investigating the laws of motion, and its application to the vegetation of plants and the generation of animals, are curious and interesting.—3dly, The Observer must turn his attention to the objects which surround that which he is principally employed in contemplating; and remark what passes in them *before, during, or after* the production of the phenomenon which he examines, as observations of this kind often repeated will assist him in foreseeing certain changes, and in tracing frequently effects to their causes. Our Author shews, by many examples, the advantages of this method of observing, and, at the same time points out, by way of warning, the hasty and erroneous conclusions to which it may lead.—4thly, To discern with any tolerable degree of accuracy the procedure of nature, and to see how far a constant uniformity is perceivable in her operations through innumerable diversities and inequalities; it is necessary to transmit to succeeding times, a long series of observations, continued without interruption, since it is well known that experiments and observations, made at different times, have furnished different results.—5thly, To avoid conclusions and assertions of too general a nature, and to discover several phenomena, which can only be perceived by comparing the observations that have been made in different countries, the Observer must shift the scene of his operations, and view the same object in different places: this is illustrated by Halley's observations on the mariner's compass, and those of Newton and Huygens on the pendulum, which led to their sublime speculations on the effects of the centrifugal force, that arises from the earth's rotation; as also to their determinations of the figure of our globe, and to the confirmation which their reasonings received, after their decease, by measuring different degrees of the meridian in the most distant climates.—6thly, Our Author shews how the Observer must proceed in order to distinguish the changes which bodies have undergone
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in consequence of inundations, earthquakes, and volcanoes; and points out, 7thly, how an assiduous observation of the procedure of nature may tend to render her operations beneficial to organized bodies, either by preventing the alterations, or by remedying the disorders to which they are exposed. His judicious reflections on this part of his subject, open several views of great importance to the improvement of agriculture and medical science.—The changes which happen in the intellectual and moral state of man, or in the human mind, and the method of observing them with discernment and success, are the subjects treated by our Author in the conclusion of this chapter.

In the third chapter Mr. CARRARD shews how, amidst the illusions of the senses, a careful Observer may form a certain estimate of every thing relative to the *size, distances, figure and arrangements of bodies, distinguish their real from their apparent motions, and discern clearly the curves they describe.* The illusions which our Author has here in view, are those that arise from the sense of seeing, and the methods of correcting them are presented with great perspicuity and extent of knowledge in this excellent chapter; at the end of which we find an enumeration of the *rules* that are proper to direct the philosopher in the choice of those methods of observation, which are suited to the various cases presented to him.

The fourth chapter *treats of the choice of the instruments to be employed by the Observer, and the attention and precautions that are required in the use of them.* Here we find many excellent instructions relative to the nature and use of telescopes and microscopes, of the barometer and thermometer, of the various instruments of chemistry, &c.

In the fifth and last chapter of this *first part*, the Author considers *the dispositions and frame of mind essentially required in the observer of nature.* These dispositions are, a bold curiosity, an habit of close and assiduous attention, an ardent desire of discovering truth and rising to new ideas, a mind disengaged from those passions, notions, or prejudices, which serve to disguise the objects of observation, or to make them appear different from what they are in reality. There are many excellent reflexions in the detail into which the Author enters, on all these heads.

The sixth chapter *treats of the nomenclature, or the methods that have been contrived to distribute with order into certain classes, the productions of nature.*

SECOND PART.

In the second Part of this ingenious and learned essay, Mr. CARRARD inquires *how far the art of observing may contribute to improve*

improve and perfect the understanding. The perfection of the understanding consists in *four* points, which are the subjects of the four chapters into which this second part of the work before us is divided.

The first circumstance that contributes to the improvement and perfection of the understanding, is the acquisition of as great a number of ideas, as is possible in this state of infancy and imperfection; and this is the subject of the *first chapter*. The *second* treats of the influence of the art of observing in accustoming us to *compare our ideas*, in rendering that comparison easy and familiar; and the Author shews, how, by this means, it leads us to the acquisition of real knowledge, or at least to *estimate the degrees of probability* in those things, where certainty and demonstration are unattainable. Here we find an instructive exposal of the knowledge, which the philosopher may acquire by this art, of the series and connexion of causes and effects,—how it renders the *judgment* clear and penetrating in the sciences of medicine, metaphysics, legislation, politics, and pure mathematicks; and how it enables us to appreciate with accuracy many things, whose extent and degree seem, at first sight, scarcely susceptible of being exactly measured and estimated; such as *talents, genius, &c.* which vary as to their measure and quantity in different individuals.

In the *third chapter*, the Author shews us *how far the art of observing may enable the human mind to separate or combine, with success, the objects of its researches, either to satisfy the taste for what is beautiful, or to turn the productions and operations of nature to the improvement and uses of human life*. Thus the fine arts, which come within the province of imagination; and the useful arts, which are subservient to public and private utility, are equally perfected by the knowledge and views, which are acquired by the diligent and sagacious *Observer*.

It was the contemplation of nature that suggested the first idea of beauty; it is from the treasures of nature, that the poet and orator, the painter and the sculptor collect that precious fund of true ideas, that affecting assemblage of noble, tender, pleasing images, that animate and enrich their respective arts:—it is by the study of the passions, and the observation of their language and accents, that the musician is instructed to captivate the heart, and to excite in it such feelings, as he thinks proper to raise.

How then comes it to pass that many have complained of the decline of the fine arts under the empire of philosophy? The complaint has certainly been made and repeated. It has been said that the severe analytical method, the austere precision of the philosophical spirit, have intimidated imagination in her airy

sights, and terrified the Muses and the Graces, by holding over their heads the formidable standard of Demonstration and Evidence. Our Author foresaw this objection, and he states and answers it with some spirit, sagacity, and taste. He shews that Poetry, Eloquence, and the fine Arts; can never lose aught of their sublimity, grace, and beauty, by the progress of true philosophy, and that they can only be degraded by that false, sophistical, obscure dialectic which is not as yet entirely banished from the philosophical world. He acknowledges, however, that the progress of philosophical researches, and of a spirit of observation, gives new force, sagacity, and nicety to the spirit of criticism, renders the Reader more difficult to be satisfied with poetical productions, and makes it more necessary than ever to support the empire of the Muses, by productions recommendable by solidity in the thoughts, sublimity or grace in the expressions, and novelty in the images employed by the modern bard. And it is dubious whether this is not as much adapted to clip the wings of fancy in many poets, through diffidence and fear, as it may be to animate some bold geniuses to acquire glory by triumphing over these difficulties. This is a delicate subject, and we do not think Mr. CARRARD has treated it in such a masterly manner as that in which he has discussed those points which belong entirely to the sphere of philosophy.

The part of this chapter that relates to the advantages arising from the art of observing, considered in its influence on the useful arts, on the improvement of the practical science of the mechanist, &c. is treated in a superior manner, and exhibits ingenious views of nature, her agents, her productions, and the methods of employing them to beneficial and important purposes; for a farther account of which we must refer the Reader to the work itself.

The design of our ingenious Author in the fourth and last chapter, is to shew *how the art of observing presents to the understanding reflexions and views that have an immediate tendency to better the mind, to give it those elevated ideas of the Supreme Being that ennoble our frame and sentiments, and are adapted to lead us to true and eternal felicity.* This religious and moral part of the excellent work we have been now considering, does great honour to the good understanding and the pious and feeling heart of the Author, and shews that he has studied and observed nature with uncommon application and talents, and to the best and worthiest purposes.

A R T. IV.

Lettres sur l'Origine des Sciences & sur celle des Peuples de l'Asie; adressées, &c.—Letters concerning the Origin of the Sciences in Asia, as also of the Nations settled there; addressed to M. Voltaire, by M. BAILLI. To which are prefixed, some Letters of M. de Voltaire to the Author. 8vo. 1777.

IT is no small recommendation of these Letters that they come from the pen of M. BAILLI, the learned and acute Author of the History of Astronomy*. They contain ingenious and entertaining illustrations with respect to a people more ancient than the Egyptians, Indians, and Chinese, who, according to M. BAILLI, made their exit from this globe, and disappeared entirely, after they had inhabited a district near Selenginskoi, in the 50th degree of North latitude, and communicated to the world the first instructions in astronomy and the sciences. It may be asked, and it has been asked, how M. BAILLI knows that such a people ever existed, since he acknowledges that there is no trace or vestige of them left in the remembrance of mankind? He might answer, that he read it in the stars; for astronomical observation is one of the sources from whence he draws his proofs of their existence; but it is not the only one; for in these Letters he draws his proofs of the existence of the people in question from circumstances of various kinds, such as the fables of the golden age and the giants, natural philosophy, natural history, the bones of elephants found in Siberia and the northern parts of America, the stones of S. Chaumont, the *cornu ammonis*, the central fire, the hypothesis of the refrigeration (or cooling) of the earth, commencing at the Poles.—All these and more heterogeneous objects have been laid under contribution to give evidence in favour of M. Bailli's discovery of a new nation.

The indefatigable old man of Ferney has, however, thrown out, in three letters, prefixed to M. BAILLI's work, some objections to the hypothesis of this eminent astronomer, which (like all the other effusions of Voltaire, however serious,) are tinged here and there with pleasantry. The summary of Voltaire's reflexions is as follows:—that he has long considered the Brahmins as the primitive people that instructed and misled the rest of the world, by transmitting to different nations the records of their knowledge, their fables, and their superstition;—that astronomy, astrology, the metempsychosis, &c. came to us from the banks of the Ganges, and that the inhabitants of Indostan, on whom Nature has lavished her richest productions, had more leisure to contemplate the stars than the Kal-

* Vid. Appendix to the 54th volume of our Review.

muck and the Usbeck Tartars ; (so they have still, but do they employ it ?)—that the Portuguese, Spanish, Dutch, and French, who ravaged the coasts of Malabar and Coromandel, may have destroyed the sciences in that country, as the Turks did, afterwards, in Greece,—as our East-India Companies are far from being academies of sciences ;—that there are still at Benares, where the Spaniards have not introduced the Inquisition, men eminent for real learning, whereas neither Asiatic nor European Scythia have ever sent us any thing but tygers to devour our lambs. Such are the doubts suggested by M. de Voltaire in his two first letters, which he finishes by asking, if ever a Grecian philosopher took it into his head to go in quest of science into the countries of Gog and Magog ? But in his third letter he seems to give up the matter, being totally conquered and overwhelmed by the luminous erudition of M. Bailli, which is poured forth in *ten* letters addressed to M. de Voltaire. These letters are, indeed, full of interesting erudition, but they are also larded with the most fulsome adulation. M. BAILLI calls Voltaire his *Master*, and if he had any pretensions to the character of a poet or a joker, the name would be properly applied ; but it is a glaring abuse of language and civility to call the Bard of Ferney his master in learning and astronomy. ‘ I do not here enter, says M. Bailli, into a literary contest : these letters are only to be considered as a conference held in the Academy, where Plato presides, and where the disciple of the sage proposes his doubts in order to receive instruction.’—We are willing to do justice to the literary merit of M. de Voltaire ; but we are utterly unable to discover any line of resemblance between him and the Athenian sage.—But now compliments over, let us proceed to business.

In his first letter M. BAILLI acknowledges the antiquity of the Indian Brahmins, and of their learning ; but he denies that they were inventors, or that the sciences had their origin in that country, in China, or in Chaldea. With respect to the astronomy of these nations, he proposes the following question : “ If you saw a farmer’s house, built of common stone mixed with the shattered fragments of a column of elegant architecture, would you not conclude, that the materials of this building were the ruins of a palace, erected by a more ancient and able architect than the inhabitants of the house ? ” By this method of reasoning he means to shew, that the Asiatics inherited the sciences, or at least astronomy, from a people anterior to them ; and this idea he confirms farther by observing that several facts relative to astronomy could only have been discovered at a considerable height in the scale of northern latitude in Asia ; a circumstance of consequence in investigating (says our Author) the situation of the *primitive people*.

So,

So far Mr. BAILLI thinks he has *truth* on his side—and he begs that his Readers will distinguish between what he asserts as *truth* and what he proposes only as *probable conjectures*. Of the latter kind is his notion, that the sciences from their original seat in the north *descended* towards the equator, to enlighten the Indians and Chinese. This is what he calls his philosophical romance, which he builds upon this supposition, that the greatest part of the ancient fables, considered physically, seem to have a particular relation to the Northern parts of our globe, and that their explications, taken together, appear to point out the *successive dwellings* of the human race; and its progressive motion from the pole to the line, in quest of a warm sun and a more comfortable proportion between the measure of day and night.

Mr. BAILLI draws from the customs, the manners, the natural character and some particular circumstances remarkable among the Chinese, very striking proofs of their being destitute of genius and invention. Their productions give, according to him, no indications of a spirit of investigation, of a propensity to inquire into the causes of things; they retale imperfectly the light they have obtained from others. He thinks that *Fohi*, who was a foreigner, was the first, who brought into China the principles of astronomy and of the other sciences; and he maintains this opinion by an appeal to tradition, and to the writings of this celebrated legislator.

The second letter relates to the Persians, the Chaldeans, and Indians. With respect to the first Mr. Bailli observes, that we find astronomy in a high state of progress and improvement at the very time that Diemschid built the city of Persepolis (i. e. as he has attempted to demonstrate, 2209 before Christ), and laid there the foundation of the Persian empire, the very day that the sun enters into the constellation of *Aries*. That day was chosen for the commencement of the year, and it became the epocha of a period, which supposes the knowledge of the solar year of 365 days and one quarter. Now, in M. Bailli's opinion, it is not to be supposed that a people, in their infancy, would mark the foundation of their first city by the observation of the celestial bodies; and therefore he concludes (with how much solidity we leave the Reader to judge), that there was among these Persians, at the period now before us, a colony, which had emigrated from a more populous country, and moved on toward a more temperate and fertile region, bringing with them the arts and many branches of knowledge, and that Diemschid, in a word, and his colony, were as much foreigners in Persia as Fohi was in China.—As to the Chaldeans, M. Bailli finds among them also a considerable degree of astronomical knowledge, which, however, he considers as anterior to

the earliest period of their history, and then he passes on to the consideration of the Indians, whose early and extensive progress in the sciences Mr. de Voltaire had celebrated with his usual tone of wit and exaggeration.

Our Author grants that the Indians are better known than many other of the Asiatic nations, and deserve to be so. The Brahmins were the masters of Pythagoras, the instructors of Greece, and consequently of Europe, to which, says he, they transmitted the doctrines of the unity of God, the immortality of the soul, its transmigration, &c. But, nevertheless, the gross contradictions that are to be found in the doctrines of these sages, the inconsistency that reigns in their notions, the strange mixture of sublime truths with childish and insipid fancies, that compose their motley system; all this makes our Author conclude, that there was a more perfect system of philosophy and science anterior to theirs, of which their more rational tenets are some of the dispersed fragments, which have been degraded and disfigured by their own imaginations.—A more orthodox philosopher than M. BAILLI, would derive the sublime tenets of the unity of God and the immortality of the soul from the patriarchal religion, that must have spread through the East, in traditions more or less imperfect; but as to astronomical knowledge, the case is different, and if among the Indians it was really in an advanced state, this must render the hypothesis of our Author more or less probable, and incline us to conjecture with him, that the Brahmins are not Indians.—This hypothesis is still farther supported by the actual existence of an ancient and learned language in which the *four sacred books* of that nation are written, and which is entirely unknown and unintelligible to the Indians. This language, says our Author, is totally different from that which is in ordinary use; the Brahmins alone study it; and even among them there are very few that are capable of understanding it. Now, says M. BAILLI, how can a primitive and universal language be lost among a people? It is true, languages change, by passing through different degrees of perfection; but sooner or later they come to a fixed state. The total abdication of a language by the people that have spoken it, is a thing out of nature.—We imagine that the case of Ireland will somewhat invalidate this assertion. The ancient language of that country is absolutely unknown to the direct descendants of those that spoke it, nor can this be merely owing to the transplantation of foreigners into that island.

M. le Gentil found, among the Indians, learned methods and accurate calculations, relative to astronomical science. Our Author himself has seen Indian manuscripts, that were sent home by the missionaries, and which contain astronomical
tables

tables different from those of M. le Gentil. This variety of methods (observes M. BAILLI), indicates a considerable degree of knowledge, and is a mark of philosophical opulence; but a people, continues he, who suppose the earth flat, who imagine that there is a mountain in the middle of it, which hides the sun during the night, and entertain various notions equally absurd, cannot have arrived by investigation or genius at the learned astronomical methods, which they actually possess; they are carriers of the treasure, but they have received it from others, and consequently the Brahmins are not the original inhabitants of India, but in some period of time as yet unknown, brought thither a foreign language and exotic science.

The third and fourth letters, which are replete with ingenious researches and curious facts, display a rich fund of erudition. They are designed to ascertain the conformity that there is between the Chinese, Chaldeans, Indians, and other ancient nations in their traditions, customs, religion, and also in the sciences and the various institutions that are relative to them. All the facts contained in these letters are dextrously employed to shew us the vestiges of the ancient people, for whose existence, learning, and extinction our Author so warmly and ingeniously contends.

That the conformity mentioned above, was not the effect of an intercourse or communication between these ancient nations, our Author shews in his fifth letter; and in the sixth he proves, that it does not arise from the essential constitution of nature, but must have proceeded from a sameness of origin in all ancient nations, and been the remains of the institutions of a still more ancient people. 'When I see (says M. BAILLI) that the elephant does not propagate his kind in the *menagerie* of Versailles, I conclude from thence that he is a foreign animal, born in a warmer climate. In the same manner when I find among a people a branch of science, which has been preceded by no root or germ and followed by no fruits, I conclude that that branch or shoot of knowledge has been transplanted, and that it properly belongs to a people more improved and advanced towards maturity.' This reflexion seems demonstrative to our Author in favour of his hypothesis, that the Asiatics had, and have, only fragments of science derived from the discoveries of a primitive and learned people.

M. BAILLI illustrates farther this favourite hypothesis by the following ingenious comparison: Suppose, says he, that a revolution should one day destroy the state of civilization and improved science that now exists in Europe; and that, after a long course of ages, a learned jurist should apply himself to the study of the laws of that part of the globe in the scattered fragments

and remains of them, that he met with by chance or laborious researches, what would happen? Why, he would perceive, with surprise, a certain number of laws among the Italians, Germans, French, &c. that resemble each other. And what would he conclude from thence? He would not conclude that this similarity arose from the nature of man: (*Why not? since amidst all its varieties, the uniformity of human nature is remarkable?*) and if you told him that the laws and institutions of one country were communicated to and followed by another, he would ask by what magical enchantment national jealousy was so amazingly suspended in different states, as to engage them to receive the laws of a foreign people? (*We would answer, by the principle of imitation, one of the most natural propensities of the human mind, of which Rome borrowing laws from Athens gives us a striking example.*) He would therefore conclude from the lines of resemblance in the laws of different nations, that the Europeans were, in ancient times, all reduced under the empire of one people, which formed the body of these laws; and that having by repeated and similar efforts overturned the colossus that bestrode them; they erected on its ruins a variety of independent sovereignties, which retained no other marks of their ancient yoke, than the laws and jurisprudence to which they had been accustomed.—Historical fact justifies the conclusion of our philosophical jurist; but the question is, whether in case this fact had not existed or had not been known, the similarity that takes place in the laws of different countries might not be accounted for on other principles?

But what was that primitive people that scattered the fragments of its dissolving literary fabric through so many nations, and transmitted to them, among other treasures, the relics of its astronomy? After shewing in the seventh letter, by a learned history of the state of the sciences in different nations, that the people in question, must have improved philosophy to a very high degree of perfection; he answers in the eighth, that this people must probably (for all *here* is conjecture) have been situated under the parallel of 49 or 50 degrees, and this is the main point of controversy between him and M. de Voltaire. M. BAILLI thinks that this climate *may have been* the seat of the primitive people; but that they were placed in the North, he thinks *must have been the case*.—And ‘What is there strange (adds he) in this hypothesis? There are yet in Europe Southern regions, where the sciences are but little cultivated;—if the sciences arrive there one day, they must come from the North: and that which is possible and natural in Europe, cannot be looked upon as absurd and ridiculous in Asia.’—True, Sir, it cannot: But *we know*, that if science arrives by transportation in the Grecian isles, and the Turkish empire, it
must

must come from the North: whereas we are not sure that the sciences that formerly enlightened the East *did*, in fact, come from that quarter; and if the world was peopled from South to North, it is not at all probable that they did.

But our author does not think that the world was peopled from the South. He owns it is natural to entertain the notion, that the southern regions were first inhabited, and that man, being left free to chuse his dwelling, would prefer warm and fertile countries. But what appears natural, says he, is not always true, and the choice of man's original mansion on this globe, was the appointment of Heaven.—Besides, continues our author, if we consider what is natural here, 'I can well conceive, that emigrants, in multitudes, should descend from the cold and barren mountains of Tartary, to inhabit the warm and fertile plains of India; but I cannot well comprehend how population should follow a contrary direction.—I should not think it advisable to propose to the inhabitants of Provence, to go and settle at Petersburg, nor to those of Bologna and Florence to shift their dwelling to the icy mountains of Switzerland.'

In short, Mr. BAILLI avails himself of all the succours which are presented him, to support his favourite hypothesis, of a northern primitive people, who transmitted astronomy and science to the countries that lie near the equator. History is not on his side: but he pretends that it does not oppose his opinion. History, according to him, makes no mention of migrations, or of the direction in which the earth was peopled; it only mentions the transactions of nations already settled. But this affirmation is not accurate. He makes considerable use of the learned labours of M. *Court de Gebelin* on comparative grammar, where we find common roots, which reunite the living languages of Europe with the ancient languages of Asia; and are the remains of a primitive language, which was the source or stock of all others. He employs also, for this purpose, all the resources of astronomy, all the sagacity of a refined logick, and we wish we could say, that he had not sometimes borrowed assistance from the specious, but unsatisfactory artifice of wit and sophistry. We know not even whether the following reflexion, designed to prove the northern origin of mankind, be not more ingenious than solid; that labour being necessary to improve nature and bend it to the purposes of life, it was expedient to place man's primitive state in a climate, where alternate seasons of heat and cold animated the hopes of fertility, and required industry to promote it, and where man feeling, by turns, the pleasure of expectation and the pains of anxiety, might be powerfully excited to display his talents, to unfold his latent powers, and exercise his activity.

In the *two last letters* our Author lavishes applause on the hypothetical system of M. de Buffon, with respect to the internal heat of the earth, its original state of liquefaction, its cooling progressively during the space of 168,123 years, and its reduction to eternal frost at the end of this period *. We do not see what this has to do with the hypothesis of Mr. BAILLI, and we can still less comprehend, how he could carry his complaisance so far, as to pay any regard to this fantastical and whimsical excursion of a fine, but frequently intoxicated genius.

* See our *Appendix* following June 1775, Vol. iii. p. 615.

A R T. V.

Un Chretien Contre Six Juifs.—One Christian against Six Jews, London (Amsterdam), 8vo. 1777.

BE not deceived by this title, gentle Reader, for it comes from a pen that has deluded many. It is an old Pagan, a son of Apollo at best, even ARROUET DE VOLTAIRE, who has put on the *wedding-garment*, only to defile it. He attacks the learned Abbé Guenée *, in the persons of *Six Jews*, with his old weapons, which that ingenious critic had rendered blunt and harmless, and which, nevertheless, the exhausted champion of infidelity gathers up again, and throws with a trembling hand, and a malignant smile at the buckler of truth. The feeble old enemy has not been able even to point them a-new.

To speak without metaphor, this is a very strange performance; *the Christian*, who figures in the work, undertakes to defend his friend Voltaire against the six pretended Jews, but any one may see with half an eye, that the defender, and the defended, are one and the same person. His manner of setting out is singular, and is designed to lead him wittily to his subject: it is as follows:

“Blessed be that innumerable multitude of English pamphlets, in which one part of the nation, four times in the week, accuses the other of betraying the country, and which are translated into French to amuse the curious.

“Blessed be the sonnets, which abound in Italy, whether in honour of the Ladies or to their dishonour.

“Blessed be the polemic writings of the Germans, in which agreeable subjects of controversy are profoundly discussed.

“Blessed be the French”—but here let us cease to follow the Author in his *witty* Introduction, which is nothing to the pur-

* Author of the celebrated *Lettres de Quelques Juifs*, &c. à M. de Voltaire.

pose, and rather shew the Reader, by a specimen or two, the instruction and entertainment he is to expect from this *masterly* production, levelled at the Author of the *Lettres des Juifs Portugais*.

King Agag cut in pieces.

‘ Well, then,—the Jews had their human sacrifices, and this is a certain fact. But you are inclined to give another name to the death of Agag.—You may, if you please;—call it, if you will, an execrable violation of the law of nations, an abominable action—for my part, I cannot help seeing a *real sacrifice* in the death of that *good king* Agag. *First*, I say, he was good; for he was as fat as an ortolan, and the physicians remark, that fat persons are always good-humoured. *Secondly*, I say, he was *sacrificed*, for he was devoted to the Lord. Here I see a victim and a priest. I see Samuel cutting in pieces, with his own hands, the captive King. There never was a sacrifice, if that was not one. Yes, indeed, Sir, with his own hand: *in frustra concidit eum*. Zeal gave Samuel supernatural strength; for Samuel was near an hundred years old, and at that age a man cannot well be supposed capable of hatching a King. Such an operation would naturally require a vigorous arm, and a furious kitchen cleaver. I here omit mentioning the insolence of a chaplain who cuts in pieces a captive king, whom his master (Saul) had allowed to be ransomed. If a chaplain of Charles V. had behaved in like manner to Francis I. it certainly would have appeared extraordinary.—You are cruel enough, Sir (or gentlemen), to load with calumny this poor king Agag, in order to justify the conduct of Samuel, the cook. (*How came the chaplain Samuel to become cook; for we don’t bear that Agag was served up as a dish*). You affirm that Agag was a sanguinary tyrant, because Samuel said to him, when he was mincing him, “as thy sword hath made women childless, so shall thy mother be childless among women;” alas, dear Sir, is not this the language, which one hero of the Iliad addresses to another when he is going to cut his throat?—Don’t be so malignant as to tarnish the memory of *good king* Agag; it is enough, methinks, that Samuel the son of Elkana made a hash of him.’

Now is not this a goodly piece of polemical criticism? Such as it is, we can assure our Readers, that it is one of the least exceptionable sections in the whole book, for puerility and indecency.

A R T. VI.

Idée sommaire, ou Vue Generale du Systeme Physique & Metaphysique de M. Needham sur la Generation des Corps Organisés.—A Summary on General View of the Physical and Metaphysical System of Mr. NEEDHAM, relative to the Generation or Production of organized Bodies. Brussels. 8vo. 1776.

THE Author of the absurd, unnatural, eloquent book, entitled, the *System of Nature*; and Mr. de Voltaire, in several of his writings, have represented the experiments of Mr. NEEDHAM and the conclusions deducible from them, as favourable to the doctrine of Materialism. In order to efface the aspersions of his adversaries, and the suspicions that may have been entertained by his friends, this learned and acute Philosopher gives, in the pamphlet before us, a compendious view of his observations and hypothesis, relative to the generation of organized bodies, as they are *really* contained in the different productions he has published on that difficult subject. This apology, dictated by a natural principle of self-defence, is composed in such a manner as to throw some new rays of light upon a matter which is yet covered with darkness, and thus may prove instructive to those who take little or no concern in the particular quarrel between our Author and his adversaries.

In order to understand his reasonings, it is necessary to explain four terms, which represent ideas totally different; and which the author of the *System of Nature* confounded (says Mr. NEEDHAM) “when he quoted my experiments in support of his reveries:” these terms are *Minero-Vegetable*, *Vegeto-Vegetable*, *Vegeto-Vital*, and *Sensitive*, and the ideas they convey depend upon qualities inherent in the objects to which they belong.

Minero-Vegetable, is a term applicable, says our author, to those portions of matter, which increase their volume, or mineralize themselves under the form of vapours, and are afterwards condensed by a kind of vegetative growth, of an external action and re-action of their insensible parts. This is the true cubic and cohesive attraction, adopted as a principle by all modern natural philosophers and chymists, by which metals, stones, and all objects that belong to the mineral kingdom, are formed daily on the surface and in the bowels of the earth.—*Vegeto-Vegetable* comprehends plants, trees, and in general every organized body, which is nourished by what the Naturalists call *Intus-susception*, without giving any indications of a higher kind of life, of an existence that approaches, in any degree towards animal life.—*Vegeto-Vital*, is a term appropriated to zoophytes; which, though they have for the most part the faculty of progressive motion are, nevertheless, merely *vital* without being sensitive, as also to those organized parts of animal

animal bodies, which are either only irritable or designed to be the immediate instruments of sensation.—The term *Sensitive*, expresses a quality, which can only reside in an immaterial and indivisible being or soul, whether such a being be merely sensitive as are the souls of beasts, or at the same time sensitive and intellectual, such as the human mind.

Now, according to Mr. NEEDHAM, the *Vegeto-Mineral*, *Vegeto-Vegetable*, and *Vegeto-Vital*, are properties which belong to organized matter, and ‘ which are derived from the force or power of brute matter, this latter being capable of *exalting itself*, by imperceptible transitions or shades, in a scale of gradation formed of these three degrees.—Thus, according to the hypothesis of our Author, *matter* is *active* in its way, in consequence of certain intrinsic powers; but its activity can never be carried so far as to render it *sensitive*, and much less *intelligent*; since these two qualities, by the very nature of their effects, must necessarily reside in a simple substance, whereas matter, even that which is the most *vital*, is by its essential nature, a compound being.”

By this declaration the ingenious Mr. NEEDHAM is, at least, delivered from a pre-gang of materialists, who wanted to force him into their service; but he does not stop here: to expose in a more striking manner the sophistry of the author of the *System of Nature*, he proceeds to explain, by several illustrations, the four qualities already mentioned, and shews their respective difference in the material and mental constitution in man. By this exposal, which is curious (and is illustrated under each article by the experiments of Haller on *sensibility* and *irritability*), he shews us, how the Atheistical Author above-mentioned, has confounded the *material organ* with the *immaterial principle*, the *cause* with the *effect*, in a word, *matter* (which exalts itself by imperceptible degrees, so as to serve as an instrument for the exercise of the intellectual faculties) with *mind*, which condescends to employ that instrument in consequence of that intimate union, which the Deity has formed between body and soul during the present life.

These principles reign through all the works of Mr. NEEDHAM, and he has employed them to support his hypothesis relative to the generation of organized bodies.—This hypothesis is sufficiently known, but is not like to be generally adopted; and it has given occasion to the late experiments of the Abbé *Spallanzani*, who has done; certainly, great things towards the diminution of its credit. But let the hypothesis of Mr. NEEDHAM stand or fall; the accusation of materialism, that has been brought against him, must appear totally groundless to every one who reads his works, and particularly the piece we have here before us. His greatest fault is to have been led, by a profound metaphysical

metaphysical theory, into all the obscurities of the Leibnitzian doctrine of *Monades*, and to have given to his principle of *vitality* a form that renders it incapable of exciting any distinct or clear idea. It would, however, betray a great want of equity and candour to censure this obscurity with any degree of severity. In this chequered state of light and darkness, in which the objects of knowledge are so extensive and deep, and the intellectual faculties so feeble and limited, we must often grope a long while in obscurity to come at some imperfect glimpses of truth, and that, more especially, when we investigate the origin and principles of things. The obscurity of Mr. NEEDHAM is that of a deep thinker, and is very different from the confusion and perplexity of a hasty, superficial, and injudicious observer of Nature.

A R T. VII.

Marci Tullii Ciceronis Opera omnia ex recensione JO. AUG. ERNESTI *cum ejusdem Notis et Clave Ciceroniana*.—The Works of Cicero revised by M. Ernesti, who has accompanied them with Notes and a Clavis, &c. 4 Vols 8vo. Hall. 1777.

THIS is the third edition of the work here announced.—The first was published in 1772, and the second in 1774; and as we have not, as yet, mentioned this valuable publication, we shall take the present occasion to make it known with the distinction to which it is entitled. It is certain that this edition of Cicero, published by one of the best and most universal scholars of this age, though the press-work and paper be not splendid nor the notes abundant, has nevertheless a degree of merit, upon the whole, which renders it preferable to any other edition. This superiority is founded on the elegance and solidity of several instructive prefaces, on the correctness of the text, and the discretion, the precision, and taste that reign in the number and nature of the notes. Mr. ERNESTI has followed the text of *Gruterus*, preferably to that of *Grævius* and *Davis*: but he has improved it so considerably, that it may and probably will carry his own name down to posterity.

In his *general preface* M. Ernesti gives a critical history of the preceding editions of Cicero, points out their defects, and shews us the rules he followed in order to avoid them. This preface was published under the form of a *prospectus*, or *prolegomena*, above thirty years ago, which shews the time and labour that have been employed in preparing this edition; but it is re-published here with many *Additions* and *Improvements*. To give a valuable edition of Cicero, a man must have almost as compleat a knowledge as that illustrious Roman, of the words and syntaxis which are used in his works,—must be acquainted

quainted with all their analogies, must be capable of relishing; with a fine feeling, their beauty and harmony—must be sufficiently acquainted with the ancient manner of writing, to understand the manuscripts; and must add to these another quality of a dangerous application, sometimes, even a critical sagacity to follow the scent of a lost text, and discover its traces, even without the assistance of manuscripts. The first of these qualifications is evident in Victorius; Lambinus possessed the second and third in an eminent degree;—and, in our opinions, ERNESTI displays them all.

It is particularly to be observed that he does not blindly follow *Aldus Manutius*, as most of the preceding Editors have done, but has consulted a prodigious number of manuscripts, many of which had not fallen into the hands of his predecessors; as also ancient Italian Editions, that, before his researches, were undeservedly buried in oblivion. We find in the particular prefaces, prefixed to each volume, interesting accounts of these manuscripts and editions. He has been rather too sparing in the number of his notes, that he might not swell the work into too many volumes; but what the Reader may lose by this discretion, is abundantly compensated by his *Clavis*, or key to the interpretation of his Author, which contains more illustrations of difficult passages, than we find in the most voluminous commentaries.

A R T. VIII.

De la Legislation, ou Principes des Loix.—Concerning Legislation, or the Principles of Laws, by the Abbé de MABLY. 2 Vols. 8vo. Amsterdam. 1777.

NOTWITHSTANDING the almost insuperable difficulty of introducing a perfect system of laws into any nation, it is still useful to instruct mankind in the important science of legislation, and to remind their rulers of the obligations they are under of reducing this master-science to practice, in order to the advancement of public felicity. Such is the design of the work now before us; a work which the name of its Author is sufficient to recommend to the attention of the Public, as the Abbé MABLY has more than once appeared, with great distinction, in the republic of letters, enriching it with productions that have more or less affinity with the present publication.

This publication is in the form of a dialogue, in which the interlocutors are a *Swedish philosopher* (we do not often meet with these two words together) an *Englishman*, and the *Author* himself. The Swede makes the principal figure in this conference. The Briton, prepossessed, and not without reason, against the Swedish government, and elated with high ideas of the British constitution, starts objections to the philosophical system

of legislation proposed by the Scandinavian sage, while the Author takes little share in the conversation, except now and then to admire the wisdom of this sage, and the solidity of his principles, with relation to laws and morals. The dialogue consists of two parts, each of which is divided into eight chapters, and yet the whole is represented as the conversation of a single day, which shews that the speakers must have scarcely had a moment to draw breath. We shall, *first*, present a general idea of the plan of this work, and then select some passages to serve as specimens of our Author's manner of treating this subject.

His first business is to shew what that kind of *happiness* is, which Nature points out to man, as his *end*, and the *conditions* on which it is attainable. And indeed the knowledge of these points is essentially necessary to our forming a right judgment with respect to those laws that are most useful to society. According to our Author, the prosperity of states is founded, by an invariable dictate of nature, upon an equality of fortune and situation among the citizens as its necessary basis. We are sorry for this; for if this be true, no state can attain or even approach near to true happiness. This our Author does not deny: he acknowledges that the state of equality has disappeared in all the communities of men known to us, and that there are insuperable obstacles to its restoration; and therefore instead of aiming, like certain philosophers, at impossibilities, or attempting to bring human nature back to that state of equality which is irrecoverably lost, he endeavours to administer some comfort to mankind in their *present deplorable condition*, to point out the means of rendering that condition as happy as is possible; and this he does by shewing how the legislator ought to exert all the force of his edicts and institutions against avarice and ambition, the two greatest enemies of social happiness. Though we are not of the Abbé's opinion, that Nature calls men to an equality or community of goods; though we are persuaded that variety of talents, genius, and character, render equality of state and condition impossible for any length of time, and that the happiness of human society does not require it, yet we think with him that the inroads that are made upon this equality by avarice and ambition are, indeed, the great sources of national misery, and that nothing can be more salutary, than to make war upon these two odious passions, and to counteract their influence as far as human foresight and activity can extend.

The *thing* is obvious; the *manner* is less so; and the wisdom of the rules laid down for this end by our ingenious Author discover a masterly hand at discussions of this nature. He unfolds, in the first part of his work, the nature and charac-

ters of avarice and ambition, the necessity of restraining them at the same time, and, as it were, with the same rein, and the genius and character of the laws that are necessary to modify and subdue them both in magistrates and citizens. In treating this part of his subject, he observes, occasionally, that nations are perpetually admonished, by their calamities, of the necessity of correcting their laws, and that time and chance often favour them in enterprizes of this kind.

The second part of the work begins by an interesting detail of the precautions that must be used by a wise legislator to prepare the citizens of a corrupt state for their return to the true dictates of nature. Our Author afterward takes a view of the different European governments, in order to examine what may be expected from them with respect to the improvement of their laws. He places in their proper light the general rules which the legislative power ought to prescribe to itself in order to avoid mistakes, and the principles by which it ought to judge of the expedience, importance, or necessity of every law. He insists upon the care that should be taken to inspire citizens with a love of the laws by which they are governed; and, under this article, among the means that are adapted to promote this, he mentions, particularly, mildness in penal statutes, the advancement of good morals, the influence of a well-directed education. This latter he considers as a peculiar object of the attention of sovereigns, and there are few objects that, generally speaking, come less under their cognizance, though it may be justly esteemed as the proper if not the only foundation both of private and national felicity.

Such is the general plan of the work of our respectable Author; the detail is highly interesting, though in some places it lies exposed to critical censure. In combating, for example, the favourite notion of the admirers of Montesquieu, that the climate has a great influence upon the characters of men, and ought, of consequence, to be considered in the systems of legislation, that are adapted to these characters, he certainly goes too far. 'These Authors, *says he*, instead of entering into an attentive view of the human heart, and studying its passions, have built all their plans of legislation, and all their schemes for the well-being of human society on objects and considerations that are really foreign to man, and that have no immediate reference to the essential constitution of human nature. If we are to credit these sophists, Providence has appointed *one* happiness for the ancients, *another* for the moderns; and Asia, Africa, Europe, and America, have each their respective and distinct happiness. They will tell you gravely that laws, which are excellent in the 10th degree of latitude, lose all their excellence and merit under the 30th, so that it would seem that it is

the thermometer, and not the affections of human nature; which the legislator must consult in order to know what actions he must recommend, and what he must prohibit. What relation is there between mountains, plains, the proximity of the sea, or of a great river, the dryness or moisture of a soil, (and an hundred other circumstances of that nature) and laws designed for the happiness of man? Does the nature of the human heart change according to the nature of the climate? Do not the same wants, the same organs, the same external senses, the same inclinations and passions, the same faculty of reason, take place in all the various regions of the globe, that is (to reduce them to one general principle) are not the attraction of pleasure and the fear of pain, the universal and predominant motives to action under the pole as well as under the line? And where are those heaven-favoured climates in which avarice and ambition, sloth and voluptuousness, may not produce their poisonous fruits?" &c.

There is perhaps more eloquence and wit, than solidity and precision in this manner of treating a point, which is certainly delicate and of nice investigation. Our Author acknowledges (in a passage not far from those we have now quoted) that it may happen, that, in *one place*, the passions of men may be more headstrong and imperious, and in *another* more susceptible of discipline and restraint—that in *one place* they will be exposed to more frequent temptations, and in another their progress and impetuosity will be checked by accidental circumstances. These varieties, then, in the characters of the passions and the principles on which they are founded, become proper objects of the attention of the legislator, and the mere contemplation of the human heart independently on the accidental circumstances in which it feels and acts, and on the objects that affect it (of which the influence of climate on our organization may be a main one) is not sufficient to enable the lawgiver to adapt his institutions to every exigence. Nay, granting, that the influence of climate is insufficient to change the essential nature of human passions, yet may it not modify them in different ways, diversify their degrees, and the manner of their operation, and thus become objects of the attention of the legislator? Love, for example, is an universal passion, but are its impressions the same in the Laplander and the African, the Samoeydian and the Italian? The truth of the matter is, that great inconveniencies may arise in point of legislation from attributing *too much* to the influence of climate, and care ought to be taken not to indulge too much the suggestions of fancy, and the spirit of hypothesis in this matter:—but, on the other hand, it is equally unreasonable to reject entirely this influence, which the physical and moral constitution of different nations in different latitudes so evidently

evidently confirms, that it may safely be considered as a principle of legislation, provided it be attended to with care, and applied with caution.

We hinted, above, our objections to the Abbé's notion, that Nature has established, by a primitive law, an equality of fortune and property among men, and we see evidently a principle of inequality originally formed by the different degrees of genius, industry, and activity, that Nature herself has imparted to individuals. Nevertheless, the description that our Author gives of the calamities and evils which arise in society from this inequality, rendered excessive by avarice and ambition, and employed by these passions to the most corrupt purposes, is admirable in every point of view. It is also highly instructive, and might be of great importance, if the evils it is designed to expose and remedy were not become incurable in almost all governments. The first link (says our Author) in the series of our vices and miseries, is inequality of fortune. As riches give naturally a certain degree of consideration and influence, they tempt their possessors to the usurpation of public authority: humble and impotent poverty cannot stop their course, and if ambition is prudent enough to pursue its ends with a mild and decent aspect, the community slides almost imperceptibly into despotism, and the weakness of the people will render it perpetual. The Abbé shews the steps of this progress in natural society through aristocracy, and oligarchy to tyranny, and paints the dissensions, civil wars and revolutions that arise from inequality of riches, when ambition is insolent and cruel, and excites the poor and oppressed to the resistance of despair. He shews its effects in the conduct of nations, one towards another, in which the opulent, after having enacted at home penal laws against theft, because they may be robbed, approve of extending their conquests abroad because they themselves are robbers of nations. His ideas concerning *commerce* and the British constitution are exceptionable and erroneous in several respects, though in what he says on the *former* of these two articles we find some sensible reflexions, and in his observations on the *latter* there are several things worthy of attention.

A R T. IX.

Nuove Osservazioni Microscopiche, &c.—New Microscopical Observations, by F. D. J. M. DELLA TORRE. 4to. Naples. 1776.

FATHER DELLA TORRE proposes to carry on his Observations on the Microscope, and to communicate them to the Public in several succeeding volumes, one at a time, and in something like a periodical order. The same method that is followed

followed in this, will be observed in every other volume. Each will be divided into five parts: the *first* relating to the instruments employed in these observations; the *three* following, comprehending the observations made on minerals, vegetables, and animals; and the *fifth*, containing the results of these observations, the hypotheses, and conjectures, to which they may give occasion, and answers to the objections which may be made to them.

In pursuance of this method, our Author begins in this first volume, by giving his idea of the qualities of a perfect microscope. These qualities, according to him, consist in representing objects clearly, distinctly, and as they are in nature; and he thinks the simple microscopes preferable for the attainment of all these purposes. The third and fourth parts of this volume contain several curious observations, some of which we shall lay before our Readers.

Father TORRE observed, among the fibres of vegetables, an infinite number of congealed and transparent globules, and the same thing struck him in his observation of animals. He examined, with the utmost attention, the cortical substance of the brain, and the substance of the *medulla oblongata* and *spinalis*; he found, that, in these substances, there were no fibres, no lymphatic or blood-vessels, but that they were composed of an infinite number of globules of different sizes, solid, transparent, floating in a crystalline fluid. These globules, placed lengthwise, constitute, according to our Author, the internal substance of the nerves, and become more and more subtile, and refined, in proportion to their distance from the origin of the brain: the membranes also are composed of similar globules, which are found in almost all the parts of the body. They suffer continually a considerable loss or waste, which is repaired by the lymphatic and blood-vessels, and thus the circulation of the fluids is performed and maintained.—In the fourth part of this volume, are several curious observations on the blood, considered with respect to its *annuli*, or rings, for which we must refer the Reader to the work itself.

It was but natural, that the observation of the globules above-mentioned, should animate our ingenious Author, to bring forth an hypothesis; and so it has. This hypothesis we find unfolded, in a very acute and plausible manner, in the fifth part of this volume.—Father Torre, there considers the globules as the true principle of animal motions; he attributes to them sensations; he supposes that they constitute the mechanism of memory. He not only maintains that they produce vitality, but also that they constitute the proper and essential substance of bodies; and that they, alone, enable us to account for the production,

duction, growth, and preservation, of plants and animals. In consequence of this hypothesis, he adopts the system of the *epigenesis*, and approaches to that of Mr. NEEDHAM.

In the last article of the fifth part, our Author answers several objections, that may be raised against his notions of the animal œconomy, and particularly against those relating to his doctrine with respect to the *annuli* of the blood. He proves, that among the heterogeneous parts of the chyme and the chyle, there are small membranes, which, insinuating themselves with the chyle, into the lymph, are filled with this fluid, and thus produce, when they coalesce to the number of five or six, those little bags, which form the *annuli* in question, and the red parts of the blood.

A R T. X.

Histoire de la dernière Guerre entre les Russes & les Turcs, &c.—An History of the late War between the Russians and Turks, by Mr. KERALIO, Knight of the Order of St. Lewis, and Member of the Royal Academy of Sciences at Stockholm. 12mo. 2 Vols. Paris. 1777.

THIS History has been composed from memoirs furnished by Prince Gallitzin; and the Author has followed the Journal of the Russian Commander, in his account of the operations of the Russian army. If this exposes him to the suspicion of partiality, his answer is, that he is open to conviction, and desirous of better information, and that he is willing to make use of any authentic memoirs furnished from the other side, even though they should invalidate the relations he has given. After all, the mistakes suspected can only relate to minute details;—the main operations, and the issue and success of the war, are well known.—It must be confessed, that Mr. KERALIO has employed his materials with judgment and taste, and has drawn from them an elegant and interesting history, in which we see the military man, and the man of letters, agreeably blended together. He is furnished, as he informs us, with materials for the continuation of this history, the volumes of which, now before us, only contain the campaign of 1769; and an historical description of the seat of the war; which is an excellent piece in every point of view.

A R T. XI.

LA SAINTE BIBLE, ou le Vieux & le Nouveau Testament, avec un Commentaire ; composé de Notes choisies & tirées de divers Auteurs Anglois, &c. — THE HOLY BIBLE ; or the Old and New Testament, with a Commentary : Consisting of select Notes, taken from several English Authors. Vol. VI. Part 1. Containing the First Book of Kings. 4to. Amsterdam. 1777.

THIS is the sixth volume of one of the best compilations we have met with, both for the erudition and industry which it discovers, and the judgment, method, and taste, with which it is executed ; and it furnishes us with an opportunity of making the whole work more generally known in these isles, where, we believe, that the learned, alone, are acquainted with its merit. The principal materials, of which it has been composed, have been borrowed from the labours of English divines, and the form and arrangement that have been given to these materials, have considerably increased their value. The Author of this Work is the Rev. Mr. CHAIS, Pastor of the French Church in the Hague ; whose name has been long known, with distinction, in the Republic of Letters.

The notes, which are judiciously proportioned in their length, to the importance of the objects they are designed to illustrate, are taken from *Pool, Patrick, Willet, Ainsworth, Wells, Wall, Kidder, Henry, Parker, Pocock, Hammond, Lowth, Stackhouse, &c.* but it is not these learned commentators, alone, that have opened sources of information to Mr. CHAIS. The critical observations of other learned writers, whether of ancient or modern date, which have cleared up any difficult or dubious points, relative to the chronology, history, geography, or philosophy, of the sacred scriptures, to the customs there mentioned, or to the literal sense of the difficult passages, which are there contained ; all these have been carefully attended to, and employed in the commentary before us. Thus we find frequently quoted the sentiments and observations of *Usher, Prideaux, Newton, Clarke, Spencer, Mede, Shuckford, Selden, Bedford, Whitby, Waterland, Lewis, Delany, Chandler, Sherlock, Lowth, Kennicott, Bryant*, as also the authors of the *Boyle's Lectures*, and the learned compilers of the *Universal History* ; not to mention a multitude of pamphlets on subjects of sacred philology, which have furnished contributions to this important work.

It is also to be observed, that though Mr. CHAIS has derived his principal materials from *British* commentators and philologists, yet he has by no means overlooked the valuable labours of other eminent men, in this extensive field of literature. Accordingly we find the respectable names of *Bochart, Capelle, Don Calmet, Martin, Houbigant, &c.* among the French ; *Le Clerc,*

Clert, Reland, Schultens, Vitringa, Venema, among the Dutch ; and *Scheutzer, Carpzovius, Baumgarten, Michaelis, Dietelmair*, &c. among the Germans ; together with a multitude of authors of academical dissertations, furnishing learned remarks, and interesting discoveries, to our indefatigable Author.

But if it is meritorious, in a compilation of this kind, to have drawn information from the best and most unexceptionable sources ; yet there is still an higher kind of merit in avoiding those repetitions, that confusion, that *rudis indigestaque moles*, which form too frequently the character of such compilations, and against which, mere erudition, without judgment and taste, is no preservative. Now the Commentary of Mr. CHAIS is possessed of this species of merit, in an eminent degree. He has arranged the various sentiments and explications of his authors, in such a manner, that the attentive Reader may, easily, perceive *that* which he would prefer on each subject, were he called to declare expressly his opinion. When any point of more than ordinary consequence is presented, that requires a particular discussion, he arranges, under general and distinct heads, the principal parts of the subject ; and considers them in that order and method which are the most adapted to give a distinct idea of it, and facilitate the conclusion ; and though he has studied brevity, as far as he could consistently with a regard to perspicuity, yet where the subject is curious and important, we find a note sometimes swelling to a size that gives it the form, and indeed the merit, of a dissertation. There is another circumstance, that we have observed with particular pleasure, in the general tenor of this Commentary, and that is, the care that has been taken to avoid entering upon the common topics of systematic theology, and the points of controversy that have divided the doctors of the christian church :—The literal sense of the sacred writers, and the moral reflections they naturally suggest, are the main objects our Author has had in view : he has steered, happily, the middle way between the presumptuous tone of the dogmatist, and the unpleasing indecision of the sceptic, and appears to us to have adopted what he sincerely believed to be the truth, from whatever sect or party it was presented to his candid researches.

Thus, in the essential part of this work, there is ample provision made for instruction ; and this instruction is not only accompanied with the graces of style, and with felicity of expression, but is also conveyed in such a measure and manner, as will render it *clear and useful* to families, students, and young ecclesiasticks, for whom it is principally designed, and highly *interesting* to the most considerable and eminent adepts in sacred literature.

The Author has followed the French text of *Martin*, whose translation he has corrected in several places; and, as a knowledge of the order of time, and the dates of events, contributes greatly to throw light on the historical part of holy scripture, he has placed, throughout, at the head of each page, under the eye of the reader the *year of the world*, and the *year before Christ*, which answer to the facts or events mentioned in the text. In this he has followed the chronology of *USHER* illustrated and confirmed by the labours of *Wells* and *Bedford*. The *preliminary discourses* and *prefaces* that are placed at the head of each volume, are replete with useful knowledge, and are perfectly adapted to prepare the Reader for studying the scriptures to the best advantage;—and the *dissertations*, *chronological tables*, and excellent *maps* with which this work is enriched, in the proper places, shew that nothing has been neglected that might render it worthy of the esteem and approbation of the Public, and a valuable source of improvement and instruction for those whom the Author had principally in view, in compiling it.

The preceding volumes of this Commentary were published many years ago, at different times. The first contains the book of *Genesis*, the second those of *Exodus* and *Leviticus*, the third *Numbers* and *Deuteronomy*, the fourth the two books of *Samuel* and *Ruth*, and the fifth *Joshua* and *Judges*. The sixth volume, which is now before us, and which was published but a few months ago, contains the two books of *Kings*, and shews that the spirit of research and industry, which distinguishes this learned and judicious Commentator, has not been relaxed by the advanced age to which, we are informed, he has arrived. The *preface*, the *chronological table*, and a curious and learned *dissertation on the retrograde motion of the shadow upon the dial of Ahaz*, 2 Kings xx. 8—11, are manifest proofs that Mr. CHAIS has availed himself of all the modern discoveries and improvements, whether in criticism or philosophy, that could tend to throw new light upon the difficult passages of holy writ.

One of the excellent things that we have remarked in this Commentary is, the uncommon evidence and success with which the Author defends, by sound logic, or luminous criticism, those passages of scripture which have given occasion to the malignant cavils, or specious objections, of unbelievers. We shall hereafter give some specimens of the notes which occur of this kind; as also of the others that are designed to enforce the duties of, morality, or to illustrate interesting points of erudition.

A R T. XII.

Novi Commentarii Academici Scientiarum Imperialis Petropolitane, &c.

—New Memoirs of the Imperial Academy of Sciences at Petersburg. Vol. XX. For the Year 1775. Petersburg. Printed at the Press of the Academy. 1776.

THIS collection, which, for the future, shall have a place in our Review, which its importance to the advancement of mathematical and natural science so justly claims, has been carried on with the greatest reputation and success, by the uninterrupted labours of the celebrated *Eulers* and other eminent men, to the twentieth volume now before us. The *Mathematical Memoirs* contained in this volume are seven in number, of which we shall give little more than the titles. This will be sufficient for the geometrical reader, who will seek the farther instruction he may desire in the work itself.

I. *Analytical Researches concerning continued Fractions.* By M. D. BERNOUILLI.

This learned Author, together with *Euler* and *Le Grange*, have given a new form to the theory of this kind of fractions, which had already made a considerable progress in the last century. The principal design of the Academician, in this Memoir, is to examine the case, in which infinite fractionary expressions may be defined by a finite canon, whether algebraical or transcendental.

II. *Farther Researches concerning the Nature of continued Fractions.* By the same.

III. *Solutions of certain Problems of Diophantes.* By M. L. EULER.

IV. *Analytical Speculations.* By the same.

V. *Concerning the Resolution of rectilinear Polygons.* By M. LEXELL.

In a preceding Memoir this learned Academician had shewn how equations may be found which furnish the resolution of any rectilinear figure, when it is considered only with respect to its sides and the rules which constitute its outline. At present he gives some specimens of the manner of treating these equations, so as to come at proper and easy solutions. For this purpose he indicates fourteen problems, which relate to the resolution of quadrilateral figures, and he undertakes to resolve them by the equations he has found.

VI. *Observations on a new and singular Kind of Series.* By Mr. EULER.

The PHYSICO-MATHEMATICAL CLASS contains eight Memoirs on the following subjects :

I. and II. *General Canons for any Transposition whatever of stiff Bodies.*—*A new Method of determining the Motion of stiff Bodies.* By Mr. EULER.

M m 3

III. Some

III. *Some general Theorems relative to the Transposition of stiff Bodies.* By Mr. LEXELL.

IV. *An easy Rule by which a Judgment may be formed of the Solidity of a Bridge, or of any other Body of a similar Construction, from the Knowledge we have of the Solidity of its Model.* By Mr. EULER.

This object of inquiry is (if we mistake not) new; but whether new or old it is an object of the utmost importance, and has an evident relation to public utility. It is well known how many mistakes and disappointments have been occasioned by reasoning from the powers and effect of a small model to those of the machine, constructed with the same proportions, and upon the same principles, but of a much larger size. It has been a general notion that a bridge, or any work of that nature, will be sufficiently solid if the model, after which it has been built, is capable of bearing a weight, proportioned to that which the bridge is to sustain; but this notion has been found, by experience, to be illusory. This, however, does not prove that we cannot reason from the small model to the large work that is constructed upon it, but only that the true method of rendering such reasoning just, has not yet been sufficiently unfolded. It is the design of the ingenious Author, in this Memoir, to render such reasoning more conclusive, by ascertaining the degree of solidity in the model of a bridge, which will give us a full assurance that the bridge built conformably to this model will have the requisite degree of solidity.

V. *Concerning the two Methods of determining both the Equilibrium and the Motion of flexible Bodies, and the admirable Conformity that there is between these Methods.* By Mr. EULER.

VI. and VII. *Concerning the Pressure of Cords with respect to the Bodies that are placed under them, and the Impediment which their Motion receives from Friction.*

The principal design of Mr. EULER, in these Memoirs, is to lay down a method of determining the motion of both flexible and elastic bodies which are not situated in the same plane.

VIII. *Concerning the Force of Oars of a new Kind, as also a Comparison between them and ordinary Oars.* By Mr. KRAFT.

The theory of ordinary oars has been placed in the fullest light by Messrs. Bouguer and Euler. The question also proposed by the Royal Academy of Sciences at Paris, in the year 1753, produced several interesting illustrations of the manner of navigating vessels, especially large ones, without the assistance of the wind. The new kind of oars proposed by the learned Daniel Bernouilli, whose answer to the question obtained the prize, seemed preferable to the ordinary ones in many respects; and, nevertheless, these new oars have never since that

that time been an object of discussion, experiment, or practice. Mr. KRAFT, judging the subject worthy to be treated anew, undertakes here to unfold fully the theory of this new kind of oars, and to deduce from the first principles of mechanics and of the analytical method, the effects that may be expected from them.

The *Memoirs* relative to *Natural Philosophy* are four in number.

The first, *Concerning the Foramen Ovale, or oval Orifice, and its Use in directing the Motion of the Blood*, by Mr. WOLFF, contains a curious discovery in anatomy, and therefore deserves particular notice. The system of Galen, with respect to the circulation of the blood in the *foetus*, adopted by Hervey, is well known, and was generally received, until the celebrated Mery, Member of the Academy of Sciences at Paris, gave an account of this matter diametrically opposite to that of Harve. This ingenious French anatomist affirmed that the blood did not pass from the right auricle of the heart into the left, but directed its course from the left auricle to the right by the *foramen ovale*, or oval orifice. The most eminent anatomists of the French Academy, such as Verney, Robault, and Winslow were divided on this subject, and Winslow proposed an hypothesis of his own, by which he meant to reconcile the two jarring systems, affirming that the blood passed indiscriminately from the one auricle into the other, and only mixed, together, its constituent parts in these passages. These disputes continued during the space of twenty years, and though the Academy decided the matter in favour of Mery's opinion, yet all the more eminent anatomists and physiologists returned afterwards to the ancient doctrine of Galen and Hervey.

The Author of the Memoir now before us beats down, at one bold stroke, all these different systems, maintains that no anatomist has, hitherto, traced the real course which the blood follows in its circulation through the *foetus*, and affirms that it neither *does* nor *can* pass from the right auricle to the left, nor from the left to the right through the oval orifice. The substance of his reasoning in support of this assertion may be reduced to the following propositions: that there is a *synchronism* in the motion of the auricles of the heart, the *systole* and *diastole* happening, precisely, at the same point of time. Now, the force that is necessary to make the blood pass from the one auricle into the other, cannot exert itself during the *systole*, because the two auricles are equally and simultaneously contracted and throw out the blood with which they are filled. Neither can this force be exerted during the *diastole*, since then the two auricles are dilated, and receive an extraneous blood from whatever part it comes: the one therefore cannot, at the same time, express into the other the blood which it contains,

and therefore there does not exist any point of time in which the blood can pass from one auricle into the other.

But if this be the case, what does Mr. WOLFF (it will be asked) substitute in the place of the systems which he overthrows, and what part of the animal structure does he reserve for the circulation of the blood in the *fœtus*? A new discovery has furnished him with an answer to this question. One day, as he was examining the heart of a new-born child, without any previous doubt concerning the truth of Harvey's system, he perceived that the structure of the organ of circulation was very different from what it is commonly imagined to be. An accurate knowledge of this structure will render it easy to point out the course which the blood takes in the *fœtus*.

To form a just idea of the discovery of Mr. WOLFF, it must be observed that, having dissected, in the ordinary manner, the heart of a new-born child, he was not a little surprized to find that the aperture, on the left side of it, was very different from that on the right, the first being formed by what is commonly called by foreigners the *arc of Vieussens* and the valve of Eustachius, while the second is derived from the same *arc* and the valve of the *foramen ovale*. He easily perceived that unless (contrary to all probability) the valves were coherent, there never could be any communication between the auricles. After an accurate examination of this structure, and a careful dissection of the *foramen ovale*, it appeared evident that the auricles had, in fact, no communication with each other, but were separated by the inferior trunk of the *vena cava*, the aperture, which is discernible in the right auricle being nothing more than the orifice of the *cava*, which effectuates its inosculation into that auricle, while the aperture that is seen on the left side, and which is what is called the *foramen ovale*, is also no more than another orifice of the same vein, which has its anastomosis or inosculation in the left auricle. In this manner, indeed, both the auricles have a communication with the *vena cava*; but between the one and the other there is no communication.

Having thus removed the kind of veil, that concealed the arrangement of these parts, and exhibited them under a new aspect, M. WOLFF, moreover perceived, that the *vena cava*, when viewed externally, ascends not only towards the right auricle, but also towards the left;—nay, that its correspondence with the latter was still greater than with the former, its principal part being inosculated in the left auricle, and the smallest part of it entering into the right. On examining the heart in calves and other new-born animals, our Academician always observed the same arrangement, according to which the *foramen ovale* is nothing more than the left orifice of the inferior

vena

vena cava, by which it opens into the left auricle, as it opens into the right by its right orifice; and even in the calf, the conduits, which are no more than mere apertures or orifices in the human *fœtus*, are real ramifications, though short ones, into which the *cava* is divided, entering by the right ramification into the right auricle; and by the left (which is the supposed *foramen ovale*) into the left auricle. Here then, according to our Academician, we see the true nature of that *foramen ovale*, which has hitherto been disguised in so many ways. It is nothing else than the *left orifice of the inferior vena cava*; and it is well known, that the human body is filled with apertures or orifices of the same kind in the veins and arteries.

It remains then to determine the direction, which the blood follows in its circulation; and this matter, which was perplexed with such difficulties and uncertainty, and was rather guessed and gratuitously supposed than proved in the hypothesis of Harvey and Mery, is presented to us with the plainest and most satisfactory evidence in the discovery and observations of our learned Academician. If the *vena cava* opens itself by its two orifices in the two auricles or sinuses of the heart, the blood, which it contains, must be conveyed partly into the right auricle by the right orifice, and partly into the left auricle by the left orifice. The quantity or portion of blood, which discharges itself into the right auricle, mixing itself there with the blood of the superior *vena cava*, flows directly from thence into the right ventricle of the heart. The smallest drop of blood, that has once got into the right auricle, cannot repass from thence to the left; but the portion of blood, which passes from the inferior *cava*, through its left orifice, into the left auricle of the heart, is precisely the thing which contributes to disengage the lungs, by turning its direction from the right auricle, the right ventricle and consequently from the lungs; which, being destitute of respiration, could not have transmitted this blood or facilitated its passage. That portion of blood, therefore, mixing itself in the left auricle, with that of the pulmonary veins, proceeds directly to the left ventricle and from thence into the aorta; from whence it takes its course anew in different channels through the whole body, without touching the lungs.—There are many other curious observations in this Memoir, which render it particularly worthy of the attention of anatomists.

MEM. II. *Concerning the Lychni-Cucubalus, a new Plant of the kind called Hybrides or Mules**. By Mr. KOELRUTER.

* The *hybride* plants (which are produced by putting the *farina fecundans* of one sort of plant into the pistil or utricles of another) are called *mules*, because they are incapable of multiplying their species.

The *lychni-cucubalus* is the *hybride* production of an adulterous coupling of the female of the plant *lychnis*, with the viscous or glutinous *cucubalus*; and the curious description here given of its nature and qualities, is adopted to throw new light upon the theory of vegetable generation.

MEM. III and IV. *An History of the Schacal and the Chau.*

By Mr. GULDENSTED.

The first of these animals, which the Turks and the French, after them, call *schacal*, and to which Kœmpfer gives the appellation of the *gilded wolf*, is a quadruped met with, very frequently, in Turkey and Persia, and of which travellers speak much, though the adepts in natural history have not hitherto examined it with a proper degree of attention. Our Academician has abundantly supplied this defect by his circumstantial description of this animal, to which he has prefixed a very curious and instructive dissertation on the domestic animals of the most ancient times, and of the wild and savage ones, that were their prototypes, or the original stock from which they descended. He supposes, that all the canine species is derived originally from the *schacal*; and he proves this genealogy by the structure and proportion of the guts, by the number of toes and teeth, by the size of the body, the quality of the hair, the figure of the muzzle, the venereal instinct, and other characteristic properties of these animals.—The *chau*, whose history and description are exhibited in the fourth Memoir, has been hitherto unknown to the zoologists. This animal belongs to the species of cats, and has a good deal of affinity to the *caracal* of M. de Buffon. The place of its nativity and habitation is the country round the Caspian sea; and it is generally found in flats, planted with trees or covered with reeds. After having given an account of the instinct and character of the *chau*, our Academician gives an accurate view of its external parts with their respective dimensions, an anatomical description of its *viscera*, and the form and dimensions of its bones, particularly the skull. The red cat of Pennant, the *caracal* of Buffon, and the lynx, seem to have a very considerable affinity to the *chau*, as appears by the cuts which represent these four animals in the memoir of our learned Academician.

The *astronomical* part of this volume contains eight memoirs, of which we shall only give the titles:

MEM. I. *Concerning the most rapid passage of a star through two almucantars (or parallels of altitude), ascribed for any elevation of the pole.* By M. LEON. EULER.

MEM. II. *Concerning a very large fixed Circle to be placed in the Heavens, to which the Orbits of Planets and Comets may be adjusted.* By the same.

MEM.

MEM. III. *Astronomical Observations, adapted to determine the Geographical Situation of several Places in the Russian Empire.* By Captain Christopher Euler.

MEM. IV. *An Account of an Eclipse of the Sun observed at St. Petersburg the 15th of August, 1775.* By M. LEXELL.

The Academician makes use of this to determine the longitude from the place of observation to the meridian of Paris, to be about 43°. 30".

MEM. V. *Astronomical Observations made in the Town of Dnitriewsk, with the Determination of the Longitude and Latitude of that Place.* By Mr. ICHONODZOW.

MEM. VI. *Four Eclipses of the Moon observed at Dnitriewsk.* By the same.

MEM. VII. *Astronomical Observations made at Saratow in 1773.* By Mr. LOWITZ.

MEM. VIII. *A compendious Summary of the Meteorological Observations made at St. Petersburg during the Year 1775.* By Mr. J. A. EULER.

A R T. XIII.

Storia Della Letteratura Italiana, &c.—An History of Italian Literature. By the Abbot JEROME TIRABOSCHI, Librarian to the Duke of Modena, and Professor in the University of that City. Vol. VI. 4to. Modena.

WE mentioned last year the publication of the fifth volume of this truly instructive and entertaining work, with the encomiums it deserved; but the volume we here announce has a new degree of merit from the period to which it relates, and the interesting objects it exhibits to our view. It takes in all the literary events, which happened between the year 1400 and 1500, and gives us the history of the fifteenth century, which in Italy, with respect to the arts, was the intermediate period between youth and maturity. And as the fecundity of this period in learned men, literary improvement, rising arts and curious anecdotes, was very great, our Historian has been obliged to divide this volume into two parts. He observes, however, here the same order and the same excellent method, as in the preceding volumes, considering *first*, the general causes, that had any striking influence upon the state of the arts and sciences during the period of which he treats; *secondly*, the history of the sciences in their various revolutions and improvements; *thirdly*, the state of polite literature and the arts. The two first articles are treated in *two books*, which compose the first part of this volume, the third is preserved for the second part.

The principal events that influenced the state of the sciences in Italy during this period, were the invention of printing, the effects

effects of the reduction of Constantinople, and the discovery of America. The literary fermentation (if we may use that expression) was prodigious during this period,— shoals of *literati* coming from Greece into Italy; the Dukes of Milan and Ferrara, the houses of Medicis and Sforza, the Kings of Naples, the republic of Venice, and a great number of illustrious houses protecting and encouraging men of letters,—Guarino, Aurispa, Philolphus, and other learned men going backward and forward into Greece, and drawing forth from obscurity the productions of the most enlightened ages of antiquity.—Add to all this, the establishment of academies, libraries, and other literary institutions—the thirst of discovering the monuments and remains of a remote antiquity, that animated Ciriacus of Ancona and others to the most laborious researches in Italy, Greece, and the East—the voyages of Paul Mark, of the Genoese to the East Indies, of Colombo and Vesputius to the West;—all these exhibit scenes of activity, ardour, and effort, unparalleled, perhaps, in any period of history; and they are presented with a curious and circumstantial detail in the first book of this volume.—In mentioning the great number of Italians who distinguished themselves more or less by the voyages they made during this century, our Author observes, that if we are indebted to the Portuguese for a passage by sea to the East Indies, the Italians, nevertheless, may claim the honour of having contributed a good deal to that important discovery. He mentions a certain Mauro, a Camaldule Friar of Murano, who made a present of a planisphere to the Infant Henry of Portugal, to guide the pilots in the course of this adventurous navigation. He also speaks of a Venetian called *Alvise de ca de Mosto*, who, joining the Portuguese in that famous expedition, gave them many useful directions and instructions, and has left us the most accurate and ancient accounts of these perilous enterprises.

In the second book, which contains the *History of the Sciences*, Mr. TIRABOSCHI begins with Theology, which made the least figure, because the charms of classical literature attracted the attention and captivated the taste of the time; and no wonder, indeed, considering the barbarous and disgusting form under which the scholastic theology had disguised genuine religion in this century. This is followed by an account of the writers of ecclesiastical history, and a well composed life of the celebrated Platina. Our Author then proceeds to an account of the state of Philosophy, which was, as yet, clouded with the darkness of superstition, the visions of enthusiastic fancy, and the jargon of the schools, though the original works of the Grecian sages, coming forth in all their purity to the Italians, who had hitherto only known them by the commentaries of the

the Arabians, began to prepare the way for the dawn of true science. The history of Mathematical knowledge during this period is not the most unexceptionable part of Mr. Tiraboschi's work, as he seems to have omitted several discoveries in the analytical method which have been revived since under other forms, and passed for new. The state of Medical science, of Civil and Canon Law finish this volume, which entitles our Author to a very eminent rank among the writers of literary history.

A R T. XIV.

Memorial d'un Mendain.—The Journal or Memorandum Book of a Man of the World, by Count Maximilian de Lamberg, Gentleman of the Chamber to their Imperial and Royal, &c.—A new Edition. 2 Vols. With Cuts. 1777.

WHEN the first edition of this singular work appeared, in 1775*, we gave an account of it with a kind of complacency, as it appeared to us, amidst all its extravagant peculiarities, to be the production of an honest, good-natured, whimsical, learned, inquisitive nobleman, and to contain anecdotes and fragments of literature, that were not unworthy to be presented to our Readers. And, indeed, with respect to us, as Reviewers, a book of this kind is not improper, now and then, to smooth the critical brow, which contracts forbidding wrinkles from an uninterrupted attention to the deep things of erudition, and the solemn oracles of philosophy.

However that be, Count LAMBERG's journal is greatly augmented and very considerably improved in this new edition. From a thin volume of 142 pages, it is swelled to two, of a decent size. A friend of the Count, to whom we are indebted for this edition, has prefixed to the first volume an Historical Memoir concerning the author, in which we find some anecdotes relative to his education, travels, and settlement in life, that are not unentertaining. Count LAMBERG had not only learned preceptors to instruct him in the sciences, and all the fashionable masters of inferior order, but among those who were to form his early youth we find a juggler, a fortune-teller, and a negro, who performed no inconsiderable part in the general plan. The editor follows the noble Author in the various scenes through which he has passed; he presents him to us sweating at metaphysics under Wolff, making a figure at the court of Berlin, wandering through Silesia, Bohemia, France, Flanders, and Italy, passing into the Isle of Corsica, landing on the coasts of Barbary, well received, nay even with distinction, wherever he came, attracting the esteem of those who conversed with him, by the charms of his wit and the goodness of his

* See Review for August, 1775, p. 174.

heart; and, at last, retiring into the tranquillity of domestic life with an amiable consort, occupied with the education of his children, cultivating letters, and erecting (says the editor) in his house a temple to friendship.—So much the better for him:—but we leave him here with our good wishes, and proceed to his work.

No regular extract can be made of such a miscellaneous desultory collection. We shall only take notice of some of the *additions* already announced; which will serve as specimens of the entertainment that may be expected from this new edition of the work.

Mr. Edward Wortley Montague, one of the most singular characters that hath appeared in our planet, is the subject of a passage in this work, in which Count LAMBERG relates some particulars, little known, of the adventures and character of that odd man. The first thing we meet with in this passage, is a part of a letter which Mr. Montague wrote to Mr. Lami (we believe it was the learned Father Lami) of Florence, and which is as follows: ‘I have been making some trials that have not a little contributed to the improvement of my organic system.—I have conversed with the nobles in Germany, and served my apprenticeship in the science of horsemanship at their country-seats—I have been a labourer in the fields of Switzerland and Holland, and have not disdained the humble professions of postilion and plough-man—I assumed at Paris the ridiculous character of a *petit-maitre*—I was an abbé at Rome—I put on, at Hamburg, the Lutheran ruff, and, with a triple chin and a formal countenance, I dealt about me the word of God, so as to excite the envy of the clergy—I acted successively all the parts that Fielding has described in his Julian—My fate was similar to that of a guinea, which at one time is in the hands of a queen, and at another is in the sob of a greasy Israelite.”

From the Protestant religion Mr. Montague (says Count LAMBERG) went over to the faith of Rome, and, from thence, deserted to the most rigorous observation and profession of Mahometanism. He used always to seal his letters with three Arabian signets, which had sentences of the *Koran* engraven on them. Count LAMBERG, who saw Mr. Montague at Venice describes his manner of living there, in the following terms, (which were written before the death of that singular man was known in other countries): “He rises before the sun, says his prayers, and performs his ablutions and *lazzis* according to the Mahometan ritual. An hour after, he awakes his pupil, a filthy emigrant of the parched Abyssinia, whom he brought with him from Rosetta (in Egypt)—He instructs this dirty negroe with all the care and precision of a philosopher, both by precept and example: he lays before him the strongest proofs (as they appear to him) of the religion he teaches him, and he catechizes

catechizes him in the Arabian language. The Moor listens to him with the most striking marks of a profound and respectful attention, all the time that is employed in these lessons.—That he may not omit any particular, in the most rigorous observance of the Mahometan rites, Mr. Montague dines at a low table, sitting cross-legged on a sofa, while the Moor, on a cushion still lower, sits, gaping with avidity for his master's leavings. It is this negro who supports the white mantle that makes a part of the Turkish garb of his master, who is always preceded, even at noon day, by two *gondoliers*, with lighted torches in their hands.—The ordinary place of his residence is at Rosetta, where his wife lives, who is the daughter of an inn-keeper at Leghorn, and whom he has forced to embrace the Mahometan religion. His income amounts to about 6000 piastras, which is remitted to him, from London, by his sister Lady Bute, and 4000 which he receives from the *Sublime Porte*. During the most intense cold, he performs his religious ablutions in cold water, rubbing, at the same time, his body with sand from the thighs to the feet; his negroe also pours fresh water on his head, and combs his beard, and he also pours cold water on the head of his negroe. To finish this religious ceremony, he resumes his pipe, turns himself towards the East, mutters some prayers, walks afterwards for half an hour, and drinks his coffee.'—*O misera hominum mentes?*

There are several new observations, in this edition, upon the characters and manners of the Corsicans, and more especially on their egregious superstition; and our Author remarks, that there is a striking analogy between their customs and those of the Ephesians. It is a custom among these islanders to have their weapons *enchanted* by a religious ceremony. 'On this occasion the weapon is placed upon the altar, and the priest, naming aloud the person to whom it belongs, says a mass to *St. Pantaleon*, who was beheaded in the year 305, under the empire of Galerius. It is a tradition with them, that at this martyrdom, the sword of the executioner was converted into a *wax-taper*, and the weapons of those who came to facilitate that execution, into *snuffers*, and that Pantaleon (we suppose after his head was cut off, for the miracle saves the bull), rose from the block, sung and skipped about, and insulted his executioners.—The Corsicans are of opinion, that by certain forms of Imprecation, they can put their enemies to flight; and one of them told me that by pronouncing only the word *duo* (which Pliny used against scorpions), he had made ten Genoese turn their backs.'

The part of this work in which the Author gives an account of the men of learning, wit, or singular characters, whom he happened to see and converse with during his travels, is really
entertaining,

entertaining, and the additional *Memoirs* which we find in the second volume furnish new proofs of the philosophico-whimsical genius of this sensible and agreeable Writer. One of these is entitled, *A Method of seeing by the Nostrils, for the Use of those who cannot see with their Eyes*. There is a great deal of erudition and anatomical knowledge displayed in this piece, mixed with a spirit of pleasantry and good-humour, that season very agreeably the spirit of paradox in our noble Author. His *Memoir concerning the Establishment of an expeditious Canal of Communication*, by augmenting the Action of Water, is curious, and the extracts of several letters, addressed by him to learned men, which all turn upon matters relative to the arts or sciences, are pleasant, and frequently instructive, reading. Several points of natural philosophy, chemistry, music, algebra, astronomy, nay even astrology, are treated in these letters; and those to Father Lewald, a Jesuit, Messrs. Cagnoni, Maupertuis, Hume, to Count Rothenbourg, and Mr. Alexander, a celebrated violin, are particularly entertaining. These letters are followed by several *Dissertations*, one on the *Fortus*, another on *Authorized Monsters*, a third on the *Proportions of Nature*, accompanied with an Eulogy of the Spider, a fourth on the *Mathematical Point*, and a fifth on *Systems*. These are succeeded (for the variety is prodigious in these two volumes) by fragments of letters, reflections, notes, singular anecdotes, various thoughts; and the whole is concluded by the *Thanks* of the Author, to his dog *Belle*, who was born at Ulm in Suabia, for having kept his teeth from his master's manuscript.

A R T. XV.

Monde Primitif Analyse et comparé avec le Monde Moderne considéré dans l'Histoire du Calendrier, &c.—The Primitive World analysed and compared with the Modern World, with respect to the civil, religious, and allegorical History of the KALENDAR, or ALMANAC. By M. COURT DE GEBELIN. 4to.

WE lately gave a short notice of this learned work; but as this was insufficient to indicate the peculiarities that distinguish it, we propose, at present, to give a more complete analysis of the whole, and a specimen of the manner in which the ingenious Author illustrates the ancient mythology, by its derivation from agriculture, and its connexion with those natural causes, that either blasted the industry of the husbandman, or rendered it successful.

This volume then is divided into THREE BOOKS; the FIRST contains the civil, the SECOND the religious, and the THIRD the allegorical history of the kalendar.

In the first book, after some preliminary notions relative to the etymology and antiquity of kalendars or almanacs, our Au-

author exhibits, in four columns, the ancient almanacs of the Hebrews, Egyptians, Greeks, and Romans. The two first are scanty in materials; the third is somewhat more ample; but the Roman contains more materials than the other three taken together.

From thence M. GÖBELIN proceeds to consider the heavenly bodies, whose course regulates the kalendar, and mingles here the most eloquent and *picturesque* descriptions with the details of an accumulated erudition. Here he passes in review the sun, moon, and planets, the twelve signs of the Zodiac, and several constellations: he takes notice of the invention of weeks, months, years, hours and cycles, points out the first steps that were made in these divisions, shews how, by means of intercalations, their defects were supplied, indicates the different sorts of years that arose from thence, *viz.* the year settled immediately after the flood,—the Egyptian, Syrian, Chaldean and Grecian years, and the Roman years from Romulus and Numa to Julius Cæsar. He then considers the deities who presided over the days, months and seasons, the distinction of times into fortunate and unlucky, and shews how astrological predictions, the times of the arrival of eclipses, the public games and fairs, came to be consigned to the kalendar, and lastly, how men came to measure time, and what kinds of instruments were employed for that purpose.

All these objects are accompanied with etymological explanations of the terms, by which they are expressed. Here we see the true origin of the names given to the sun, moon and planets, to days and months, by the greatest part of mankind, both in ancient and modern times. The author endeavours, and with great learning and ingenuity too, to make it appear that these names, which have been considered as the effects of hazard and caprice, were real pictures or representations of nature; too palpable to be so grossly mistaken, and were always relative to the changing seasons and to the labours of the year. The Reader will also find here the discussion of a multitude of intricate questions, hitherto involved in darkness, which, instead of being dispelled, has rather been augmented by critics and chronologers.

The second book, or the *Religious History of the Kalendar*, turns upon a very curious matter of investigation; even the history of the ancient feasts or festivals, more especially those of the Greeks and Romans. A complete treatise, on that subject, would be certainly a valuable acquisition to literature. Our Author confines his researches here to the religious feasts, that were fixed on certain days of the year; he points out the relation they had to the seasons, the respective labours of each season, and the abundance it produced; and shews, that they were always designed to connect the earth with heaven, by ob-

taining the blessing of the latter on the labours of the former, or testifying to the gods the sentiments of gratitude, which were excited by their bounty. Hence (says our Author) mankind had the satisfaction of considering the Deity as always attentive to their conduct and wants, and as maintaining, from age to age, that marvellous order, which he had established from the beginning in the universe. Beside, civil society derived great advantages from these institutions, which were bonds of union among men, tended both to civilize their manners and soften their labours, and excited, by degrees, a spirit of emulation in the youth to distinguish themselves in these national assemblies, by shining qualities, and the reputation of useful or valiant deeds.

This second book is divided into *five sections*. In the *first* the author treats of *feasts* in general, of the origin of the general term * by which they are all expressed; of the works that were composed for them, of the motives that occasioned their institution, of the manner of proclaiming them, and of the processions, sacrifices, hymns, fairs, &c. with which they were accompanied.

In the *second*, he treats of the feasts that were relative to the great epochs, and that were celebrated in almost all nations.—Here we find the feasts relative to the victory obtained over the giants, which were representative of the *physical* revolutions of the universe, and were usually celebrated at the conclusion of the year, the time that the husbandman triumphed by his harvest, over the physical enemies he had been combating during the preceding seasons. Our Author shews here, that the ancient giants, so famed for their audacious attempts and exploits, were merely allegorical beings, and that a great number of facts relating to them, which have been looked upon as historical, were facts and events of a physical kind, that were embellished by a symbolical language.—We find a curious specimen of this manner of interpretation in the detail, into which our author enters, with respect to the war of the giants, and the victory

* *Feast*, in English, *fête*, in French, *festum*, in Latin, all are derived (according to Mr. COURT DE GEBELIN) from the primitive word *hest* or *hest*, which signified *fire*, or hearth; hence arose the term *Vesta*, goddess of fire, the Greek word *estia*, fire, and also the word *east*, that part of the heavens where the celestial fire, the sun, rises. This etymology ought not, says our author, to appear surprising, when it is considered that all feasts were celebrated around an altar, on which the sacred fire was kindled; and that this fire was the signal for assembling all the families of the district, that applied themselves to agriculture (as the parish bell calls, at present, the people to church), and was regarded as the palladium, or safeguard, of the country.

that was celebrated at the end of the year, on occasion of their defeat, as also in the history of Typhon, who vomited fire from an hundred mouths, threw a mountain against Jupiter in Thrace, and having retired into Sicily was there defeated by the Thunderer, and buried under mount *Ætna*. Our Author observes that Persians, Indians, Greeks, Egyptians, Romans, and even Flemings, had their giants; that the defeat of these giants was celebrated by an annual feast in all these countries; that at these feasts enormous, gigantick figures were carried about in solemn procession: and he carries the spirit of analogy so far, as to derive from hence the custom of carrying about such figures, on certain occasions, in many cities of the *Flemish Netherlands*, which still prevails.—O wondrous power of mythological fancy!—But what now were these ancient giants?—Why our author tells us, (and supports his hypothesis by ingenious, and not *un*-plausible conjectures) that they were allegorical beings, which represent physical evils and plagues of various kinds, such as vulcanoes, pestilential exhalations, inundations, &c. to which many of these countries were exposed, as also the rigours of the winter, and the evil principle, to whom they attributed these calamities.

In the remainder of this second section we have a learned and circumstantial account of the feasts, relative to the new-year; of the custom of presenting eggs, painted with different colours, and particularly red, at that season*; of the allegorical heroes that sprung from an egg (who were physical beings); of the feasts of the new and full moon; of those of the winter solstice, such as the feasts of the north, called *Jules*; those of *Mithras* in the east; the *Saturnalia* in the south; and the secular games, &c.

The feasts of *Ceres*, relative to agriculture, are the subject of the *third section*. The Author here treats more particularly of the *Eleusinian mysteries*; so famous in ancient times; of the ceremonies that were observed in them; of their division into greater and lesser; of their motive, end, and object. On this occasion he gives an analysis of the sixth book of the *Æneid*, in which *Virgil*, while he only seems to relate the descent of *Æneas* into hell, describes elegantly the initiation of *Augustus* into the mysteries of *Eleusis*.—This analysis is borrowed from the learned bishop of *Gloucester's Divine Legation of Moses*.

* It is to be observed, that the feast of the new year was celebrated then at the vernal equinox, our time of celebrating *Easter*; and when it was removed to the winter solstice, or twenty-fifth of *December*, the feast of eggs kept its first place, and is celebrated still in many places in *Europe*.

In the *fourth* and *fifth* sections we have an account of the Egyptian, Persian, Greek and Roman feasts, accompanied with the hymns, invocations and songs, that were used on these occasions; together with an investigation of the origin and reasons of a great number of customs, some of which still subsist, and which hold a considerable place in the history of mankind.

The third book treats of the symbols and allegorical personages, which represented the days, weeks, months and seasons, and the luminaries that presided over them, more especially the sun and moon. Our author shews, that in ancient times it was a custom, in almost all nations, to place the sun at the head of the lists of their kings, as if he had been an historical personage; and he attempts to prove that *Menes*, *Minos*, *Belus*, *Cadmus*, *Janus*, *Cecrops*, *Remulus*, &c. were no more than the different appellations of that great luminary, in the different nations which are said to have been founded by these princes. He tells us, moreover, that, in all these nations, the kings were called children of the sun; from whence it happened, that when, in process of time, men came to lose sight of this ancient usage, the historians always considered those names of the sun, *Menes*, *Belus*, &c. as the first kings of each country, because those that had reigned there called themselves the sons of these princes. Our author also shews in this book, that *Osiris* and *Isis*, *Bacchus* and *Ceres*, were no more than allegorical entities; *Osiris* and *Bacchus*, allegories of the invention of agriculture and wine, and symbols of *active* nature; *Isis* and *Ceres*, allegories of the invention of corn, and symbols of *passive* nature.

At the end of this volume we find an explication of several ancient monuments, relative to this part of the *Primitive World*; the Heliack table; medals, representing the secular games under Domitian; a wooden almanack found in Britany; the three Grecian seasons, and the four Roman ones; the rape of Proserpine; the orders of Ceres to Triptolemus, to teach agriculture to all nations; a fragment of the Grecian and Ægyptian calendars in symbolical figures, which is of the greatest rarity.

A R T. XVI.

Memoires Politiques & Militaires pour servir à l'Histoire de Louis XIV. & de Louis XV. &c.—Political and Military Memoirs relating to the History of Lewis XIV. and of Lewis XV. Composed from the original Papers collected by Adrian-Maurice Duke de Noailles, Marshal of France and Minister of State, by the Abbé MILLOT, Member of the Academies of Lyon and Nanci. 6 Vols. 12mo. Paris. 1777:

MEMOIRS drawn from the papers of such a man and such a statesman as the Duke de Noailles, and composed by the easy, elegant and excellent pen of the Abbé Millot, carry with them in their frontispiece a powerful recommendation to the curiosity of the historical reader. As the fund from which this work is drawn is certainly precious, its form is interesting, and the candour and impartiality with which it is composed, are much beyond what we could have well expected, considering that it is an Abbé who holds the pen, and that he holds it at Paris. He undertakes to give us a faithful and circumstantial view of a part of the important events which distinguish the reigns of Lewis XIV. and his successor; but he has not confined his plan to a mere relation of facts: the Reader will find, in this collection, causes and effects investigated and disclosed with a truly philosophical spirit; he will see here the language and thoughts of the principal actors who appeared on this illustrious scene, the views and maxims of kings, ministers, and generals, court-cabals and political secrets, counsels of prudence and errors of government: he will, in short, possess the most curious and interesting contents of a collection of original papers, which are numerous enough to form, alone, a considerable library.

This work is divided into THREE PARTS. The first takes in a period of 18 years, commencing with 1682, and ending with the century; and though this period is barren of incidents in comparison with the succeeding ones, yet it contains many particularities worthy of public notice. The preliminaries of the revocation of the edict of Nantes—the execution and consequences of the edict by which it was abolished—the royal authority exerted with a tyrannical violence to extirpate the numerous and zealous party of Protestants—false and forced conversions considered as religious conquests, and only shewing how little influence force can acquire upon conscience—the Protestants driven to disobedience and despair by the severity of the laws enacted against them, and deserting a country which was become a prison to them, through the bigotry of their monarch and the violence of his ministers—the humanity and moderation of ANNE JULES, the first Marshal DES NOAILLES, amidst these odious scenes of tyranny and persecution, and his

conduct in Spain, where he was sent to carry on a war under the most disadvantageous circumstances; such are the contents of the first part of this important work.

The SECOND PART, which opens with one of the most interesting periods of modern history, even the settlement of the Duke of Anjou upon the Spanish throne, contains a series of negotiations, cabals, and intestine discords, in France and Spain, and of transactions and events relative to the succession-war, and the remainder of the reign of Lewis XIV. that is curious and interesting in the highest degree. This subject becomes new, rich, vast, and diversified in the hands of the Abbé MILLOT, which, from the precious treasure that has been entrusted to his management, throw new light upon almost all the events, characters, and transactions, that enter into this important period of history, and entertain the Reader with a multitude of anecdotes, hitherto unknown, that connect facts, explain measures, and illustrate systems of policy, which were imperfectly represented by preceding historians.

The THIRD PART comprehends the principal events of the late reign so far down as the inglorious war of 1755. The second Marshal de Noailles appears with distinction in this period. We shall confine ourselves at present to this general notice of a work which deserves to be made known more particularly, and to which we intend to do more ample justice on some future occasion.

A R T. XVII.

Histoire de l'Académie Royale des Sciences, &c.—The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1772. Part 2. 4to. 1776. [See Appendix to our 54th Volume subsequent to June 1776, p. 557.]

GENERAL PHYSICS.

MEMOIR I. *On the Destruction of the Diamond by Fire.* By M. Lavoisier.

MEMOIR II. *On the Destruction of the Diamond by Tschirnausen's large burning Lens.* By the Same.

FRANCIS, late Grand Duke of Tuscany, afterwards Emperor of Germany, was the first who proved by a great number of costly experiments made at Florence and Vienna, and fit only for an Emperor, of the house of Medicis, to make; that the diamond, which possesses so many virtues of convention, and which had hitherto been likewise supposed to be indestructible, could not resist even the heat employed in refining silver; but was dissipated, without leaving the least mark behind it, in the crucible which had contained it. On the other hand, the ruby, a stone of inferior reputed quality, exposed to the
 most

most violent fire during three whole days, did not undergo the least change either in weight, colour, polish, or form.

In 1770 and 1771, Messrs. Darcet, Macquer, and others, made a few experiments of a similar nature; from which they found that not one of the precious stones had this singular property of evaporating, and being consumed in the fire, *except the diamond*. During its evaporation, they observed it to be surrounded by a resplendent, undulating flame. In one of their experiments, a diamond inclosed in a paste made of powdered charcoal and chalk, and put into a close vessel which had no *apparent* communication with the air, was likewise totally dissipated.

In a subsequent experiment, however, in which three diamonds were exposed to a long continued heat, which melted some parts of the wind furnace, but in which all access of air was effectually prevented; the diamonds were found to have sustained no loss either of weight or polish. From this and other trials it seems reasonable to conclude, that the destruction of the diamond by fire is not owing to a real sublimation, or volatilisation of its parts; but to an actual *combustion*, similar to that of charcoal and other matters, which resist the utmost violence of fire in close vessels; though they are easily inflamed and consumed in the open air.

From a variety of experiments made by Messrs. Darcet and Rouelle, M. Lavoisier concludes that the diamond, which is soon dissipated when it has a communication with the air, even in a heat inferior to that in which silver melts, is nevertheless a refractory substance when it is kept from the contact of air;—that in the space however of several days it yields to the violence of the heat, and finally is dissipated;—but that when it is surrounded by charcoal, it becomes so fixed, as to sustain the most violent heat, continued eight days, without undergoing the least alteration;—and that, in this last case, charcoal itself is commonly observed to have been affected by the fire: so that the fixity of the diamond, under the above-mentioned circumstances, may be estimated to be nearly equal to that of charcoal.

We come now to M. Lavoisier's own very curious experiments on the diamond, exposed to a much greater degree of heat than was employed in the preceding trials; we mean to that of Tschirnhausen's great burning lens, now at the Palace Royal: these experiments constitute the subjects of the second Memoir.

In one of these experiments, the heat not being in its greatest intensity, in consequence of a slight fog, the Author had a favourable opportunity of perceiving the gradual changes produced by it on the diamonds exposed to it, and which were placed in an inverted glass receiver standing in a vessel of

water. The most remarkable of these effects was a boiling motion perceived on their surfaces, and the conversion of the superficial parts of some of them into a black powder, resembling lamp black, which stuck to the fingers and soiled papers like a coaly substance. This being rubbed off, the diamonds were observed to have lost one-fourth of their weight; and, on being examined by the microscope, were found to be full of cavities or perforations.

This mode of experiment was well adapted to shew the effects which the decomposition of the diamond produces on the air in which the process is carried on. On exposing $4\frac{1}{2}$ grains, of diamonds in the focus, during 16 minutes, in a receiver containing about 60 cubic inches of air; the air, as soon as the apparatus became cool, was found to be diminished eight cubic inches; and continued in this state during four days, without any further diminution. It is rather singular that M. Lavoisier, who is so well acquainted with the subject, did not examine the quality of this diminished air, by the test of *nitrous* air; particularly with a view to discover whether it was become *phlogisticated*, or owed its diminution to that circumstance. He examined it however by exposing lime water to it, and found that the lime was precipitated. This precipitate was a *mild* calcareous earth, which effervesced with acids, and had, undoubtedly, acquired *fixed air* in this process*; either from the diamond itself, or from the common air affected by it. The diamond has lost nearly one half of its weight.

From the whole of his experiments the Author concludes that the diamond is a substance which is properly *combustible*, even in a moderate degree of heat; that like other combustible bodies it exhibits a black and coaly matter at its surface; that when its combustion is prevented, through the want of air, it becomes almost as fixed in the fire as charcoal; but that on exposing it to the extreme degree of heat, it is capable of being reduced in part into an inconceivable vapour, or a kind of gas, which possesses the properties of that which is produced from effervescent and fermenting mixtures, and in metallic reductions. He found further that on being exposed to the focus of the lens *in vacuo*, its transparency is not diminished; but that it is, at length, reduced into elastic or aerial vapours. He forms great expectations from some future trials intended to be made by Messrs. de Montigny, Macquer, Brisson, Cadet, and himself, with M. Trudaine's great burning lens, which is nearly finished, and which is four feet in diameter.

* The Author here and elsewhere maintains that common air may acquire the properties of what is called fixed air, by the addition of phlogiston, so as to be rendered capable of combining with calcareous earths and alkalis;—properties not possessed by common air.

MEMOIR

MEMOIR II. *A Description of several Magnetic Compasses.* By M. Du Hamel.

This Academician was one of those who attempted, and succeeded in the preparation of artificial magnets †; after having in vain endeavoured to acquire some knowledge of the late Dr. Knight's process.—On an application made by him to the late Duke of Richmond for that purpose, the Duke informed him by letter, ‘that Dr. K. was so far from being disposed to communicate his method to the world, that he would not discover the secret, were he even to be loaded with guineas in return for it.’

In the present article, M. du Hamel describes and gives drawings of several variation-compasses and dipping needles, which he had prepared and fixed on stone pedestals in different parts of his park at Denainvilliers; that they might be at a proper distance from any buildings, and out of the reach of any foreign influence. These instruments he erected, not so much with a view to ascertain the actual variation or dip, as to observe the particular diurnal or accidental, variations or seeming anomalies to which they are liable. In one of them he takes the following ingenious method of magnifying the *scale of the variation*. At each extremity of the needle, composed of two magnetic bars, and which is fourteen inches long, a slender pointed piece of steel is erected perpendicularly; and at the distance of fifty-two feet, in the direction of the needle, he has placed on two pillars, and in a line perpendicular to that direction, a graduated limb six feet long; being a segment of a supposed circle, described from the center on which the needle turns. The Observer placing himself so as to bring the two pieces of steel at the extremities of the bar into a line with the eye, observes where that line prolonged, or the visual ray, points to the graduated arch. As, at this distance, each of these degrees measures a foot, the true direction of the needle is ascertained with the greatest precision; and least the Observer's eyes may not be good enough to enable him to see distinctly the particular division at that distance, an assistant occasionally moves a certain index, conformably to his directions.

We shall only transcribe the titles, or relate the subjects of the other articles contained in this class. These are—a description of a certain sea insect, by M. Fougereux, who corrects a popular error relating to it.—Some observations on the animal from which musk is procured, by Mr. Daubenton; drawn from the living animal, in the possession of the Duke de Vrillière. A Memoir long 220 (1758) presented to the Academy, by the late M. de la Condamine, relative to an invariable

† See the Memoir of the Academy, for the year 1745.

standard of measures of length; deducible from the astronomical observations in Peru and elsewhere:—A detail of some experiments, commenced by Mr. Brisson, and which he proposes to prosecute; with a view to ascertain, accurately, the specific gravity of bodies. In the present Memoir, he examines that of the different metals:—A continuation of Messrs. Fougereux's and Tillet's inquiries relative to the *Varech*, or sea wreck †.—And a Memoir in which the Marquis de Valliere maintains the superiority of long and heavy pieces of artillery, over the more modern short and light pieces.

A N A T O M Y.

Under this class are comprehended—A Memoir of M. Fougereux, on the union or consolidation of certain bones in the feet of some quadrupeds; where he endeavours to explain the process of nature in effecting this union, by several experiments equally cruel and useless. We cannot conceive that either men or animals can ever receive the least possible advantage from myriads of such experiments. Those who think otherwise, and can take any delight in contemplating the diversified tortures of young lambs, wounded, and sacrificed to this uninteresting and useless inquiry, may consult the article itself:—An equally uninteresting but harmless inquiry relative to the anatomy of birds, by M. de Vicq d'Azyr, who had before undertaken the *Osteology* and *Myology* of fishes; branches of science in which, we are told, we are much in arrear, and which had been too much neglected. And a Memoir by M. Portal, in which he proposes some easy methods of rectifying deformities in the shape, proceeding from a curvature in the spine, to which adults are sometimes liable.

A S T R O N O M Y.

MEMOIR, *On the Astronomy of the Indians.* By M. Le Gentil.

We have formerly [Appendix to vol. 52, June 1775, page 626.] given some account of M. Gentil's discoveries, relative to the Indian astronomy; concerning which he communicates many curious and interesting particulars in this memoir. These particulars relate to five branches of the Eastern astronomy; in which, as we have before mentioned, he was instructed by one of the Bramins. These are, the use of the *gnomon*, for discovering the meridian line, and the latitude:—the true length of the year, which it seems, they ascertain within two minutes, and consequently come much nearer the truth than Hipparchus and Ptolemy:—the precession of the equinoxes:—the division of the zodiac into 27 constellations; a number evidently founded on the time of the moon's revolution round the earth; and the calculation of eclipses of the sun and moon.

† See Appendix to our 52d volume, page 621.

The knowledge which M. Le Gentil got from his Indian instructors, was not acquired without much difficulty, and equal mortification. The Bramins neither use instruments nor make observations; they calculate the times of eclipses and other phenomena merely from ancient tables, and by using *cowries* or shells in their computations. Notwithstanding M. le Gentil's display of his astronomical quadrant and other instruments, he was treated as a novice, who had travelled merely to be initiated in their mysteries. He acquired, however, some consideration with them on his foretelling the return of the comet which appeared in August and September, 1769, in the morning; and assuring them, that in the middle of October it would again become visible at night, and with it's tail in an opposite direction.

After giving many satisfactory specimens of the Indian astronomy, the Author concludes, that it is very probable that the modern Bramins found their present calculations on observations of the celestial motions made long ago by the Chaldeans, or the ancient Brachmans, of whom the present Bramins are supposed to be the descendants. His acquaintance with this ancient astronomy enables him likewise to infer, with some degree of probability, that the solar year is now somewhat shorter than it was in the time of the ancient Chaldeans; and that the precession of the equinoxes is at present slower.

The remaining article of this class contains an account given by M. de Bory of an astronomical expedition undertaken by order of the King, with a view to make astronomical and nautical observations on the coast of Portugal and at Madeira.

C H E M I S T R Y.

MEMOIR. *On the Use of Spirit of Wine in the Analysis of Mineral Waters.* By M. Lavoisier.

M. Macquer first made a regular series of experiments on the solubility of certain salts in spirit of wine, which were published in the third volume of the *Miscellanea Taurinensia*; and has since added some new experiments on the subject, in the fifth volume of that work lately published.

M. Lavoisier pursuing this idea has applied it to the discovering of the saline principles contained in mineral waters. These are, calcareous earth, selenite, fossil alkali, sea salt with a saline or an earthy basis, Glauber's salt, Epsom salt, and alum. As to the vitriols of iron and copper; the *Prussian* or *phlogisticated alkali*, furnishes a certain criterion of their presence, and a method of estimating their quantity. The foundations of the Author's method are laid in the following among other propositions, deduced from experiment.

Sea salt and nitre, with earthy bases, are easily dissolved in spirit of wine: but neither the true sea salt nor Glauber's salt, nor fossil alkali, nor Epsom salt, nor sea salt with a basis of magnesia, are soluble in that fluid. It robs Glauber's salt of all

all the water of its crystallization, and reduces it to a fine powder. In a cold mixture containing a greater proportion of spirit of wine than of water, Glauber's salt is not dissolved. The same is true of Epsom salt: yet in a boiling heat, they are both dissolved; but when the mixture cools they are both precipitated in crystals; the Epsom salt falling down first.

As an example of this method, we shall give the general results of the Author's analysis of forty pints of sea water, first evaporated till a pellicule of sea salt began to appear; after which the Author employed spirit of wine alone, or with the addition of half its quantity of water, according to the circumstances. He found that the above-mentioned quantity of sea water contained four drachms, fifty-six grains of calcareous earth, and selenite; eight ounces, six drachms and thirty-two grains of sea salt with an alkaline basis; four drachms twenty-six grains of Glauber's and Epsom salt; one ounce of sea salt with a base of magnesia; and one ounce, five drachms and ten grains of sea salt with the same basis and the common calcareous basis mixed. On distilling the spirit of wine employed in this analysis, the Author did not find the least traces of oil or bitumen.

A L G E B R A.

This class contains only two Memoirs; in the first of which we find some new researches relative to the integral calculus, by M. de la Place; and an application of the method to the system of the world, particularly to the motions of the primary planets. In the second, M. du Sejour proposes a method of determining the number of real and imaginary roots of equations, and of distinguishing *a priori*, the sign of the real roots in these equations.

This volume contains the eloge of M. Buache, well known by his ingenious and extensive geographical publications.

A R T. XVIII.

Description des Octants & Sextants Anglois, &c.—A Description of the English Octants and Sextants, or Hadley's Quadrants, &c; with a Memoir on a new Construction of these Instruments, &c. with Plates: By M. J. H. De Magellan, F. R. S. and Correspondent of the Royal Academy of Sciences at Paris. 4to. Paris, Valade; London, Elmley.

THE great advantages which navigation has received for many years past, (after a long and unaccountable inattention to a most valuable discovery) from the instrument generally known by the name of *Hadley's Quadrant**, in finding the *latitude* at sea

* This instrument, as the Author and others have observed, was the undoubted invention of Sir Isaac Newton. See *Philosophical Transactions*, No. 465, pag. 15.

with facility and precision ; and the more recent and successful application of this valuable invention, to the measuring of the angular distances of the sun and moon, and of the latter from the fixed stars, for the purpose of ascertaining the *longitude* ; render every attempt to explain the nature of instruments of this kind, and to improve them, particularly meritorious. Considering the extreme slowness with which this valuable instrument made its way in the nautical world, even in the plain and easy case of finding the latitude by its means ; it may not be amiss to quote what so excellent and experienced a judge as Captain Cook has very lately said in its favour, in the evidently more difficult and complicated task of determining the longitude : as such a testimony cannot fail to promote its more ready and extensive adoption among our maritime brethren, for this important purpose ; and to lessen their fears with respect to the difficulty of the operations.

After a full and fair trial of this instrument, through long and complicated courses, in an unknown sea, this experienced observer declares that the method of finding the longitude with it at sea, is the most easy, and attended with the least expence to the observer. 'Every ship,' he adds, 'that goes to foreign parts may be supplied with a sufficient number of quadrants at a small expence ; I mean good ones, proper for making these observations. For the difference of the price between a good and bad one, I apprehend, can never be an object with an officer. The most expensive article, and what is in some measure necessary, in order to arrive at the utmost accuracy, is a good watch ; but for common use, and where that strict accuracy is not required, this may be dispensed with.'

In a preceding part of his journal he observes that 'the greatest error this method of observing the longitude at sea is liable to, does not exceed a degree and a half, and in general will be found to be much less. Such is the improvement navigation has received by the astronomers and mathematical instrument makers of this age : by the former, by the valuable tables they have communicated to the public, under the direction of the board of longitude, and contained in the astronomical Ephemeris ; and by the latter, from the great accuracy they observe in making instruments, without which the tables would, in a great measure, lose their effect.'

He obviates the objection which may be made to this method of discovering the longitude, on account of the supposed difficulty of the process, by observing that 'any man, with proper application, and a little practice, may soon learn to make these observations as well as the astronomers themselves. I have seldom,' he adds, 'known any material difference between the ob-

servations

servations made by Mr. Wales, and those made by the officers at the same time *.

These difficulties are very considerably lessened by the performance now before us; the principal part of which is a kind of elementary treatise, in which the author explains, in the most minute and perspicuous manner, the construction of these instruments in general; and describes every essential member of which they consist: with a view that the observer may acquire the advantage of being thoroughly acquainted with the construction and powers of his instrument. He next gives the most minute and accurate directions with regard to the preliminary and essential operation of rectifying all the several parts of which the instrument consists; and points out all the circumstances necessary to be attended to, previous to, and during the observation. He next treats in detail of the corrections necessary to be made, in observations for taking the latitude; and illustrates his rules by a variety of plain and instructive examples, in which these corrections, whether necessary or contingent, are introduced. The method of using these quadrants for the discovery of the longitude, by the lunar observations, is explained with the same perspicuity and accuracy, and is likewise illustrated with examples. The author next treats of the various applications of these instruments to astronomical observations, surveying, and other operations on shore; by employing an *artificial horizon*, of water, treacle, mercury, or looking glass.

To these various uses of this valuable instrument we may add that to which it was lately, we believe, for the first time, applied, by Mr. Wales, in the island of New Caledonia, in measuring the quantity eclipsed, in an eclipse of the sun; in which operation, according to Captain Cook's opinion, it answers the purpose of a micrometer, to a great degree of certainty.

In this didactic part of Mr. Magellan's treatise, he does not content himself with barely laying down a set of authoritative rules or precepts for observing; but every where gives the principles on which they are founded; so that the most ordinary observer cannot fail to comprehend the *rationale* of each operation. His observations are not however confined to the mere *tyro*; as this treatise contains many new and useful remarks, hints, &c. which are worthy the attention of the most practised observer.

In the remaining part of this performance the author describes a *New double Sextant*, invented by himself, which appears to possess several peculiar advantages. Among others we shall only mention that, from the very nature and construction of the in-

*See Cook's Voyage, vol. 1. pag. 40, and vol. 2. p. 101, 102, & alibi.
strument,

strument, and the manner of using it, the observer is secured from a variety of errors which may arise either from the original imperfection, or casual derangement of the instrument, or from other sources of error, which may operate at the time of observation. Angles likewise may be measured with it greatly exceeding the value of the limb.—But for the description of this instrument, and its uses, and for the many other particulars contained in this treatise, we must refer to the work itself; in the perusal and study of which the marine observer will find the author to be an ingenious, sure, and useful guide.

ART. XIX.

Histoire et Memoires, &c.—The History and Memoirs of the Society formed at Amsterdam, for the Recovery of Persons apparently drowned. Tom. II. Part 2. 8vo. Amsterdam. Meijer. 1776.

IT gives us pleasure to record the continued successes of this beneficent Society, the parent of many others instituted in different parts of Europe, for the same humane and laudable purposes. The present history of their transactions is preceded by accounts of other similar institutions, formed on their general plan; particularly of that which was established in our own metropolis, in 1774. This second part of their second volume contains 58 new cases of *resurrections*, in which the honorary medal, or the pecuniary premium, has been dispensed by the Society, since their last publication.

CORRESPONDENCE.

WE have been desired, and readily comply with the request, to publish the following prize questions, in *mathematics*, *physics*, and *history*, proposed for the year 1777, by the Society of Sciences at Copenhagen. The dissertations on these subjects must be written either in the Latin, French, Danish, or German tongues: and the reputed best essays on each of these subjects will intitle each of their respective Authors to a gold medal of one hundred Danish crowns value.

IN MATHEMATICS.

‘As several methods have been proposed, in our times, of measuring moderate distances, at one station, by means of one or two telescopes: the best and most commodious disposition of such instruments, for this purpose, is required: and likewise the degree of precision which may be expected from them.’

IN PHYSICS.

‘To determine, by actual experiments, whether the fixed vegetable alcali be a simple salt, or compounded of other substances.’—Without forming any pretensions to the proposed prize, for the solution of this question, we shall take upon us to determine it, *gratis*, in three lines; by observing that the fixed vegetable

vegetable alkali is not a simple salt; as it is undoubtedly a combination consisting of alkali and *mephitic acid**, or the acid of *fixed air*; to which last principle it owes a very considerable part of its weight, or *substance*, and many other of its properties. Whether the *purely alkaline* part of this *semi-neutral* and compound substance, or, in other words, the *caustic alkali*, be simple or compound, is a question which we cannot investigate in this place.

IN HISTORY.

* To determine the time when the government of the Danes commenced in *Esthonia*; what increase and change it underwent from the time of Valdemar II. to that of Valdemar III. when it wholly ceased; what were the political and religious constitutions of this country under their government; and what remains are yet to be found there of the Danish laws.

The candidates are required to observe the usual forms, relative to secrecy, &c. prescribed in these cases; and to forward their dissertations, free of postage, before the 31st of August, 1778, to his Excellency M. de Hieltstierne, Privy Counsellor to his Danish Majesty, Knight of Dannebrog, and President of the Society.

* * Our sensible and candid correspondent F. V. has been deceived as to the meaning of the Italian philosopher, who (in the passage quoted) did not intend to affirm that a certain degree of heat destroys the animalcules and prevents their production†; for his conclusion (*from no animalcules being produced from the infused substances in his experiment with vessels hermetically closed and placed in boiling water*) was not, that the heat had destroyed those animalcules, but that there were in the infused substances no *specific germs*, the only generative principles from whence, according to the Abbot's hypothesis, animalcules can be produced. This is explained fully in the Abbot's *essay* referred to in the extract.

The experiment made on infused vegetables, in vessels hermetically closed, was not designed to try the force of the fire upon the germs, but to hinder these spermatic germs from entering into the vessels, and thus to shew, that, without them, no animalcules could be produced. And therefore in this, as well as in the other passage, the Abbot supposes that no degree of heat would hinder the production of the animalcules, if the germs were *really* in the vessels, as no infusion of vegetables would produce them, if the germs were not there.

* See *Monthly Review*, Vol. liv. June 1776. p. 430, &c.

† Vid. Art. xvi. of our *Foreign Correspondence* for March, 1777.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

F R A N C E.

A R T. I.

SINCE, in spite of all the dictates of reason, and all the feelings of humanity, commercial avarice perpetuates the slavery and degradation of an unhappy part of mankind, the following work deserves the attention of all who are concerned in this merciless traffic: *Traité sur le Gouvernement des Esclaves, i. e. A Treatise concerning the Method of governing Slaves.* By M. PETIT, Deputy of the Supreme Council established for the Direction of the Colonies. 8vo. 2 vols. Paris. 1777. The labours of this connoisseur in the science of slave-economy, have not been confined to the formation of a code of French, English, and Spanish laws relative to the government of slaves in the Colonies of these three nations: he has extended his views farther, and drawn an interesting parallel between these laws. In this parallel the Reader will perceive, immediately, the advantages that one nation has above another, in this respect; also the changes and improvements that may be made in this species or branch of legislation. M. PETIT observes, that in 1771, the slaves of the French American Colonies amounted to 386,500, reckoning 240,000 at St. Domingo, 75,000 at Martinico, 64,000 at Guadaloupe, 4000 at St. Lucia, and 3500 at Cayenne; to supply the annual deficiency in which number, an annual importation of 20,000 Blacks is necessary. This renders the improvement of a legislation, in which so great a number of individuals is concerned, an object of consequence; and it must be confessed, that the views opened by M. Petit, relative to this matter, discover not only penetration, knowledge and capacity, but even of humanity, and a liberal turn of mind.

II. *Histoire Veritable des tems fabuleux*—i. e. *A true History of the fabulous Ages; a Work, which, by unfolding the TRUTH which fabulous History had altered or disfigured, is designed to throw Light upon the Origin and Antiquities of the earliest Nations, and more especially to vindicate sacred History.* By M. GUERIN DU ROCHER, 8vo. vols. i. ii. and iii. Paris. 1777. Here we have another of those learned and fanciful seekers, who love to grope in the dark, and form large historical volumes from scanty materials, and dubious records. It is here that faith derives a great part of its subsistence from fancy, and (what is still more mortifying) is as barren in its fruits as it is uncertain in

its principle. Some rays of light, however, are derived, now and then, from these researches; and it must also be confessed, that they give occasion to such combinations of fancy and critical acumen, as are, often, neither unentertaining nor uninstrucive to the curious Reader. The learned abbot, whose work we have here under consideration, makes no mean figure among the *Groppers*. He has joined the cry of those ecclesiastical writers, who have been complaining, for ages, that the mythological deities and heroes were, for the most part, no more than the celebrated personages of the holy scripture metamorphosed and disfigured; and he has ventured much farther than them by his efforts to disengage truth from the fictions that so long covered it, and to expose the principal errors of ancient history. This great undertaking will employ our Author in a considerable, but as yet undetermined, number of volumes. In the three first, now published, he begins by shewing us, how the grossest errors found a passage into ancient history; and then proceeds to point out, in a circumstantial detail the *manner* and the *degree* in which the early history of Egypt has been disfigured. He carries matters so far as to assure us, that we know *nothing at all* of the history of that country, and that all the relations of Herodotus, and the other writers of antiquity are nothing more than the history of the Old Testament disfigured. To give credit to this hypothesis, he employs a world of erudition, to prove that the *Menes* of the Egyptians is the *Noah* of the Jews; that the exploits of *Sesostris* are taken from the history of *Jacob*; that the reign of *Nitocris* is an emblem of the submersion of the Egyptians in the Red Sea; that the noble works, carried on by *Sabaco*, are borrowed from the magnificent buildings of Solomon; and, to mention no more (these samples of our Author's method being sufficient) that the piety of *Sethos*, and the surprizing revolutions of the sun, mentioned under his reign, characterize the time of *Hezekiah*, and the dial of *Achaz*. The Author comes down upon us with a deluge of etymologies, ancient monuments, and oriental criticism, to second his hypothesis; and yet we are afraid he will not always succeed in disengaging the pure metal from the mixtures that have debased it.

III. The Public has been expecting, for some years past, the following work, which has just been published at Dijon, in a most splendid edition, in 3 vols. 4to. with engravings. Its title is *Histoire de la Republique Romaine, dans le Cours du VII Siecle, par Salluste, &c.* i. e. *The History of the Roman Republic, during the Course of the Seventh Century, by C. C. SALLUST, partly translated from the Latin of the Original, and partly restored and composed from Fragments still remaining of his Works that have been*
left

lost, and that are now arranged in their proper Place. By M. DE BROSSES, First President of the Parliament of Dijon, and Member of the Academy of *Inscriptions* and *Belles Lettres*.—This noble work is but just come to hand, we must therefore refer our Readers to a future Article for a more particular account of it.

IV. *Principes de Morale, de Politique, & de Droit Public, &c.* i. e. *Principles of Morality, Politics, and Public Jurisprudence, drawn from the History of our Monarchy; or, Discourses concerning the History of France, dedicated to the King.* By M. MOREAU, Historiographer of France, 8vo. Paris. 1777. This is the production of one of the most eloquent and sensible writers of the French nation. He was distinguished at the bar by his uncommon powers, and served the ministry, in the last war, by a periodical work * of a political kind, in which he displayed the most seducing arts of persuasion, and the keenest talents for satirical declamation. The outlines of the present work were published some time ago; they were composed at the desire of the Dauphin, father to the present king of France, and were designed for the education of his children. The work will be extended to several volumes. The first, which is now before us, begins with a *Preliminary Letter*, in which the Author vindicates his principles against the charge of favouring despotism, which had been unfairly brought against them, when the plan above-mentioned, first appeared. The rest of this volume (which makes 400 pages) is entirely occupied by the first *Discourse*, which comprehends a variety of important objects, and disquisitions. We find here first, a vast tablatore of the Roman Empire, and a judicious, well-composed, and animated account of the causes of its ruin. These causes M. MOREAU reduces to the *fix* following: The too great extent of provincial territory—the radical defect of the constitution, which never ascertained any lawful right of succession to the throne, and gave an undue power to the troops—the despotism of the emperors, their licentiousness and crimes—the destruction of public spirit, depravity of manners, and a total extinction of the very idea of a *country*.—The rapacious avidity of the magistrates, who harassed the Provinces by the most cruel extortions: and lastly, the exhausted and discouraging state of the Empire under mean-spirited princes, who did not blush to implore, and purchase, the assistance of foreigners and barbarians for its defence.—The reign of Clovis is not finished in this discourse.

* This work was called *L'Observateur Hollandois*.

V. *Histoire du Cardinal de Polignac*:—i. e. *The History of Cardinal de Polignac, Archbishop of Auch, Commander of the Order of the Holy Ghost, Member of the three Academies at Paris, &c.* By F. CHRYSOSTOM FAUCHER, a Franciscan, author of the *History of Photius*, and of *Observations on Fanaticism*. Paris. 8vo. 2 vols. 1777. Here we review the life of a fine scholar, an accomplished gentleman, an able negociator, and an eminent connoisseur in the elegant arts, whose high birth was, moreover adorned with a noble and graceful mien, a lively imagination, and all that brilliancy of wit, and decency of manners, which enable a man to shine in the world.—The Reader will, perhaps, be surprized to see the life of such a man written by a Monk; but it is well known that every Monk does not breathe either the spirit of his Order, or the air of his Convent. Father FAUCHER has composed this History with simplicity and judgment,—he is, however, too minute in his relations, and enters into details that are not always interesting; but his materials are excellent,—the state-papers have been laid open to his perusal, and he has had access to all the sources of information. And as the cardinal Polignac was concerned in several important negociations, during his embassies in Poland, Holland, and Italy, and obtained a place in the conclave as a reward for his dexterity at the congress at Utrecht in 1713, his history must be entertaining to the politician, while the elegant and useful studies which employed the periods of his leisure and retirement, will render it interesting to the lovers of literature, and the fine arts. The man who composed the *Anti-Lucretius*, and proposed a plan for forming a new bed for the Tiber, in order to recover the statues, medals, basso-relievos and other ancient monuments, which were buried there during the rage of civil factions, and the incursions of the barbarians, deserves an eminent place in literary biography.

VI. *Memoires de la Guerre d'Italie, depuis l'année 1733 jusqu'en 1736*—i. e. *Memoirs of the War in Italy, from 1733 to 1736*; by an old Officer, who was present at all the Battles fought during these three famous Campaigns. 12mo. Paris. 1777. This little work contains very good materials for the history of the period to which it relates; and bears evident marks of knowledge, candour, and veracity.

VII. *Vocabulaire des termes de Marine, Anglois et François*—i. e. *A Vocabulary of Words and Terms of Art used at Sea*; in English and French; in two Parts, adorned with Cuts, and accompanied with an Explication of them, and Definitions of certain Sea-terms, especially those used in Ship-rigging. By M. L'ESCALLIER. 4to. Paris. 1777. The confusion occasioned by

by the difference of the sea-terms among different nations, is often attended with the most disagreeable consequences; and, as far as relates to the English and French, the Reader will find an excellent preservative against this confusion, in the work before us. It is a strong presumption in favour of this work, that its author has been long in the sea-service, has been frequently in England, Russia, and Sweden, and has drawn up this vocabulary under the auspicious protection of Monsr. de Sartine, one of the ablest ministers in France. He acknowledges the succours he has derived from Mr. Falconer's Dictionary, and has returned this favour by supplying several defects and correcting many errors in that valuable work. The repeated voyages he has undertaken on board French and English ships, in order to acquire a compleat knowledge of all that relates to construction, fitting out, manoeuvres, mooring, navigation, rigging, piloting, the management of arsenals and dock-yards, &c. in the two nations, as also of the different employments and degrees of rank and preferment in the sea-service of England and France have contributed to give an high degree of accuracy and perfection to this useful work. In the first part the Author gives, in French, and in an alphabetical order, an explication of all the English sea-terms, together with the phrases that are necessary to indicate their various significations: and in the second part he gives, in the same manner, in English, an explication of all the French terms. The plates, which are thirty-one in number, are well engraved by Le Gouas, and in the explications, which accompany them, M. L'ESCALIER has enlarged more on the article of rigging, than that of construction, as the latter has been often ably treated, and the former seldom, if ever treated at all. Our Author's account of the galleys of the Ancients, is learned and curious.

VIII. *Essai sur les Langues en General, sur la Langue Françoise en particulier, &c.*—i. e. *An Essay on Language in general, and on the French Language in particular, considered in its Progression from Charlemagne to the present time.* By M. SABLIER. Vol. I. 8vo. 1777. In the first section of this Essay the Author treats of the African, that is, of the Punic, Egyptian, and Ethiopian languages—in the second we have an account of the Hebrew, Arabic, Persian, and other Asiatic tongues;—the languages of Europe are the subject of the third section, and the fourth contains a very ample and interesting account of the language of the Gauls.

IX. *De l'Etat de l'Agriculture chez les Romains, depuis le Commencement de la Republique jusqu'au Siecle de Jules Cesar.*—i. e. *Concerning the State of Agriculture among the Romans, from the Foundation*

Foundation of the Republic to the time of Julius Cæsar; considered in its Relation to the Government, Manners and Commerce of that People. By M. ARCERÉ a Priest of the Oratory, and Correspondent of the Academy of *Inscriptions and Belles Lettres*. 8vo. Paris. 1777. This dissertation evinces the erudition, judgment and taste of its learned Author, and is an evident proof of his perfect knowledge of the important subject on which he treats.

X. *Dictionnaire des Origines ou Epoches des Inventions Utiles, des Decouvertes importantes, &c.*—i. e. *A Dictionary of the Origin or Epochas of useful Inventions, of important Discoveries, of the Rise of Nations, of Religions, Sects, Heresies, Laws, Customs, Manners, Coins, &c.* Vols. I. and II. 8vo. Paris. 1777. Well adapted to satisfy the curiosity, which so naturally leads an inquisitive mind to search into the origin of the various links that form the great chain of civil society. The other two volumes will be soon published.

N E T H E R L A N D S.

XI. There are few, if any of the antagonists of the celebrated and excentric ROUSSIAU of Geneva, who have exposed his strange manner of combating and defending Christianity (for this odd man does both) with such wisdom, moderation, clear reasoning and strong sense as M. ROUSTAN, minister of the Swiss church at London has done, in a Treatise entitled *Examen Critique de la Seconde Partie de la Confession de Foi du Vicairre Savoyard*;—i. e. *A Critical Examination of the Second Part of the Confession of Faith of the Savoyard Vicar*. 8vo. Printed by Dufour and Roux, Booksellers at Maestricht. There is in this and all the other writings of Mr. Roustan, a fund of good sense, knowledge, and sound judgment, and even an original cast both of thought and expression, that render them singularly interesting. His *Letters concerning Christianity**; have these characters in an unusual degree,

G E R M A N Y.

XII. *Sur le Patriotisme considéré comme Objet d' Education, &c.*—i. e. *Concerning Patriotism considered, as an Object of Education in Monarchies.* By M. C. ABRAHAM De Ledlitz, Minister of State to his Prussian Majesty, Member of the Academy of Sciences at Berlin. 4to. Berlin. 1777. This very curious and useful subject is here treated in a manner that does honour to the sentiments, and capacity of the illustrious Author. It is the substance of a discourse, delivered before the Academy of Berlin, when he was admitted as an honorary member of that learned society, and its subject has a pecu-

* See Review for January 1776, p. 82.

his relation to this gentleman's province, in the ministry, which is, the superintendence over the universities and seminaries of learning. We cannot, nevertheless, help thinking, that the nature of the government under which he lives, and the operation of the *sole* hand that moves its springs, must have shackled him a little in treating this matter, and hindered his expatiating, as a liberal and generous mind would wish to do, on such a noble theme.

XIII. *Geschichte, &c. i. e. An History of the English and French in the East-Indies.* Part I. By M. DOMK. 8vo. Leipzig. 1777.—In this first volume, the Author gives an account of the voyages and expeditions of the English in the Indies from the year 1600 to 1745, and of the French from 1503 to the same period. In a succeeding volume he proposes to treat of the commerce of these two nations from the year 1745 to 1762, and then to consider separately that which each of them has carried on from 1762 to the present time.

XIV. *Abhandlungen einer privat gefell Schafft in Boehmen, &c. i. e. Memoirs of a private Society of learned Men in Bohemia.* Published by M. de BORN. 2d vol. Prague. 1776. There are fifteen Memoirs or Dissertations contained in this volume on subjects of various kinds, relative to Natural Philosophy, Natural History, Civil History, Antiquities and Philology.

XV. *Memoires pour servir à l'Histoire des Insectes*—i. e. *Memoirs relative to an History of Insects.* By M. DE GEER. The sixth Part. Stockholm. This part of Baron DE GEER's noble work contains thirty plates, in which are represented the following insects: 1st, the *musca*, which comprehends four families and twenty-one new species; 2d, the *stratiornys*, a new genus, 3d, the *nemotelus*, a new genus, which consists of four families and is divided into fourteen new sorts or species—4th, the *tuabanus*, two families and three new species—5th, the *afilus*, two families and three new species—6th, the *empis*, two new species—7th, the *conops*, two new species—8th—9th—10th—11th, the *bombylius*, *hypposea*, *oeslus*, and *culex*—12th, the *tipula*, four families fifteen new species—13th, the *coccus*, two families and one new species.

XVI. *Kurzgefaßte Nachricht von dem Etablissement der Saltzburgerischen Emigranten, &c. i. e. A Short Relation of the Settlement of the Saltzburg Emigrants at Ebenezer in the Province of Georgia in America.* 8vo. Hamburg. 1777. This being the relation of an eye-witness of the growth, progress, and flourishing state of the colony in question, is, therefore, more worthy of attention than many elegant descriptions composed at a distance: it was communicated to the Editor by M. Van Reck, who went with the Saltzburg emigrants to America, in the character of commissary.

XVII. The Hebrew Bible of Father HOUBIGANT, in four Volumes, *Folio*, with Preliminary Discourses and Critical Notes, has met with such universal esteem among the learned, that the booksellers Varentrop and Venner at Francfort formed the design of reducing the labours of that eminent critic to a smaller compass, and thus rendering the purchase easier to many, who were excluded from access to them by the high price of the Paris edition of this great work. For this purpose they have published, apart, the *Preliminary Discourses* and the *Critical Notes* of F. Houbigant (without either the Hebrew text or his Latin translation of it) in an elegant volume in 4to. and offer it to the public at the rate of 24 French livres, the large paper, and 16 the small. This useful undertaking will, no doubt, meet with the success it deserves.

XVIII. *Eloge des Femmes des Anciens Germains, &c.* i. e. *An Eulogy of the Wives of the Ancient Germans and of the other Inhabitants of the North.* By M. SCHUTZEN. 8vo. Hamburg, 1777. Though this be only a new edition of a book, which was received in the most favourable manner, a few years ago, the corrections and additions, with which it now appears, render it, in some measure, a new work. We know so little of the lives, manners, sentiments and characters of the ladies of antiquity, that all attempts to complete the history of that amiable sex must appear highly interesting; and it must be acknowledged, at least, that the extensive erudition of the Author of this eulogy has drawn from ancient records a large treasure of materials for this purpose. Nor can we say, that he has employed them clumsily, though they are susceptible of being wrought into a better form.

I T A L Y.

XIX. *Dissertazione intorno alle Osservazioni Solstiziali, &c.* i. e. *A Dissertation on the Solstitial Observations that were made in August 1775, at the Gnomon of the Cathedral of Florence.* By the Abbot LEONARD XIMENES, First Mathematician and Engineer to the Grand Duke of Tuscany, Correspondent of the Academy of the Sciences of Paris, &c. in 8vo. Leghorn. 1776. These observations, which demonstrate the knowledge, sagacity, and industry of the celebrated Author, are designed to prove, 1st, that the opinion of those philosophers, who consider the plane of the ecliptic as immoveable, is without foundation—2dly, that the angle of the ecliptic is not diminished, during the course of a century, either a minute or 88 seconds, as some modern geometricians have supposed *—3dly, that the

* The Chevalier de L'ouville, in a Memoir presented to the Royal Academy of Sciences, in the year 1716, endeavoured to prove, that the obliquity of the ecliptic diminishes at the rate of a minute in 100 years.

diminution of 47 seconds and a half, which results from the calculation of Mr. Euler, is not exact—and lastly, that the real secular diminution of the obliquity of the ecliptic is not above 35 seconds.—This is such a nice point in the sphere of calculation, that it is good not to be too positive, however plausible the result may be that is presented by the most careful observation: for our Author, himself, has not always found the same *result* in the observations and calculations he has made at different times. In a Memoir presented to the Academy of Sienna in 1774, he fixed the secular diminution, now under consideration, at 29 seconds, but has since found reasons to change his mind.

XX. *Opuscola intersanti P. Agricultura*—i. e. *Interesting Opusculi, or Essays relative to Agriculture*. By the Abbot FERDINAND PAOLETTI. 8vo. Florence. 1777.—This small publication ought not to pass unnoticed, were it only on account of the information he gives us with respect to the culture of Siberian barley, which is one of the principal articles of which it treats. About five years ago, a Swiss gentleman, whose name is Waltravers, sent to Florence a certain quantity of barley from Siberia, which was sown in the neighbourhood of that city, and has been since cultivated in several parts of Italy, with the utmost success. Our Author has made several trials with this grain, and the result of his experiments and observations proves 1st, that this barley succeeds in every kind of soil, whether in flat or mountainous places—2dly, that when it is used for seed, the half of the quantity, that is generally required of common barley, will be sufficient,—3dly, that it comes to maturity 15 or 20 days before every other kind of barley,—4th, that it makes good bread,—and, 5thly, does not degenerate after having been repeatedly used as seed. The two other articles that are mentioned in this little work, as having employed the researches and observations of the curious Abbot, are, the culture of the *Iris* of Florence, whose use is so well known in physic and painting, and the method of treating and curing the vines that have been beat down and damaged by hail.

XXI. The Booksellers of Sienna have in the press an *History of America*, in 10 Volumes, 8vo. which comes down to the present time, and contains an exact Description of that Part of the World, as also of the Plants and Animals it produces, enriched with Maps and Cuts, elegantly engraved.—The Author of this work lies yet concealed, which inspires a certain degree of diffidence: while the histories of America by Robertson in Britain, and Roubeau in France, will be bought on the credit of *their* names.

XXII. *Differ-*

XXII. *Differtazioni Istoriche, i. e. Historical Dissertations on the Antiquities of Allipha.* By M. J. FRANCIS TRUTTA, Canon, &c. 4to. Naples. 1776. The learned Author of this work furnishes the Reader with more instruction and entertainment than the title of his work promises, and in this he does not resemble the common run either of the writers of history or of the grubbers of Antiquities. *Allipha*, a celebrated city of ancient *Samnium*, on the ruins of which *Piedmonte* (and not *Pescara* as some geographers maintain) was built, is the ground on which our Author was born; and though the love of his native spot may have animated him particularly to compose the 30 dissertations here announced, yet they take in a larger compass than the city of *Allipha*, embracing several districts of *Campania* and *Samnium*, and those more especially, which have been rendered famous by the wars of *Hannibal*, and the disasters of the *Samnites*. Accordingly we find, among the numerous inscriptions that enrich this work, several, which cast no small light on the ancient manners of the inhabitants of *Italy*.

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E R R A T A in this Volume.

- P. 21, l. 8, for *instructed*, read *entrusted*.
- *ib.* l. 26, for *world*, r. *word*.
- 23, l. 12, dele *nor*.
- 24, l. penult, for 1776, r. 1766.
- 43, par. 3, l. 2—3, r. *tragedy of Mariamne*.
- 50, for *Roussau of Geneva*, r. *Baptist Rousseau*.
- 80, in the Errata, for *Galinia*, r. *Gabnia*.
- 133, for *proper currency*, r. *paper currency*.
- 144, par. 2, l. 21, r. *retire & retro*, and *per Arsen & Tbesin*.
- 174, l. 3, for *Genoa*, r. *Geneva*.
- 177, l. 32, for 171b, r. 181b.
- 185, in the reference to the Review, for vol. xxxviii. r. xxviii.
- *ib.* l. ult, for *brought*, r. *bought*.
- 186, title of Art. VI. for *Gallie*, r. *Gallie*.
- 203, l. 19, for *it is*, r. *is it*.
- 224, Art. 17, dele *in the torrid zone*.
- 236, Art. 33, l. 5, for *on*, r. *or*.
- 270, in the note, for *numerous*, r. *his numerous*.
- 273, par. 2, l. 2, for *in his*, r. *into*.
- *ib.* l. 6, after *produced*, add, *it seems*.
- *ib.* l. 14, for *or sally forth*, r. *and sally*, &c. And in the same line, after *dry land*, add, *merely*.
- 274, par. 2, l. 2, for *Settee*, r. *Sette*.
- 275, par. 2, l. 2, dele *the* before *concordis*.
- *ib.* par. 4, l. 1, for *led*, r. *again led astray*.
- 276, l. 12, for *Cellarii*, r. *Cellarius*.
- 277, par. 2, l. 2, for *and*, r. *or*.
- *ib.* par. 4, l. 6, for *seasts*, r. *seats*.
- 278, par. 2, dele *and*.
- 297, l. 2, r. *Cerimbians*.
- 348, l. 12 from bottom, for *Selants*, r. *Sextante*.

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